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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THERE is some embarrassment in the fulness of the New Year's Honours lists, and we may be pardoned if we overlook any names in them of special interest to our community. We note two announcements, however, which will give wide-spread pleasure. Mr. T. R. Marsden, of Oldham, manager of Messrs. Platt's works, is made a knight, and as a captain of industry fully merits his distinction. And Lieut.-Col. John Ward, M.P., of Wandsworth, who has raised several labour battalions of the Middlesex Regiment, and is now on duty in the Far East, has become a Companion of the "brilliant and exclusive Order"—as the London correspondent of *The Manchester Guardian* calls it—of St. Michael and St. George. His gallant conduct when the transport ship *Tyn-dareus* struck a mine off the Cape early last year will be freshly remembered, and a host of friends will join in congratulations to the new C.M.G.

* * *

AMONG the subjects now uppermost in all our minds is the matter of the peace negotiations between Russia and the Central Powers. Much has been written about them, more has been discussed in private; and the most deeply interesting, and perhaps the most critically important element in the published news, second only to the fluctuations of demand and assent reported from the scene of negotiation, is the statement that our Government is taking serious steps to secure from the Allies a presentation of their views in the altered situation produced

by the "offer" of Germany and Austria. Undoubtedly, there is much suspicion, as there may well be, of the *bona fides* of a diplomacy which has been shown up in the course of the war, to go no farther back, as capable of the meanest duplicity. We may be sure that in the direction of too eagerly accepting the professions now tendered, not only to Russia, but through Russia to the Western Allies, the latter will not err egregiously. At the same time it has been widely recognised by men of gravity on both sides of politics, that the occasion is one for combining prudence and resolution with practical dexterity. Security and peace is the one greatest gain we desire; if the singular amateur methods of the revolutionists should after all open the way for experts to pursue to all mankind's profit—well, the world's democracies, at least, will not regret the irregularity of Russia's new style. It is for the experts to justify their title at such an emergency; the fate of millions lies in their hands.

* * *

THE elaborated manifesto on war aims and connected questions prepared for consideration at the National Conference of Labour representatives held in London, December 28, and adopted by that Conference by an overwhelming majority, marks a distinct step in the progress of opinion in this country. As summarised by Mr. Henderson, who moved the adoption of the manifesto, the peace policy of British Labour stands thus:—

(1) The essential importance of securing a settlement as speedily as possible founded on the principles of democracy and security.

(2) That territorial adjustments must not be dictated by annexionist or imperialist designs or for reasons of military strategy, but in the interests of progressive civilisation and world peace.

(3) That trade policy after the war must not be founded on the economic oppression or the commercial isolation of the German people.

OF course, there must always be a certain degree of doubt as to the intelligent and whole-hearted endorsement of the conclusions of their leaders on the part of the rank and file of the workers; even during the years of war we have seen leaders who were by no means followed. But when all proper abatement is made, there remains good reason to believe that a large majority of workmen in the great trade unions are in practical accord with the opinions here advanced. It was doubtless in acceptance of this fact that the Prime Minister, on Monday last, gave an interview to a large deputation representing the Parliamentary Committee of the Trades Union Congress and the Executive Committee of the Labour Party, and after "a long and perfectly amicable talk" these representatives retired with a feeling that his mind and theirs were substantially in accord on the main points.

* * *

To make assurance the greater, Mr. Lloyd George subsequently sent a message to the Conference in which he regretted that the absence of Russian delegates in November last at the Paris Conference prevented a contemplated consultation on 'War Aims,' and, after recalling the terms of his speech at Glasgow in June, proceeded:—

To my mind the ideals for which we are fighting to-day are precisely the same as those for which the British Empire entered the war. We accepted the challenge thrown down by Prussia in order to save the world once and for all from the horrible menace of militaristic civilisation and make possible a lasting peace by restoring the liberty and principles of nationality by preserving respect for those laws and treaties which are the protection of nations whether great or small.

I entirely agree with your views that the unity and determination of our people will be maintained only if every worker and every fighter in this great struggle is convinced that by the sacrifice that he has been asked to

make he is really helping to free the world from the false ideas of autocracy, and lay firm and square the foundation upon which an orderly society of free nations can be established. I was never more convinced than to-day, not only that the purposes for which the Allies are continuing the war are not militaristic or vindictive, but that their achievement is essential to the future freedom and peace of mankind.

* * *

WHILE such ideas are being diffused the fighting goes on, and we must suppose will go on without further abatement than winter's truce imposes in the West. In the United States, preparation for fighting proceeds, we are assured, with an earnest zeal almost universal; and, as President Wilson and his Government are said to be resolved not to enter into terms with the Kaiser and his set of militarists, we must prepare ourselves, as best we may, for a long and strenuous conflict still. General Allenby's army is making advance over the hill-tops famous in holy writ, and the war on the sea, beneath the sea, and in the air, continues its daily toll of victims, combatant and non-combatant alike. Russia's "peace" is a confusion of civil strife, and apparently her pacifists, despite their dreams, are able to give more trouble to Germany than she expected. There is an old saying that it is futile to attempt to argue with the master of legions, and from the military point of view the Germans have the Russian negotiators at a very great disadvantage. But these same Russians, many of them, braved the Czar in former days, and do not seem disposed to yield passively to the Kaiser; and if he is to act as the master of legions, as we know he likes best to do, he cannot have his Eastern front left quite so bare as he would doubtless have ordered were things otherwise. We are told, indeed, by some experienced observers, that Russia's part, even in the field, is not ended yet; but these are matters which the bulk of us cannot profitably discuss. The most that we can do is still to discharge our respective duties thoroughly, to economise wisely, to hearten one another, and believe in the ultimate victory of our cause.

* * *

As an indication of the whole-hearted zeal of our Unitarian brethren in the States in regard to the war we are glad to hear that three ministers—the Revs. T. D. Bacon, of Salem, E. H. Cotton, of Danvers, and O. B. Hawes, of Newton—have accepted commissions in the overseas service of the Y.M.C.A., and sailed for Europe. Seventeen others are now volunteer chaplains at home camps for the Army, eleven (including Dr. Crothers) for other branches of the service, and twelve are travelling chaplains.

* * *

THE Vatican, that "impartially" let the Belgian and French cathedrals sink into ruin under the bombardment of the

enemy, and made no protest against Germany's air-raids on peaceful towns elsewhere, has at last raised its voice against the attempted destruction of churches and houses in Padua, Treviso, and similar cities in North Italy. Rather late in the day, the expostulation must count for what it is worth with Roman Catholic Germany and Austria; we fear it will not be much good. But how clearly the incident shows that the Pope is by no means the protector of all Christendom that he sets forth to be, but just one more Italian, with peculiar political interests to maintain.

* * *

SIR ARTHUR CONAN DOYLE must beware of making himself ridiculous. That he should have chosen the Christmas season for proposing a British hate-raising campaign was, to say the least, an artistic mistake; and when we recall the grim laughter with which we all heard of Germany's zeal in stirring up her people to wrath, and promulgating her 'Hymn of Hate,' we may well doubt if any season would seem suitable for our following so comically ugly an example. Let it be unhesitatingly granted that we must not allow mere short memories to blot out the shameful record against our chief enemy—the savage and vile treatment of Belgians, of British prisoners, of French peasants, of peaceful sea-travellers of nations at war or not at war, and the rest of the black list; let it be understood at home and abroad that condonation of these things can never be secured from us or any right-minded people. But to lash ourselves to a fury by the picture or recital of such crimes is the poorest and least helpful way, we must maintain, of acquiring and maintaining our will to conquer in this war. Sir Arthur, it has been recognised, means well; but in suggesting such a method he sets foot on a slippery plane which leads the minds of men into the abyss of darkest, most dangerous, and, it must be added, most futile passion. A clearer mood befits the valiant minister of international justice.

* * *

NATURALLY, the high sacerdotal party on the one hand, and the Scripture literalists on the other, have raised a vigorous protest against the elevation of the Dean of Durham, Dr. Hensley Henson, to the Bishopric of Hereford, vacated by the retirement of that admired Liberal veteran, Dr. Percival. The readiness shown by him to fraternise with Nonconformists makes him an object of scorn to the proud claimants of apostolical succession; his breadth of opinion on certain parts of the Creed render him anathema to the zealously "orthodox." All the storm, however, will evidently result in little else than the exposure of the weakness of the storming parties; the appointment will go forward duly, and one more hopefully large-minded addition will be made to a bench that can well bear it.

THE NEW YEAR SERVICES.

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THE Services of Intercession and Thanksgiving appointed for the first Sunday in the year will surely do something more than rally the forces of the religious-minded people of the nation; though, if it did that alone, the day would be a good one for us all. Difficult as the task is, we must try with all our might to recover the high tone and purpose that united our people at the beginning of the war, heard then in many a noble utterance, attested in many a noble act of self-denying devotion. Doubtless it was inevitable that in the course of a strain so long continued, and marked by so much loss and disappointment, some waning of public spirit would occur. A large number of people, we fear, have but little resource in themselves against the effects, repeated almost from day to day, of happenings grievous, worrying, and sometimes half-maddening, which are reported as fact or put forth as rumour. The whole atmosphere, so to speak, has become vitiated. A new flood of mental ozone is needed. Let the churches name it as they will, let them seek it as they think best; but if they really supply the stimulus that is needed, no wise man will too narrowly criticise their terms or their methods.

In this matter we all know that much depends on the preachers—though not all. They have great opportunities, and great responsibilities. As one listens sometimes to the man in the pulpit there comes an impression that all this is part of a routine, and little else. Routine and order there must be; and no man is an inspired orator every time he opens his mouth. But when a hearer wonders what it all has to do with his actual troubles, temptations, perplexities, and sorrows, when he goes away rather duller than before, with no freshening of feeling and strengthening of will to wage his own personal battle like a man, there is evidently a failure of the Church in his case, at any rate. May we mention a coincidence—it may be nothing more. A minister, not without successful record in the past, told us the other day that he could not find further interest in theology in these times. An experienced man of business, immersed in the toils and cares of mercantile life as now carried on, told us within the next hour that theology was the thing that really interested him most. But, then, the theology he meant was no mere academic study; it was a serious wrestling with

life's problems, the earnest endeavour to get light upon them, and the story of the wars and victories of the human soul. We commend this matter to the very careful attention of our ministerial brethren; it may be the case that in trying to be "topical" they have too much neglected the permanent needs of their hearers. However that be, the New Year means a new opportunity for all religious people. Some, we are sure, will make the most of it.

LINES SUGGESTED BY A VISIT TO HOUND TOR, DARTMOOR.

Up to enormous rocks I slowly climb,
And stand 'mid remnants of a ruined
world,
Surviving fragments of primeval time,
Around me in a wild confusion hurled.

In the dark past a tow'ring mountain
rose,
And secret fires upraised the molten rock.
Forging a massy pile with giant blows,
Making earth tremble with volcanic
shock.

Then, through vast ages, wind and rain
and frost
Wore down from year to year that
summit's pride,
And o'er the fields its powdered ruins
tossed,
And rent with furrows deep its crumbling
side.

At last, to science, with its searching eye,
These speechless rocks reveal their story
strange,
And tell how earthly splendours fade
and die,
And all things yield to never ceasing
change.

And now, within this dim arcade of
years,
How puny seems man's longest, proudest
life,
Short stormy moments, full of hopes and
fears,
And then a sleep, unbroke by earthly
strife.

Some savage chieftain, glorying in his
might,
May here have ruled of slaves a crouch-
ing horde,
And boasted that his force determined
right,
And selfish power alone should be adored.

Amid the silence of old time he sleeps,
These barren rocks disclose not e'en his
name.
O'er perished generations nature weeps,
And these lone piles man's vanity pro-
claim.

So shall it be with him whose haughty
eye
Now makes men tremble; and the moth
and rust
Shall eat away his fame, and he shall lie
A little mound of long forgotten dust.

ANON.

THE CHILDREN OF ENGLAND.

"ON the seashore of endless worlds children meet," says the Eastern poet, and in all the happy tumult of young lives, when love and beauty surround them, we catch some echoes of that music of the spheres to which they would seem to be so singularly attuned. They come to us, trailing clouds of glory, like visitants out of Fairyland, doomed to spend a certain time with mortals in order that they may realise more fully what a privilege it is to be natives of a happier clime; and sometimes we are startled by the intentness of their gaze or the quaint wisdom of their fancies into believing that celestial presences are, indeed, ever about them, whispering words in their ear which older people cannot understand because they have been shut out so long from the sources of their spiritual life. The truth is that children are nearer to heaven than we are, or rather, that it enfolds them as they move amongst us so joyously, their eyes bright with the glory of a world which, we must think, angels inhabit. If we would let them, they would recreate the universe for us; if we would emulate their trustful spirit, our manifold cares would cease and, indeed, it is only when we become like them that we can escape from those vain speculations which leave the heart numb with an icy terror, and find our way into the kingdom of God.

Many of us realise all this in a dim sort of way, and not a few earnest pioneers of education are seeking to give fuller expression to the conception of childhood which recognises how much we have to learn from it, and how little we need do for the growing personality beyond giving it opportunity for healthy development, and leaving all the avenues open by which love, and truth, and beauty may reach the soul. But how many of us are really troubled by the thought that millions of boys and girls in this land of ours are physically incapable of benefiting by the education which the State provides, as we put it—to say nothing of evolving the higher emotional and imaginative faculties! It is not necessary to go into the statistics: any one can look them up who cares to do so. But it is undeniable that we are allowing vast numbers of the young population to be robbed of the grace and vitality and power of expression which depend so largely upon physical well-being, and should be the child's natural heritage. Not only have these little ones scarcely any capacity for extracting real joy from such pleasures as they have in their sordid and circumscribed lives, and no strength to combat the myriad diseases which lie in wait for ill-nurtured, enfeebled bodies, but the gateways of the senses even are choked up, so that they can scarcely distinguish the scent of one flower from another, or appreciate the degrees of heat and cold, or give free play to the childish love of fun. Insensibility is their prevailing characteristic, and the very muscles of the face are often so stiffened through

bad habits of breathing that certain movements of the lips are impossible, and defective speech is the result. Doctors and nurses attending the school clinics know something of what this means, and nothing is more pathetic in the record of human perseverance and effort than the stories they tell us of time literally wasted in trying to patch up the evils caused by the neglect of child-life—a sin of which all European nations, and even the countries of the New World, have been guilty. Only too often the patient work of months is undone time after time because the root causes are still untouched.

This is the problem which has occupied the mind of Margaret McMillan, and the sister whose death has recently robbed her of a devoted helper and comrade, for the past twenty-five years, first in Bradford and then in London, and the way in which she has attempted a partial solution of it—for no complete solution is possible at the present stage of social evolution—is set forth for all to read in her book, 'The Camp School.*' The story narrated there in a vivid, discursive fashion that is as unlike anything ever read in a Blue Book as the fairy-tales of Hans Andersen, will be fairly familiar to most of our readers; but nobody who has not read it in the writer's own words or heard it from her own lips can have any idea of the wealth of idealism, imaginative sympathy, and, we may add, practical Christianity which she has brought to the accomplishment of her work. She is a trained psychologist, and that fact would secure a hearing for her on this vital subject of rearing a healthy race apart from anything else; but, more than that, she is a passionate lover of young life, and, fortunately, it has never been possible for her to witness without anguish the shades of the prison house closing about the growing child, who too soon forgets the heaven that lay about its infancy in the slums of our overcrowded cities.

A loveable and humorous spirit is hers, and very amusing is the account she gives of the way her efforts were hindered at the outset, and for a long time afterwards, by the criticism and disapproval which her "wild" schemes called forth. From the authorities, who shook their heads "in pity and in shame" when she took to herding boys in an old churchyard, to the plumber, who thought her demented and frankly said that the whole thing was "rediklous," almost everybody discouraged her—the exceptions, of course, were the people with vision who helped to make her dreams come true. But she persevered, until she had three camps running at Deptford (including one for babies), in addition to the now famous Remedial Clinic. The children thrived under her ceaseless care, the little minds unfolded as their skilful teachers worked upon them with infinite patience and sympathy, and at last even the "powers that be" saw that Miss McMillan was doing a fine work for her country which no one else had had the wit to think out, and began to give her financial aid. Now the principle she has worked for so long is established in the English educational system, and slowly,

* 'The Camp School.' By Margaret McMillan, C.B.E. London: Allen & Unwin, Ltd. 3s. 6d. net.

very slowly, we are learning, confronted with statistics of disease and mental deficiency which hurt us to the soul as we study them, that human beings can only be what God intended them to be, capable of giving expression to the spiritual qualities with which they are endowed, if the same method is adopted in their nurture and education as the gardener follows in growing sweet-peas and roses. To turn an ailing, dirty, dull-eyed little bundle of nerves into a rosy, laughing child, so that its mother hardly knows it; to make the pale young girls of the slums grow up tall and lithe "like lilies"; to rescue an apathetic lad from the stupor of ignorance and irresolution, and brace him up until he develops firmness of will and individuality,—that is the supreme aim in life for the writer of this absorbing book, and those of us who are talking about reconstruction might well turn our eyes in the direction she indicates. The facts, as Miss McMillan says, are so very simple that he who runs may read them, and we can all do a little thinking, at least, about England's nursery population of 1,000,000, who need an army of not less than 30,000 trained nurses to give them the adequate care and nurture in their earliest years which cannot be obtained, at present, in the conditions to which they were born.

FIELD AMBULANCE NOTES.

BY THE REV. MORTIMER ROWE, R.A.M.C.

X.—CAMP FATIGUES.

It fell to my lot the other day, when back at head-quarters between spells of duty up the line, to tidy up the exterior of a row of dug-outs; which means, of course, collecting all such little unconsidered trifles as match-stalks, cigarette ends, and morsels of bacon-rind. We hold ourselves fortunate if that short duty sets us free to read or write letters for the remainder of the morning. But my thoughts went back to the days of training in an English camp, where "Fatigues" were of so much more imposing a character, and had to be undertaken by each whole unit in turn for the day.

I well remember returning to camp at the end of a glorious six-days' leave, after travelling two-thirds of the length of England; creeping quietly to bed in the dark hut at nearly midnight, and being wakened by the bugle's imperious call at 5.30 A.M. to find that it was our day for "Camp Fatigues"; "and," they informed me cheerfully, "you're on Officers' Mess." Needless to say, those comfortable and spacious premises offered a variety of tasks, and a substantial squad of a score or so reported there after breakfast. Luck was against me that day, I think, to compensate for over much pleasure in a long leave at home; for in the casual division of labour I found myself detailed with two others for the Mess kitchen, and spent the first day of my return to military life—but no, I will draw a veil over the scene, leaving the details to the imagina-

tion. Doubtless it is good for the immortal soul, and teaches valuable lessons of humility and of contentment with the most modest functions in a nation organised for victory in a just and righteous cause; but the cure we found for our repugnance to the various ills we had suffered was not so much in meditating on the ethical value of obedience and discipline, but rather in comparing notes in the hut at the end of the day and making endless fun of the tasks that had fallen to our lot. There were the Incinerators, for example, accounted desirable because soon finished with; involving the filling of a ponderous cart with the tin cans and ashes from those instruments for the combustion of rubbish, and then the performance of the horse's functions in removing it to an appropriate place beyond the camp—and it was a weighty task for the man who took his turn between the shafts while others pulled and pushed! My lasting regret is that we have no photographic records of ourselves on these expeditions. Then there was the Canteen, where one washed a hundred glasses and cleansed a hundred stains of liquid refreshment from forms and tables, and tidied up generally at the hours of 9 and 2; or a large house where some of the officers had quarters, and where three of us performed the duties of complete and perfect housemaids for the day. Yes, it was a great joke, but we are glad there is so little of it out here. I used to wonder whether I should ever again choose a certain hymn containing the lines:—

Let the lowliest task be mine,
Joyful, so the work be Thine.

I haven't yet made up my mind whether I shall. The stumbling-block lies in that word "joyful." I freely confess I never quite succeeded in rising to that height!

THREE CENTURIES OF TREATIES OF PEACE.
By Sir Walter Phillimore, late Lord Justice of Appeal. London: John Murray. 7s. 6d. net.

THIS book reviews all the main treaties from the close of the Thirty Years War to the present day, and points out wherein they failed to secure permanent peace. Their defects were due to (1) dynastic considerations; (2) compensation to successful nations; (3) the inclusion under one rule of peoples differing in language, religion, and sentiments; (4) the severance of peoples alike in such matters; (5) the use of vague expressions; (6) the delimitation of boundaries in unknown lands and the neglect of natural boundaries; (7) the imposition of conditions relating to the internal affairs of countries; (8) the neglect to provide for the revision of treaties as circumstances alter. The writer proceeds to point out the matters which should be arranged at the end of the present war so that peace may be permanent. The book also deals with the usages of war by land and sea, following very much the lines of the work by the author's father. The subjects discussed are full of difficulties; but it would be hard to find any one better qualified to deal with them than the author; and his views on every subject are stated with clearness, and supported by the grounds on which they are based.

MEMORIAL NOTICES.

MR. A. M. SIMPSON, ADELAIDE.

INFORMATION has just come to hand of the death at the end of September of Mr. A. M. Simpson, a prominent member of the Unitarian Church, Adelaide, who was born in London in 1843, but had lived during the greater part of his long and useful life in Adelaide. A well-known manufacturer and an enterprising man of business, Mr. Simpson did much to further the interests of South Australia, and was for six years a member of Parliament. He held many appointments in connection with public bodies, was an honoured Freemason, President of the Royal Agricultural and Horticultural Society of South Australia, a trustee of the State Bank of South Australia, and a member of the State Board of Conciliation. He was also one of the promoters of the tramway system, and a member of the first committee of the Australian National Union, the forerunner of the Australian Natives' Association. Mr. Simpson was very generous in the matter of public gifts, and his kindness of heart and unostentatious liberality added to the general esteem in which he was held. Institutions for consumptives, the blind, the deaf and the dumb all enlisted his active sympathy. A year ago he contributed between £2,000 and £3,000 to the Defence Department for the purchase of Australia's first battle-plane, which is at present in use at the Point Cook Aviation School. He also gave the stained glass King Edward VII. windows in the Adelaide City Council Chambers.

Mr. Simpson was twice married, his second wife being the daughter of Dr. John Sheridan, of Edinburgh. His eldest son is an ex-Mayor of Adelaide. Public expression has been given to the feelings of regret with which the news of Mr. Simpson's death was received, and all bear testimony to the services which he had rendered to the community. He was a splendid type of citizen, and did much to leave the world better than he found it.

MR. H. W. EDGAR NOEL.

NEWS has been received with great regret of the death on the field of battle in France, on October 30, 1917, of Henry William Edgar Noel, the eldest son of Mr. and Mrs. W. J. Noel of Woodford. He was born in South Hampstead on August 10, 1881, and in 1882 his parents removed to Woodford, where they have resided ever since. He was educated with his two brothers at Bancroft's School, Woodford Green, and after two years' experience in a City office, joined the staff of Messrs. Glyn Mills, Currie & Co., bankers, of which he was still a member at the time of his death. Mr. Noel's whole career was marked by steady perseverance and conscientious work. He passed the examinations of the Bankers' Institute and was elected a member. He also attended the Gilbert Lectures, and satisfactorily passed the examinations in connection therewith. He was for many years a member of the congregation and of the Church Committee at West Ham Lane, Stratford, a Trustee of the church, a teacher, and subsequently Superintendent, of the Sunday school. In the latter capacity his services were greatly appreciated. He was also very active in temperance work, and as a member of the Young People's Guild, and founded and conducted for some time the Chums Club, consisting of youths of the church. Mr. Noel was also an acceptable occasional lay preacher, and acted as auditor in connection with institutional accounts, including those of the Sunday School.

Association. Short verses written by him have been sung both in France and in England. On November 6, 1909, he was married by the Rev. A. N. Blatchford at Lewin's Mead Meeting House, Bristol, to Miss Lilian Kate Underhill, daughter of Mr. J. T. Underhill, who had been Treasurer of the Church at Stratford and subsequently also Treasurer of the Lewin's Mead Meeting House. On their marriage Mr. and Mrs. Edgar Noel removed to Wanstead. One daughter, Marjorie, was born to them. With his two brothers Mr. Noel voluntarily attested in December, 1915, and he was called to the colours on January 13, 1917. He joined the 1/28 London Regiment (Artists Rifles), was sent to France for training, and never returned. In the army he was regarded as a handy man, a quality he acquired largely as a result of training in the woodwork section of Bancroft's School. He had a strong belief in the justice of our cause, and the spirit in which he did his duty is shown in a paragraph in a letter written home, before he went into the trenches. After speaking of his love for wife and child, and home, and parents, he says, "but *this* is a bigger thing than home ties." His youngest brother, Edmund Douglas Noel, was wounded in the foot on the Somme in July, 1916, and after some months in hospital is now engaged on home service.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The objects of the Fund are: (1) To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium. (2) To maintain a Civil Hospice at Calais. (3) To aid the Belgian School Colonies in France.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

154TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	19,604	8	9
Miss Colten and the Misses Gillespie (30th) ..	0	7	6
Mr. Ronald P. Jones (10th) ..	10	0	0
Mrs. Cogan Conway (4th) ..	1	1	0
Miss Baker, Ilminster ..	1	1	0
Master Henry Thew (7th) ..	0	1	6
Miss J. Buckley, Boston (4th) ..	0	15	0
"In Memory of Capt. A. G. Rollason" (6th) ..	5	0	0
Mr. E. G. Rymer (2nd) ..	2	0	0
Mr. and Mrs. Harold Coventry (13th) ..	2	0	0
Mr. F. Nevill ..	1	1	0
A Friend at Paignton (5th) ..	0	5	0
	£19,628	0	9

Parcels have been received from: Rosslyn Hill Working Party (per Mrs. Thomas Cobb); C. H. R.; Miss Hervey; Mrs. Hanna; Mrs. Bredall; Miss E. D. Higginson; Miss Boys; Ullet Road Church Sewing Circle (per Mrs. Odgers); Ilminster Branch of the Women's League (per Mrs. Holmshaw).

WEEKLY NOTES.

At the close of three years' work I want once more to thank our subscribers from the bottom of my heart for all their help and sympathy with this Fund. When we began, we had no idea how the work would grow and expand, nor had we any idea what

generous support would be forthcoming. Nearly £20,000 has been subscribed in money, and the gifts in kind—ranging from motor-cars to disused tennis balls—must be worth almost as much again. During this three years our work has become more and more recognised and valued, and it is often remarked to me with gratitude that, while other societies have become exhausted and have dropped out, we have continued until now. We fully intend to continue until Belgium is restored to its King and people. Three years and a half of exile is a terrible thing, and many are looking forward to their return with apprehension, fearing what they may find. They have, indeed, reason for trepidation, and we want them to feel that we English do not lightly forget our obligations and our friendships.

The following account from Miss Holmes of Christmas Day at the Hut will be of interest to many: "Christmas Day was fine. Madame was already busy with the tree when I arrived in good time. It was only hung with lanterns and glittering things, and was lighted by electricity, and we had a bank of holly right across the stage. Every man on entering had a number for a present, and they had roast beef and apples for dinner. The fête began at 3. The General was anxious to miss nothing and asked that music might be played until he arrived. He was extremely nice with every one, thanking and complimenting, and so on. The children (of the refugee school) played a little piece remarkably well, with great spirit and abandon, especially one boy, who on everyday occasions looks most ordinary; and they only had four rehearsals. It was soldiers in the trenches, round a stove, one pathetic, others jolly; then dreams and visions of wife and children—that was very well done. Finally, a vision of the Virgin, Joseph, and the Babe. The distribution of presents began at 4.30. A charming little girl, the Virgin Mary, drew the numbers of the tickets. Over a thousand numbers had been given out and it was impossible to give all the presents that day, so some had to wait till next day."

ROSE ALLEN

SPECIAL WANTS.

Bedsocks, (urgent).
Pyjamas, shirts, socks, and all sorts of men's underclothing.
Mufflers, cardigans, slippers.
Clothing for women and children.
Games, jig-saw puzzles.
White shawls for babies.
Calico bags, 2 ft. by 3 ft.
Treasure bags.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

A FAMOUS INTERNATIONALIST.

THE death of Felix Moscheles removes one of the most interesting and vivid personalities of the Peace Movement of which so many hopes were born in the years before the war. The son of a pianist and composer of European distinction, and of a writer whose beautiful face her son lived to paint, he had no less a person than Mendelssohn, his father's intimate friend, for his godfather, and throughout his life he mixed with celebrities from all lands, with many of whom he was on terms of the most delightful intimacy. Of happy friendships, indeed, his life was full, and the gospel of internationalism of which he became so able an exponent was learnt in his school-days in Germany, as an art student in Paris and Antwerp, and in his own home in Chelsea, which was the meeting ground of so many people of

world-wide fame. His connection with the Peace Movement dates from the time when, visiting Paris after the Commune, before the departure of the German troops, the horror of warfare was bitten deeply into his sensitive and generous soul, and from that time onward Moscheles was one of the foremost workers in the cause of internationalism. "Hodgson Pratt first definitely enlisted him in this crusade," says *The Manchester Guardian*, in an article from which we may be permitted to quote some passages relating to his special life-work:—

"On Pratt's death he succeeded him as chairman and, later, president of the International Arbitration and Peace Association. Both to the domestic and the international work of the movement he brought a something new that was his own. Henry Richard, Hodgson Pratt, Spence Watson were, like Cobden and Bright before them, pure Englishmen, strong with the strength of personal integrity and ardour, but easily distinguishable from the Continental apostles of the peace idea by their colouring of political, economic, and religious Liberalism. Moscheles was, above all, an artist and a Bohemian; he was drawn more to political refugees, Labour men, and Socialists than to any of the regular party combatants of the time. The division of the Peace Movement, especially in this country, into a number of small sectional societies, some emphasising the political and juridical, some the religious, and some the industrial aspects of the question, was a thing he never could understand, and he was for ever preaching the advantages of a more catholic and practical spirit. He invented the international 'Peace Day' celebration and drafted annually the resolution that was to be put simultaneously in many lands. For years his large studio in Chelsea, littered with his own and his wife's canvases, family treasures, and the jetsam of travel, was the scene of gatherings of this kind. Here foreign statesmen, flying across the world, missionaries of inconceivable creeds, beetle-browed revolutionaries, great singers and pianists, poets, inventors of new languages, all sorts of forceful men and beautiful women, were to be met. 'Cosmopolis, Chelsea,' it should have been called; actually, it will be remembered as 'the Grelax,' a jocular combination of his wife's and his own name.

"In 1883 he crossed the Atlantic with Irving and Ellen Terry, and in course of some months' stay in the States we see him painting the portrait of Grover Cleveland, preaching arbitration the while to the future President. In 1884 Robert Browning, already a close friend, sat to Moscheles, and wrote a verse inscription for one of his largest pictures, 'The Isle's Enchantress.' The portrait of Sergius Stepniak and a series of topical canvases—one of them satirising the sweater, another representing the agony of Armenia—indicated subjects nearer to his heart than those he showed from time to time at the Academy and the Grosvenor and New Galleries. He became a friend and active disciple of Dr. Zamenhof, the inventor of Esperanto, and was for some years president of the London Esperanto Club. With the Baroness von Suttner and several others, who have since been endowed with the Nobel Prize, he attended both the first and second Peace Conferences at the Hague. At the annual International Peace Conferences, and in the more frequent deliberations of the Standing Committee of the Peace Movement in Berne, he was valued even more for his indomitable gaiety and illimitable sympathies than for his shrewdness in counsel. Between his sixtieth and seventieth years he began writing regularly for *Concord*, the organ of the International Arbitration Association."

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

A FEW notes taken from the Minutes of the Committee of the British and Foreign Unitarian Association for November and December will be of interest to our readers. An ordinary monthly agenda paper usually contains from sixty to one hundred items of business—not reckoning scores of letters which have simply the heading 'Correspondence'—so that only a brief summary is possible.

Upwards of 6,000 copies of the Lawrence House *Bulletin* were posted before Christmas to sailors and soldiers on active service, and letters of warm appreciation have been received. A considerable number of new names and addresses reached Essex Hall too late for Christmas and the New Year, but communications will go to them later. A message of sympathy, signed by Dr. Carpenter and Mrs. Sydney Martineau, along with a copy of the booklet 'To those who Mourn,' will be forwarded in the course of a few days to the nearest relatives of men connected with our churches and schools who have fallen in the fight for freedom and right.

Unitarianism in Scotland suffered a severe loss in the death of the Rev. Lucking Tavenner at Aberdeen. The enterprise and zeal of the Rev. L. Jenkins Jones of Glasgow, the Secretary of the Scottish Unitarian Association, are devoted to strengthening and extending missionary work in Scotland. The Rev. E. T. Russell continues, without weariness or rest, to lecture and hold services in various towns within an easy radius of Edinburgh, Glasgow, and Perth.

Unavoidable difficulties have delayed the publication of the two volumes of 'The Way of Life,' by Dr. James Drummond, the first dealing with the Parables of Jesus, and the second with the Lord's Prayer and the Teachings of Christ. The first volume is at the binders' and will be issued shortly; the second is in type. 'Out of the Heart of the Storm,' a volume of sermons by the Rev. Henry Gow, has been read with deep interest, and 'The Soul of the Nation,' a series of essays by the Rev. W. H. Drummond, has proved a stimulating book. The Year Book for 1918 was completed by the Editor several weeks ago, but the printers, owing to shortage of labour, have been unable to get it out with their customary speed and punctuality. The cost of producing the Pocket Almanac, we may mention, is double what it was in pre-war days.

The Rev. T. P. Spedding, in addition to his Home Camp visitation work, has spent two months at Moss Side, Manchester. He was successful in infusing new life into the congregation, who have recently appointed the Rev. H. C. Horsley as minister. The Rev. Thomas Anderson has resigned his position of District Minister to the Sheffield District Association, and will from January devote himself to Mexborough alone. The special services, conferences, and meetings organised by a joint committee representing the Manchester District Association, the East Cheshire Union, and the North and East Lancashire Mission, and financed by the Association, have been held, and others are to follow later. Grants have also been made for similar work in the area covered by the Southern Unitarian Association.

Dr. Carpenter's services in different parts of the country have been greatly appreciated. He has preached and lectured recently at Wakefield, Nottingham, Lincoln, Norwich and Northampton. His future engagements include visits to Southport, Manchester, Huddersfield, Cambridge, South Wales, and Scotland.

Early in November applications for a War Bonus were received by Dr. Carpenter and Mr. Street from 115 ministers (excluding a few who were considered in-

eligible). Of these 61 were beneficiaries of the Sustentation Fund, each of whom received £10; there were also 21 additional ministers who received £5. The British and Foreign Unitarian Association and the Sustentation Fund became jointly responsible for making a grant of £10 each to 55 other ministers. The total amount expended was £1,265. The Committee of the Association were grateful for the opportunity of co-operating in this benevolent work with the managers of the Sustentation Fund.

During the month of December the expenditure exceeded £2,000, and included £536 for Home Mission Work, £508 for Publications, £194 for Colonial and Foreign work, £39 for Home Camps, Grants of Books and Tracts, £83, and £290 War Bonus Grants. A legacy received from the Executor of the late Mrs. Greaves was invested.

The effort made by Mr. E. Ethelred Brown to establish a Unitarian congregation at Kingston, Jamaica, has been generously supported by the American Unitarian Association, but the directors came to the conclusion that the results did not justify further expenditure, and the grant would cease at the end of the current year. The British and Foreign Unitarian Association also assisted the movement for a time. It is wise and good to make experiments in missionary work, but if the experiment fails it is only common prudence to give it up.

At the December meeting of the Committee a grant of £10 was made to the Rev. Paul Teissonnière, formerly minister of the Free Christian Church at Brussels, and now holding an appointment under the French Government at Calais, to assist him in printing and circulating liberal religious literature among Belgian soldiers who stood aloof from Roman Catholicism and ordinary Protestant orthodoxy.

The death of Mr. Charles Hawksley has removed from the Committee a charming personality and a most generous supporter. The Rev. J. H. Weatherall has recently been co-opted a member of the Committee. Miss E. N. Gardner, who for the past seven years has been clerical assistant to the Secretary, has resigned owing to ill-health, and Miss Dorothy Fry has been appointed in her place. The Secretary's 'Letters Received Book' for the year ending December 31, 1917, contains 5,398 entries.

THE DAY OF NATIONAL PRAYER.

IN the course of a letter received from the National War Aims Committee calling attention to the day of national prayer, it is suggested that this affords an unusual opportunity for the Churches to demonstrate that, despite their unhappy divisions, a real unity exists, though how that unity can best be shown is a question which must be left to each minister of the Gospel to decide for himself. It is urged, however, that no removable obstacle should be allowed to stand in the way.

It is further suggested that a strong appeal should be made to those who are not regular attendants at a place of worship, as well as to those who are, to make a point of being present at the popular service appointed for the day. Prayer is purpose, and the main object of the day is that the nation may re-consecrate itself to the sacred purpose to which it has set its hand. The hymns selected should be of a heartening character, breathing unswerving faith in the divine blessing on our cause. Such hymns as 'Rejoice, the Lord is King,' 'Lead us, Heavenly Father, lead us,' 'O God our Help in Ages past,' the 'Old Hundredth,' 'Soldiers of Christ, arise!' 'O Worship the King all glorious above,' &c., would seem specially appropriate.

Preachers should emphasise the fact that our purpose in the war is not the destruction of the German State, nor

aggrandisement either for ourselves or our Allies, but permanent peace and security for all peoples of the world; that while the moral and spiritual shortcomings of the nation have undoubtedly delayed our success in the struggle, yet, because the cause in which we are fighting is the cause of right, we may fearlessly ask God to pardon our faults and to bless our efforts; that we owe it to those who have given their lives in the holy cause to endure to the end and to abstain from grumbling, pessimism, and carping criticism, taking as our watchword "Shall not the Judge of all the earth do right"; that it is the duty of the public to turn its mind to thanksgiving for the success already granted to our arms in the control of the seas, the stemming of the tide of invasion in Northern France, and the redemption of Jerusalem from the Turks; also to render thanks that the United States, the great offshoot of Britain overseas, has listened to the call of right and duty, and now stands by our side, with all the blessings which such a union promises for the future of the world.

Mrs. W. H. Drummond writes from 23 Cannon Place, Hampstead, N.W.3: "Further gifts of toys have been received from the Unitarian School, Bedford, and the Children's Guild, Rosslyn Hill Chapel, Hampstead. Four more cases of toys have been dispatched to the 'Colonies Scolaires' in France."

THE Rev. Mortimer Rowe, R.A.M.C., whose "Field Ambulance Notes" are appearing in our columns, has been awarded the Military Medal. Mr. Rowe was recently invalided home from France suffering from gas poisoning.

The *Liberal Christian* for January contains an account of the annual business meeting of the Liberal Christian League, which took place in November, Mr. Kinsman presiding, when reference was made with very great regret to a letter of resignation received from Miss Alleyne, who had acted as hon. secretary for six years. Miss Alleyne has been unable to render much assistance for the past six months, having been ordered a complete rest, and as she is warned that she must not undertake any work or responsibility for an indefinite period, she has had no alternative but to resign her trust. Her untiring and disinterested work for the League is well known, and it is hoped that some way may be found of keeping her office open, at any rate for the next year, in the hope that she may be able to return to it, even under modified conditions.

To all his former readers, young and old, who have sent him such kindly messages on the cessation of *Young Days*, the Editor, the Rev. J. J. Wright, desires to express his heart-felt thanks, with every good wish for a brighter New Year, and the fond hope that—the war over—*Young Days*, in some shape, may come out again.

MR. J. EDWARD HARLOW writes from 90 Cheriton Road, Folkestone, as follows: "The Churches of all denominations in England are well together in view of the special day of prayer and thanksgiving appointed by the King. A new unity of spirit, awakened by the war, moves among them. Next Sunday will witness an unprecedented circumstance. Certain common prayers, mutually agreed upon, will be used alike in the Church of England and the Nonconformist Churches. Only one anxiety remains. Will the people crowd the Churches that they may hear the King's Proclamation and participate in its observance? In this matter the religious

leaders are active. For example, the President of the Wesleyan Methodist Church is this week issuing a second appeal to his constituency especially in the villages. Pursuing a request with which I have been honoured, may I ask that, at least by the publication of this letter, you will assist in carrying the loyal efforts of the Churches to a triumphant consummation?"

NEWS OF THE CHURCHES.

Bury.—In the course of a letter to the members of the Bank Street Chapel in the January Calendar, the minister, the Rev. E. D. Priestley Evans, refers to the sacrifices which have been made in the present war and the objects for which the men are fighting. "And we," he adds, "who are not called into the struggle in the way that our beloved ones are,—can we not come together and seek the healing touch of the Spirit of God as it radiates through human sympathy and from heart to heart? Can we not find some comfort and strength through communion with that Spirit and with each other? Our weekly gatherings may at times be poignant; but is it right to flee from the painful, and seek only the pleasant and pleasurable, when sorrow is so widespread? When the spirit of fellowship would dictate our sharing in it, rather doing all in our power to avoid it? We should feel some virtue in a vicarious suffering, and, indeed, be glad that we are called upon to suffer some little with or for others."

London: Essex Church.—A report has lately been issued which shows that the collections in churches and chapels on Hospital Sunday last June amounted to £37,338. Essex Church contributed £256 4s. 3d., an increase of £10 on the previous year, and the collection was the ninth largest from any of the congregations of London.

Northampton.—On Sunday, December 30, the services at the Kettering Road Church were conducted by Dr. Carpenter, President of the British and Foreign Unitarian Association. His visit and sermons, which were greatly appreciated, brought to a close a year during which exceptionally strenuous work has been done in the happiest spirit of religious fellowship.

Notlage.—The Christmas night dramatic performance by the members of the Unitarian Sunday school grows more popular year by year, and this Christmas, when two children's plays were given, the room was crowded, and a number of people had to be refused admission. The children had been trained by Mrs. Phillips, and two of the younger teachers, Miss M. Phillips and Miss C. Phillips, acted as accompanists. Prizes for regular attendance at the school were awarded at the close of the performance.

Ringwood.—A combined Sunday school and congregational tea was held in the schoolroom on Boxing Day, which was attended by over a hundred adults and children. After tea a Service of Song was rendered by the scholars, trained by Mrs. Matthews, who presided at the organ. A short address was given on the work of the Sunday school by the Rev. W. B. Matthews, and the prizes awarded for attendance and conduct during the year were presented by Mrs. Conway. With the assistance of the British and Foreign Unitarian Association certain much needed improvements in the sanitary conditions, and for the purpose of making available a vestry or class room have been effected. This room was used for the first time last Sunday afternoon by a newly formed Bible Class for girls conducted by Mrs. Matthews.

Wareham.—The funeral took place at Wareham on Saturday of Mr. Sydney Cleal, who met his death at the Poole Gas Works under painfully sad circumstances the previous Tuesday. The funeral service was held in the Unitarian Church at 3 o'clock, and was conducted by the Rev. G. B. Stallworthy (Poole), and Mr. W. E. Stephens (also of Poole). Hymns chosen by request were sung by the choir. The service at the graveside was conducted by the Rev. G. B. Stallworthy and Mr. Stephens.

THE 'Life and Letters of Robert Collyer,' in two volumes, by the Rev. John Haynes Holmes, has just been published in America by Messrs. Dodd, Mead & Co. The book tells the story of a pioneer in religious thought whose name is greatly beloved on both sides of the Atlantic, and it will be sure to find a ready sale among Unitarians in this country when it becomes possible to obtain copies at Essex Hall.

MARRIAGES.

MOTTRAM—ALLAN.—On New Year's Day, 1918, at the Octagon Chapel, Norwich, by the Rev. Lawrence Redfern, M.A., B.D., Lieut. Ralph Hale Mottram, eldest son of the late Mr. James Mottram and Mrs. Mottram, of The Birches, Bracondale, Norwich, to Margaret, fourth daughter of Mr. and Mrs. J. G. Allan, Longniddry, Scotland.

THORPE—SOUNDY.—On December 22, at Manchester College Chapel, Oxford, by the Rev. Dr. L. P. Jacks, Principal of the College, Lieut. Charles Thorpe, of the King's Own Royal Lancaster Regiment, and youngest son of Mr. and Mrs. A. J. Thorpe, Thornicroft, Pendleton, Manchester, to Millicent Annie, eldest daughter of Mr. and Mrs. Soundy, Manchester College, Oxford.

DEATHS.

BULL.—On December 27, at 6 Bradford Road, Seven Kings, Ilford, in her seventy-seventh year, Mrs. Mary Jane Bull, widow of the late Edward John Bull, formerly of Stratford and Forest Gate.

LEECH.—On November 24, 1917, at Victoria, British Columbia, Emma, the wife of Alfred Leech, and second daughter of the late Mrs. Mary Scholes, Hilton Street, Manchester.

NOEL.—Killed in action, or died of wounds, in France, on October 30, 1917, Henry William Edgar (Artists' Rifles), eldest son of Mr. and Mrs. W. J. Noel, of Woodford, aged 36.

OUR CALENDAR.

SUNDAY, January 6.

LONDON.

Acton, Creffield Road, 11.15, Rev. H. C. HORSLEY, M.A.
 Brompton, Fort Road, 6.30, Mr. S. P. PENWARDEN.
 Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7.
 Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 5.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11 and 5.30.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 3.30, Rev. A. H. BIGGS, M.A., LL.M.
 Islington, Unity Church, Upper Street, 11, Rev. FRANCIS H. JONES, B.A.; 6.30, Rev. J. VINT LAUGHLAND.
 Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.
 Leytonstone, Haydn House, 63 Fairlop Road, 6.30.
 Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 3.30, Rev. R. TRAVERS HERFORD, B.A.
 South Norwood, League House, 141 Portland Road, 6.30.
 Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.
 Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.
 University Hall, Gordon Square, W.C., 11.15, Rev. F. K. FREESTON.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Soul's, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
 Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
 BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.
 OLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 DEAN ROW, 10.45, Mr. E. A. SMITH, B.Sc.
 DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
 EXETER, George's Chapel, South Street, 11 and 6.30.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
 HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. J. ISLAN JONES, M.A.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
 LEEDS, Mill Hill, 10.45 and 6.30, Lieut.-Col. C. S. BULLOCK.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.
 LIVERPOOL, Bootle Free Church, 11, Mr. R. F. LISTER; 6.30, Mr. W. NEWELL.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. JOHN MCDOWELL.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. J. W. LEE.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 TORQUAY, Unity Church, Montpelier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
 TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.
 WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fishguard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 13 Bream's Buildings, London, E.C.4.

UNIVERSITY HALL,

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(Between Russell Square and Euston Square.)

Morning, at 11.15.

January

6. Rev. F. K. FREESTON.
13. Rev. W. COPELAND BOWIE.
20. Rev. FRANCIS H. JONES.
11.15 A.M., Devotional Service only, without Sermon, after which an important Meeting of the Congregation will be held.
3.0 P.M., Children's Service.
27. Rev. VALENTINE D. DAVIS, of Bournemouth.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

OUR aged and venerated friend and religious ally, Prof. Bonet-Maury of Paris, sends his greetings to Essex Hall at the opening of a New Year. God grant, says he, that this fourth year of war may veritably be a "year of Grace." May justice and goodwill at length prevail. Let "God and our Right" be the motto of all, interpreted as in the address of our Prime Minister last week, for which our *confrère* expresses heartiest admiration. All who have had the privilege of meeting the learned Professor will cordially welcome his message; we trust that the day is not distant when the friends of religious life and liberty, in the fullest sense, will be able to rejoice and sympathise together in happy conference as of old.

Two momentous utterances, by our Prime Minister and President Wilson respectively, have marked the week, and might well be expected to lead toward an international settlement if the way, for the present, were not barred by the ambitions of the militarists of Germany. These are supported, apparently, by the feelings of a very large section of the German people, who have been kept designedly in the dark as to the real military position, on the one hand, and the real aims of the Allies on the other. It cannot now be said, whether by critics abroad or at home, that these aims are hidden and malevolent. Mr. Lloyd George, who has reaped for his statement of policy last Saturday the reward of widespread approval in return for taking into consultation the leaders of all the great political parties, and for his evident care and moderation in choosing fit expression for the ideas advanced, may be said to have done more than define the British, or indeed the Allied, policy. He has substantially united the nation

once more after a period of ominous drifting apart. We have militarists and hotheads here, undoubtedly, as well as Germany has; but any dissatisfaction with the Premier's tone, as being "too pacific," has been expressed privately for the most part.

OF the President's address to Congress on Tuesday we can only say it accords quite sufficiently with that of the Premier to have practically the same purport; indeed, Mr. Wilson expressly commended the spirit and terms of Mr. Lloyd George's statement, and where his own varied from it was chiefly and naturally in regard to points of special interest to the transatlantic peoples. In one direction he spoke words of weight which may be profitably considered by those of us who can hardly avoid regarding the Russians with something approaching to ill-feeling, the result of a bitter disappointment. Mr. Wilson made a special reference to that great people, sympathising with them in their present difficulties, which are enormous and too little discerned by people in this country, and looking forward with encouraging hopes to Russia's emergence from these troubles into a condition happier for herself and beneficial for the world. The main lines of both addresses may be conveniently focussed thus: (1) The inviolable sanctity of international agreements must be re-established and maintained; (2) territorial questions must be settled, not by the strong arm of interested races and nations, but by the right of self-determination or the consent of the governed; (3) an international organisation must be set up to limit armaments and diminish the probabilities of war.

THAT the terms advanced in these two addresses should be rejected in Germany was, perhaps, only to be expected. Their hotheads are not yet cooled enough to see that the chances are greatly against their getting any better terms, and that the Allies, experienced by these years of war, know what they are about. But a very illuminating note reaches us

from Rome. A Vatican organ, the *Osservatore Romano*, referring to Mr. Lloyd George's speech, said:—

Henceforth one knows officially and seriously what England and the Entente desire before they sign peace. England has abandoned much, and has done well to do so; she has reduced the war aims of the Entente to a few points which can be discussed by the enemy. Moreover, the war programme of the British Premier so nearly approaches the proposals of Count Czernin that it really seems that the moment is arriving for discussion with a view to defining and completing the points of which there are divergences of view. It is now the turn of Germany and Austria to speak and to give their views on these points. It is to be hoped that they will do so, either in a public speech, or still better in secret conversations with representatives of the Entente. If in these conversations a conciliatory spirit prevails on both sides the ray of light which has come from London and from Brest-Litovsk might be the dawn of peace.

If this represents, as it apparently does, the feeling in Papal circles, the Austrians evidently have special reasons for pulling hard, as they are said to do, against the German domination of war policy. At any rate, the note indicates a possibility, if no more, of highly interesting and welcome developments.

JUDGING by the liberal subscriptions to the War Bonds secured by the Tank Campaign there is a vast increase in the pocket-money of many people, especially in the Midlands and the North. We imagine that various treasurers, faced just now with the problem of keeping up their lists, would very gratefully tap the newly created financial resources thus revealed. Cannot some of the amazingly thriving munition workers and employers be persuaded that in regard to long established charities, mission work, churches, and schools, for example, there is not only a pressing need but also a high duty to discharge? Apparently, the

last thing that occurs to some people, otherwise quite of a generous disposition, is to become a subscriber to one of our societies. Charitable and congregational funds hitherto have been largely provided by people with very moderate fixed incomes, and these are just the people who find, and will find, we fear, a severe pinch in these times. Those who have become richer since the war began should really come to the rescue.

* * *

The Essex Hall Year Book for 1918 contains the names of 356 ministers and 9 lay-workers in the United Kingdom, and 13 in Dominions oversea. Fifteen names, owing to death and other causes, have disappeared from the list. The following appear for the first time: the Revs. J. P. Chalk (M.C.O., 1915-17), F. Cottier (H.M.C., 1914-17), Margaret B. Crook (M.C.O., 1914-17), B. Davies (Carm.C., 1912-15), V. A. Demant (M.C.O., 1914-17), G. Randall Jones (H.M.C., 1914-17), J. W. Maw (H.M.C., 1912-17), S. Mossop (H.M.C., 1914-17), S. T. Page-Smith (M.C.O., 1913-16), C. A. Piper (H.M.C., 1914-17), J. Pipkin (H.M.C., 1915-17). Four names of lay-workers who have completed probationary service are transferred to the ministerial list, and three new lay-workers are enrolled, including Miss E. Rosalind Lee. These recruits to the ministry enter at a most critical time for religion and the world; may they serve valiantly, wisely, and effectively.

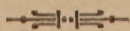
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WE are glad to see that there is considerable activity going on in connection with social service among our congregations and friends. *The Social Service Quarterly*, just issued, reports the formation of local Interdenominational Unions at Evesham, Oxford, and Newark, and a Social Reform Society at Plymouth; and the Liverpool Social Problem Society has done really excellent work. The course on 'Social Questions,' issued last year and noticed in these columns, has been brought into prominence at some churches and District Associations, and many addresses on various points in the course have been given in different parts of the country. The Executive, which meets this month, is carefully considering a pamphlet on the 'Sex Question,' which it is hoped will be issued before long. We strongly commend these efforts to ministers and others who may not yet have shared them. The Rev. H. H. Johnson of Evesham, Secretary of the Union, will gladly furnish information.

* * *

WE regret to learn that Lieut.-Col. Bullock, who was to have been at Mill Hill, Leeds, on Sunday, was obliged through ill-health to cancel the engagement. He trusts soon to be convalescent, but secretaries and others who have so eagerly sought his services in recent months must moderate their urgency somewhat. He is a strong man and a vigorous speaker—just the kind of visitor that congregations welcome in these times above all; but even the strongest has limits of strength, and it has to be remembered that our willing friend has exacting duties to perform in his military capacity.

THE FREEDOM OF THE SEAS.



PRESIDENT WILSON in his last great speech, with that decision and clear-sightedness which we are accustomed to find in him, lays down in his programme for international peace, among other things, the following condition: "Absolute freedom of navigation upon the seas outside territorial waters alike in peace and in war, except as the seas may be closed in whole or in part by international action for the enforcement of international covenants." As Lord Lansdowne said in his recent famous letter, the "freedom of the seas" is a phrase used in various senses; we do not always understand what is meant by it when the Germans speak of it.

We do not write with any special knowledge of international law, but from the point of view of common sense and the man in the street.

So far as times of peace are concerned it is absurd to suggest, as the Germans sometimes seem to do, that the British Navy interferes with the freedom of the seas. But when we are at war we undoubtedly do interfere with the freedom of the seas. We not only capture the merchant ships of the enemy—as we have a clear right to do—but we interfere with all neutral shipping. We claim the right to stop and search all neutral ships for "contraband" and if found to confiscate it. "Contraband" includes at the present time not only munitions of war, but foodstuffs and, indeed, almost everything which is of service to the enemy in carrying on the war. The Germans have replied to this interference of ours by sinking at sight, not only our merchant ships, but those of neutrals when there is the slightest suspicion that they are bringing material to the Allies. That is, of course, a new and terrible extension of the principle of interfering with the freedom of the seas. Not having a fleet strong enough to search and capture neutral ships with contraband, they sink them and their crews without mercy. It is the only way in which under the circumstances they can stop our supplies, and it is a frightful way, but there is an underlying principle which is common to us and them. It is the principle that when nations are at war the seas are not free for neutral shipping. Belligerents have a right to stop them anywhere on the ocean and to prevent them carrying munitions or foodstuffs to the enemy even via neutral ports. It has been a long-cherished part of our naval policy to cling to this right.

We have always resisted any attempt of Hague conventions to alter this "policy." It is probably true that one motive of Germany in building a fleet against us was due to our firm adherence to this policy.

President Wilson's demand for the freedom of the seas in war as well as peace appears to mean the abrogation of this right of interfering with neutral ships whatever they may carry and wherever they are going. The only exception he recognises is that he would permit the League of Nations for which he hopes to close the seas by agreement against any recalcitrant member which sought to destroy its unity.

Giving up this supposed privilege would be in direct opposition to prejudice deeply rooted in our naval policy, but there is probably no claim which has made and still makes so strongly for international suspicion and ill-will towards us.

To accept the President's principle would involve, we may suppose, that if we were at war with any other nation all ships flying a neutral flag would carry anything they chose to our enemy. We should have no right of search and, of course, no right of detention, except in the case of ships flying the enemy flag. Many navy men would say that the adoption of such a principle would destroy one of the chief advantages of our naval predominance. On the other hand, it must be remembered that if that principle were adopted and adhered to there could be no more "U"-boat outrages. Munitions and food would pass freely to us from neutrals as well as to our enemy. The fact might prolong the war, but it would confine the war more than it is now confined to the actual combatants, and it would save suffering to women and children.

It is quite arguable that even from the point of our own self-interest, in view of the enormous development of submarine warfare, the freedom of the seas for neutrals in time of war would be as much to our advantage as to that of our enemy. But those of us who, with President Wilson, believe in a League of Nations as the great hope of the future, have to think internationally and not merely as Englishmen. From that point of view there can be no question that a clear, honest statement from Great Britain that she is willing to give up once and for all, in common with other nations, the right she has claimed to interfere with neutral shipping in time of war, would be of enormous significance and value. Few things would make so clear our sincere desire to form one of a comity of nations. Few things would do so much to lessen the suspicion and irritation felt towards our naval power.

Few things would do so much to make for a reduction of naval preparation. We should need a navy to protect our coasts, but we should no longer need to police the ocean in time of war.

It would show the *bona fides* of this nation in standing for a League of Nations, which is the great hope of the future, and in whose hands would lie the ultimate issues of peace and war. If it is a sacrifice, it is a sacrifice which for the sake of international peace and goodwill we ought to make. Mere talk about freedom and justice and peace is of little value by itself. We should strike a great blow for justice and peace if we proclaimed at this time that we were prepared to unite with all other nations in recognising the freedom of the seas in time of war in the sense which is involved in the principle laid down by President Wilson.

H. G.

FIELD AMBULANCE NOTES.

BY THE REV. MORTIMER ROWE, R.A.M.C.

XI.—A DAY EXCURSION FROM THE FRONT.

ARE we surprised at the length of the war? The pious folk of Albert told us long ago that when the hanging statue of the Virgin should fall to the street from her place on the summit of their ruined cathedral tower, the war would end. But the military authorities, obsessed no doubt by their own aims and motives, fixed her securely to prevent her from falling. We saw her this morning from the window of a railway carriage, on our way to Amiens. For this is our day off. You, gentle reader, have quite possibly broken a journey at Amiens for the day, but forgive me if I say that what your eyes beheld there is not to be compared with what we saw with our vision. Only yesterday or the day before we were stretcher-bearers in the trenches; to-morrow will probably see us wending our way thither again; but to-day, after many weeks during which we have seen no human being except in khaki, we wander through streets full of real live people in ordinary attire, men, women, and best of all, children; we examine shop-windows and enter the shops, we visit restaurants and eat good meals, set before us on plates while we sit upon chairs at a table! Nothing of this was marvellous to you when you visited Amiens. So think how much more wonderful to us were the objects for whose sake you broke your journey to Paris. We saw the Cathedral: the matchless woodwork of the choir-stalls, it is true, was hidden from us by a huge protecting barricade of sand-bags, and the majesty of the western front was impaired by a similar erection as high as the apex of the porches; but far more than sufficient remained to fill our minds with the grandeur of this house of God. So we studied the pictures of the hidden wood-carving,

and claimed a certain kinship with those workers of long ago who toiled for a few pence a day, and those two Franciscans of Abbeville who received ninepence each and their travelling expenses for helping with advice.

Then a gracious official at the Town Hall gave us an order permitting eight British soldiers to visit the *Musée*, and an aged janitor hustled rather than conducted us through it. But in the room devoted to statuary we rebelled against the pace he set, so much were we rivetted by the beauty of some examples of modern French work. If any of us had never paused to admire such things before, we were now caught by the vivid realism of several life-like masterpieces. We had come from the wilderness for a day!

But best of all was an hour of holy rest which I spent in the evening quiet of the cathedral again, forgetting for a while the turmoil of war, and musing on those noble words of Ruskin in 'The Bible of Amiens':—

"If, striving with your might to mend what is evil, you would fain look for a day when some Judge of all the earth shall wholly do right; if, parting with the companions that have given you all the best joy you had on Earth, you desire ever to meet their eyes again and clasp their hands;—if, preparing yourselves to lie down beneath the grass in silence, you would care for the promise of a time when you should see God's light again, and walk in the peace of everlasting Love—*then*, the hope of these things to you is Religion, the Substance of them in your life is Faith. And in the power of them the kingdoms of this world shall yet become the kingdoms of our Lord and of His Christ."

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and the address of the senders.

'A PRIEST OF THE IDEAL.'

To the Editor of THE INQUIRER.

SIR,—In your recent review of 'A Priest of the Ideal' it is written that I have branded my hero with indelible shame by making him enter the army without protest though through his religious passion he felt he could not and would not kill. I submit that if Hampden in the light of his spiritual experience chose not to protest but took humbly the common lot of suffering which has fallen to the youth of my generation, he cannot be condemned. "Conscientious objection" is a true and obvious Christian affirmation and the egos who make it are right. But there is something larger.

I think the Hampden I figured is a true man. But I must say that since entering the army myself I feel that death is not so important, my death, our death, the enemy's death. It is important, alas! to those whom we love, they love, to those who are left behind.—Yours, &c.,

STEPHEN GRAHAM.

E. 6, Wellington Barracks, S.W.

PROHIBITION DURING THE WAR.

To the Editor of THE INQUIRER.

SIR,—I feel much interested in your issue of December 29, and your reference to the drink traffic in England, and the way in which the traffic here is viewed in America. I agree with you it does divide us, and it may cause feelings of suspicion, where there should be trust and fellowship to the fullest extent. You refer to Sir Arthur Yapp and his fear of how our working men might regard further restrictions on the traffic. But are his fears and yours well grounded, supposing that the whole question were dealt with fully, and in a thoroughly statesmanlike manner? At present the working man is irritated because he and his family have to undergo what seem to him hardships which his employers and the wealthy classes do not. He is constantly seeing and hearing instructions to eat less bread, and wonders whether the Government want him and his children to go hungry. He is told there are other things he can eat instead. Yes, but they cost more money, and everything now costs more money. He is irritated because his wife has great difficulty in getting her tea, sugar, butter, or its substitutes, and even milk. Then when it comes to drink, the well-to-do are not restricted. They can have their wines and their spirits, as much as they like, but he can never be sure whether he can get even a glass of beer. The card "No Beer" frequently meets his eye. It vexes him, because he knows that those who are well-to-do can live, and mostly do live, in luxury still, though we have been more than three years at war, and though economy, the necessity of economy in all things, is constantly dinned into his ears.

Then what can be done? This—what we ought to have done long ago. Stop the manufacture, sale, import or export of drink entirely, from now till the war is finished, and demobilisation has taken place. It is a big thing to do. It is asking millions of our people to make what to many of them will seem a big sacrifice; but if we are to carry this war to a successful conclusion, and if we are to avoid positive and severe hardship and suffering from insufficiency of food, to ourselves or our Allies, it is necessary. We are short of tonnage. We shall be shorter as the year goes on. We must find ships to bring the men, and their equipment also, from America, and if we do not find it quickly enough the war will be prolonged as a consequence. Where is this extra tonnage to come from? By releasing the ships, the vast number of vessels that are bringing the barley, the maize, the sugar, the molasses, and other materials for our brewers and distillers, and the wine that still flows freely among the wealthy. If we stop the traffic in drink, we shall release a vast amount of railway plant for use in other directions, we shall remove one of the big demands on our coal supply, and, most important, we shall liberate for national service a very large number of men, and women too, and this at a time when we are told that men must be found for active service even if it be at the cost of munitions. Let the Prime Minister and the other members of the Government bring these facts to the notice of the people, the working men of England. Let them know that the sacrifice they are calling upon them to make is a sacrifice that applies not to them alone, but to the wealthiest in the land, to rich and poor alike. Show them that this is the most direct, the simplest way of trying to prevent their own children, or the children of the Allies, from going short of food, and they will be ready to make the sacrifice asked of them, and do it cheerfully.

What of the results? What of its effect upon America? It will show her we are deadly in earnest. It will show her that the sacrifices she is making, the restrictions

she is imposing on herself, are appreciated by us, are stimulating us to use (with her) every possible effort to obtain a quick and decisive victory; and to Canada it will be an evidence that, even if in the past we have not been sufficiently careful in guarding her sons from temptation, we will in the future make the British army and our own country as safe as we can for the well-being of her brave sons. Need I say more? We all know what a relief even the temporary suspension of the drink traffic would be to all teachers, clerical or lay, to doctors, nurses, health workers, to all who are trying to combat disease, ignorance, and vice, and to promote the real happiness and the uplifting of our people. Let Lloyd George and the Government take their courage in both hands, and the thing can be done. A very important step will then have been taken to safeguard the interests of all the Allies, and to bring the war to a speedy and successful completion.—Yours, &c.,

EDWARD CHITTY.

Sonnenberg, Dover.

January 7, 1918.

THE LATE CAPT. EDWARD STANLEY RUSSELL, M.C.

(The Rev. E. S. Russell, B.A.)

To the Editor of THE INQUIRER.

SIR,—I have been asked to undertake the preparation of a Memoir of the late Capt. Russell, and shall be grateful for any assistance that it is in your readers' power to give. Personal reminiscences or letters will be particularly valuable. I shall take every care to ensure the safe custody and early return of any papers that may be lent for my use.—Yours, &c.,

ARNOLD H. LEWIS.

32 Malmesbury Road, Small Heath, Birmingham.

January, 1918.

BOOKS AND REVIEWS.

TOWARDS

SOCIAL RECONSTRUCTION.

OF making many books on the war there is no end and much study of them is often a weariness to the flesh. Reconstruction is nowadays almost as blessed a word as Mesopotamia: Turks and obstructionists are given notice to quit. But we have a shrewd suspicion that the hurricane will obliterate much that is written upon the sands at this hour. Many social writers appear to be as unrepentant as ever and to imagine that the remedies which have failed us in the past may yet meet our need in the future. Most of these books leave us with a shuddering sense that religion and Christianity are not worth the most cursory or casual reference. They still build without foundations.

Mr. J. A. Hobson's 'Democracy after the War' is hardly, perhaps, of this order. It is learned, shrewd, searching, and can expose deficiencies in a cold clear light if it cannot warm us with living rays. At least it would remove all that is shoddy: its watchword is thorough. There is no

blinking of the failures of democracy in the past, no illusion as to its possible failures in the future unless it be soundly based. Indeed democracy, in the sense in which this writer understands it, has never yet been tried: he summons us to the trial.

The first part—why is the destructive part of a book usually twice as long as the constructive part, and ten times as interesting and arresting?—arraigns the enemies of democracy one by one—militarism, capitalism, protectionism, imperialism, and a whole army of political, intellectual, spiritual and social reactionists. The second part marshals the forces of defence. Mr. Hobson apprehends that there are powerful forces in the country which will not be content with militarism for the duration of the war, but will strive also to maintain it in time of peace: for them the primary need of militarism "begins at home." The last enemy to be destroyed is democracy! To our own circle of readers the chapter on 'Spiritual and Social Reactionists' will probably prove of greatest interest. There are here some subtle characterisations, and certain spiritual pastors and masters are mirrored in their true form and feature. The cloud of casuistry is dissolved and the naked reactionist shines forth.

One of the most valuable contributions of the book is its indictment of sectional thinking and of over-specialisation in various branches of social reform. A situation is here revealed not unlike that with which denominationalism presents us in the field of religion. Each specialist has his own particular nostrum and cure-all, but fails to make it effective because the disease is so widespread and various: he scotches it in one place only to see it break forth equally virulent in another. He needs the co-operation of all other specialists so that, together, they may assail the whole body politic. A more comprehensive outlook is demanded, more sympathy with and understanding of forms of experience other than our own, and more resolute grappling with problems as a whole. Only one united army can slay this dragon.

'Towards Industrial Freedom,' by the author of 'Civilisation: its Cause and Cure,' suggests and urges that our modern so-called civilisation is a disease, that this disease is the root-cause of the world-war, and that this disease can only be cured by a new spirit in our industrial and social life. It reveals in glaring fashion the falsity of many of our modern conditions. It startles us by the ease with which it jostles us out of our accustomed ruts, and by some of its innocent and childlike inquiries, as to whether, for example, industry can only be carried on when it pays a big man to make a great profit out of it? The author establishes as the end of all industrial relations and organisation public welfare, and not private gain. He pleads for co-operation instead of inter-cine competition. He longs for the dissolution of the Shop-keeping Age of the past 150 years, and for the re-introduction of beauty into our daily life, and for the realisation of industry as an art. He is in favour of a larger and larger public administration of industries, but warns us against the grave and fateful danger of the growth in connection with this of officialism and bureaucracy which would prove no less stifling in regard to the real life of a nation. There is an excellent chapter on 'Small Holdings,' which he thinks ought to be one of the first things to be considered in the re-organisation of our industrial system. And Lords have short shrift! The concluding chapter on 'Social and Political Life in China' seems to have been added as an after-thought, and is really in the nature of a subtle satire throughout of our Western civilisation (?)

with more than a suggestion that in many ways for 4,000 years the Chinese have been wiser than we.

The first three 'Social Reconstruction Pamphlets,' published by The Athenæum Literature Department, promise well for the whole series which can be relied on to be, as these are, documented on almost every page, bristling with cited authorities, thorough and comprehensive. The first on 'The Rural Problem' by its very title lifts the question above the merely agricultural one, so that we are not surprised to find sections dealing with 'The Rural School' and 'The Rural Church.' All the factors in rural life are more or less taken into account. 'Taxation and Social Reconstruction' and 'Women in Industry' are no less thorough and comprehensive. As short introductions to the study of these questions we know of nothing better. Each pamphlet is of 30 to 40 pages, and with a crowded page. When the series is completed the ordinary social worker will have a library in brief compass of the greatest utility.

THE COMEDY OF MARIONETTES. By Francis Blake. Chorley: Universal Publishing Co. 3s.6d. net.

THIS book appeals specially to readers of THE INQUIRER because it is issued under the name of the minister of the Oakfield Road Church, Clifton—Dr. G. F. Beckh—who signs the preface as editor. He says: "The constant vision of the anguish and suffering of this present time would have driven me to the verge of despair and insanity, had it not been for the good-natured and ironical prattle of this quaint old man, which has entertained and amused me even when I could not agree with his sly thrusts at human weakness and folly. May he cheer you during the dreary months of waiting and sorrow yet before us." The author has gone back to the literary models of an earlier day. The book reminds us of 'Wilhelm Meister' in more ways than one. It tells autobiographically the story of the puppet-player—his childhood, youth, manhood—his spiritual history, his love. Verisimilitude is left behind ere the threshold is crossed, but ever and anon re-appears. The book gets better as it goes on. It has produced on us the impression of a literary wood in which we have elfish gleams of the real thing. The author, as Dr. Beckh himself says, "has closely acquainted himself with some of the most sublime and fanciful thoughts of ancient authors and has imbued his character with a portion of their splendour." Moreover, he has now and then smuggled in a little mental dynamite under the amiable appearance of naïveté.

We submit that it would be better if, in this sort of book, verisimilitude were not departed from. In the pages before us the dialogue "talks book," and there are other departures that could hardly be defended. This is a pity, because there are real vistas of high achievement. We should sincerely like to see another book on these reformed lines, if Francis Blake ever more fully developed the implications of his doctrine of sincerity. A passage or two may convey something of what we have called the vistas of high achievement in the book: "...the greatest tragedy of all, a life lived in remorseless self-contempt" (p. 67). "The ages have been waiting to see an audience deserving the name: hearers, that is, who will do some of the thinking and feeling for themselves instead of expecting hired wage-slaves to do it for their jaded senses: listeners and worshippers of the beautiful and sublime, who will give as much as they receive in the temple consecrated to the immemorial words and songs of masters." The chapter,

'Democracy after the War.' By J. A. Hobson. George Allen & Unwin. 4s. 6d. net.

'Towards Industrial Freedom.' By Edward Carpenter. George Allen & Unwin. Paper, 2s. 6d.; cloth, 3s. 6d.

'Social Reconstruction Pamphlets': (1) 'The Rural Problem,' by Arthur W. Ashby; (2) 'Taxation and Social Reconstruction,' by Arnold N. Shimmin; (3) 'Women in Industry after the War,' by B. L. Hutchins. Price 6d. each. London: published by The Athenæum Literature Department.

'The Unknown Power,' is a remarkable confession of the religion of Nature of Dionysos.

The author raises the question of the marionette theatre as a serious form of art. Those who are interested in this may be glad to be referred to 'Castellinaria,' by Mr. Festing Jones, published by Messrs. Fiffeld in 1911. We have noticed misprints on pp. 103 and 116, and a slight verbal mistake on p. 123.

We have received 'A Child's Belief in God,' by the Rev. J. Collins Odgers (London Sunday School Association, 3d.). It is in the form of 'A Child's Belief about God as taught by Jesus,' followed by explanatory comments. It is suggested that the 'Belief' may be learned by heart, but it strikes us as singularly incomplete for that purpose and lacking in the qualities which are likely to appeal to the imagination of a child. For instance, it does not contain any reference to historical religion, to Christian discipleship or to the existence of evil and God's judgment upon it. The comments are evidently intended for the teacher, as much of the language is too difficult for children. They provide material for a series of lessons on Theism, but we suggest that they want a good deal of enrichment if they are to have effective emotional power in worship and conduct, especially on the side of positive Christian loyalties.

PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & UNWIN, LTD.—Mountain Meditations: L. Lind - af - Hageby. 4s. 6d. net.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.—Unitarian Pocket Book and Diary for 1918. 2s. net.

CAMBRIDGE UNIVERSITY PRESS.—Cambridge Essays on Education: Edited by A. C. Benson. 7s. 6d. net. Selections from Wordsworth. 2s. 6d. net. Rabelais in his Writings: W. F. Smith. 6s. net.

MISCELLANEOUS.

The Quest, Hibbert Journal, Cornhill Magazine.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The objects of the Fund are: (1) To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium. (2) To maintain a Civil Hospice at Calais. (3) To aid the Belgian School Colonies in France.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

155TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	19,628	0	9
Leytonstone Free Church, per Mr. J. W. Peterken (5th)	0	12	0
Mr. Thos. Ballantyne (10th)	1	1	0
Miss Mary Fretwell (13th)	1	0	0
Mrs. Julian Winsor (36th)	1	0	0
Miss S. S. Dowson (12th)	5	0	0
The Rev. and Mrs. T. Bowen Evans (26th)	1	0	0
Miss Short (20th)	5	0	0
"In Memory of Arthur"	5	0	0
"Olwen" (by sale of waste paper), (2nd)	0	10	6
Miss Blake (20th)	2	0	0
L. O. M. (22nd)	2	0	0
The Misses E. and G. Coe (17th)	2	0	0
X. (36th)	1	0	0

	£	s.	d.
Mr. and Miss Hirst (25th)	2	2	0
Miss Dorothy Moggridge (6th)	1	0	0
K. L. (11th)	5	0	0
Mr. and Mrs. Edward Chitty (7th)	10	10	0
	£19,673	16	3

Parcels have been received from:—Mrs. Sydney Martineau; Clapham Ladies' War Relief Committee; the Misses S. S. and A. T. Partridge; Mrs. B. Dowson; Mrs. and Miss Carter; Mrs. Louise Brunner; Miss Blake; Bournemouth Unitarian Church Working Party, per Mrs. V. D. Davis; Mrs. Kingston.

WEEKLY NOTES.

I HAVE had an urgent appeal this week from the hospital for the tuberculous Belgian soldiers. It is in the mountains of Savoie, and just now the cold is intense. The snow is deep on the ground and it is freezing hard, and yet, of course, with such patients, the windows must be kept open. At night the men cannot sleep for cold, and there were very few hot water bottles for them. The appeal was for bedsocks, for hot water bottles, and for mittens and mufflers for those who are up in the daytime. I have already sent a number of hot water bottles (8 by 10 in.), but I should be glad of covers for them. I have sent all my stock of bedsocks, mufflers and mittens also, and have not a single one left, but I need at least 50 more to send one for each man—and other hospitals are also begging for them. I know wool is very expensive, so that it is much more difficult to obtain these articles now, but the need for them is very great. I hope to have some more wool soon to sell at a reasonable price, but I will announce it when I receive it. The head of one of the Colonies Scolaires writes begging for pieces of cloth for patching the boys' clothes. She says that she does not mind the children being very shabby, but she does not like them to be in rags, and she has not a bit of cloth to repair them. Will friends remember that I am always glad of any odd bits of cloth or dress material for this purpose?

ROSE ALLEN.

SPECIAL WANTS.

Bedsocks, mufflers, mittens (urgent). Pyjamas, shirts, socks, and all sorts of men's underclothing. Slippers, cardigans. Clothing for women and children, especially stockings. Games, jig-saw puzzles. Calico bags, 2 ft. by 3 ft., and any smaller size.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

VICTIMS OF WAR.

THE RELIEF WORK OF THE SOCIETY OF FRIENDS.

THE sufferings of the innocent civilians in France, Belgium, and Russia, whose homes have been destroyed by the tide of invasion, have been one of the saddest features of the war. Among the efforts to lessen those sufferings the work of the Society of Friends, through its War Victims' Relief Committee, must take a foremost place. The special interest and value of that work lies in its essentially reconstructive, and not merely palliative, character: its aim is not simply to relieve immediate distress, necessary though such relief may be, but to provide for the

fugitives occupations and interests which may prevent moral degeneration, and to put into their hands, as far as possible, the means of supporting themselves. For more than three years now the Committee has been at work organising expeditions to France, Holland (for the Belgian camps there), and Russia, and its labours have been constantly increasing as new needs and problems have presented themselves.

When the tide of invasion drove over a million French peasants from their homes in August, 1914, they fled hurriedly, taking very little with them, and leaving perforce their dearest possessions—the home and the little plot of land. They are crowded into towns and villages not meant to hold them, keeping as near to their own battered homes as housing room and military regulations will permit. As the tide rolls slowly backwards they are eager to return to their homes and to begin once more the culture of their fields. For homes they find nothing but crumbling piles of bricks, and for farm implements twisted iron.

In France the Expedition has four main lines of activity: (1) Medical relief by doctors and nurses, and provision of hospitals and of sanatoria where the fugitives can regain their health after the shocks of the danger zone and the privations of their homeless life; (2) the distribution of furniture, bedding, clothes, and other immediate necessities to the unhappy victims of the war; (3) the construction and erection of huts for those whose homes have been destroyed; and (4) agricultural reconstruction in the devastated regions. The work of the Expedition's doctors and nurses has been greatly valued in a district deprived of its regular doctors by the war's demands, and there are now five hospitals and sanatoria in various parts of France. In over three hundred villages the problems of cold, hunger, and disease have been wrestled with. About two thousand people have been housed in the huts built by the Expedition, the material being supplied by the French authorities, while gifts in kind, of furniture, bedding, and clothes, have helped to lighten the load for 15,000 families. In agriculture the efforts of the Expedition have been directed to helping those hardest hit. It has provided and maintained in running order over a hundred hay and harvest machines, and repaired many that were damaged by battle. Thousands of packages of seeds and hundreds of rabbits and chickens have been distributed, and have helped to renew the sources of food in a denuded countryside, while an interesting development in one region has been the promotion of co-operation among the peasants, who have hitherto been handicapped by the intense and excessive individualism which is too often a feature of countrylife in France. With the liberation of hundreds of villages, new needs have arisen, and these the Expedition is helping to meet, both by building houses and by agricultural aid.

In Holland important work has been done in organising the building of houses by the Belgians who have fled across the frontier, and the Expedition is still carrying on industries among the refugees herded into the concentration camps. By their presence and encouragement, and by providing interests and occupation for the fugitives, the Expedition's workers have helped considerably to check the demoralisation which has proved the greatest danger of this enforced exile.

In Russia, in the far eastern province of Samara, medical and relief contingents sent out by the Society have been at work for fifteen months among many thousands of refugees from the Polish and Galician fronts—people who have come some 1,400 miles from their homes and their land, and whose need baffles description. Although the scene of the work is so far

removed from the centre of unrest that only an echo of the Revolution, as it were, reached the headquarters at Buzuluk, yet it has, of course, very materially altered the outlook and plans. Reconstructive work in the West, which it is felt will be the natural outcome of the present work, is still only in the future, and in the present uncertain state of affairs no sure plans for it can be made. Large funds will be needed for such a development, and possibly a large increase of personnel.

Meanwhile the work in the Samara district seems more urgent than ever. Serious food shortage is threatened, the Government allocation to the refugees is very uncertain, and other medical help is almost nil. The work has been carried on under great difficulties, in particular owing to lack of communication and transport and shortage of workers. The journey from England has been well-nigh impossible, and the relief workers from America, to whose reinforcements all were eagerly looking forward, found difficulties almost as great in the journey via Siberia, which occupied nearly two months. They arrived, however, when they were most urgently wanted, and proved extremely helpful. Medical work is being actively carried on at five centres, and almost unceasingly the Expedition's doctors have worked for the relief of refugees and peasants, alike through the bitter cold of winter and the cruel heat of summer. Crowds of out-patients attend daily at the dispensaries, and an average of about 8,000 per month are seen by the doctors.

The form of relief most welcomed by the refugees in Russia is found, as in France and Holland, to be the provision of employment for wages, which not only provides them with occupation and interest but enables them to obtain more food. Looms have been made, and the people are able to continue their pre-war industries of spinning and weaving. A strong material, woven from a mixture of hemp and wool, is made up into clothing, and a good store has accumulated ready for distribution when it is needed. Wool is also dealt with from its raw state to its final forms of usefulness as stockings and gloves. In the spring all the refugees who were strong enough to help with agriculture were urged to do so, but although many left to look for work the majority of them returned, being unable to get employment. Classes for boys in Russian reading and writing, English, elementary arithmetic and geography are held, and the children have made very decided progress. The Expedition's hostel at Mogutovo is now a hive of industry directed to the satisfaction of the urgent needs of its inhabitants. It usually shelters about seventy people, mostly children, and nearly all motherless.

Many other developments of relief are in contemplation, and financial help is greatly needed by the Committee, who have only a month's reserve in hand. Contributions may be sent to the Hon. Secretary, Miss A. Ruth Fry, Ethelburga House, 91 Bishopsgate, London, E.C.2, who will be very glad to supply further information to any who are interested in the work.

THE LATE

REV. F. A. HINCKLEY (U.S.A.).

AN APPRECIATION.

In the passing of Frederic Allen Hinckley (says a writer in *The Christian Register*) our fellowship loses the earthly presence of one of its worthiest members. To many of our younger ministers he has been scarcely more than a name, nor was he widely known among Unitarians in general; yet those privileged to share his acquaintance recognised in him a man of unique power and charm. He was a man, every inch of him! His were distinguishing qualities of

no mean order. Few among our clergy deserved so genuinely the name of prophet and man of God. Simplicity, honesty, gentleness, courage, friendliness, spiritual-mindedness—such were his characteristic traits. A man of keen intellectual appetites and broad culture, he saw life with the eyes of a true poet. Vision with him was a paramount influence. Like Channing, "always young for liberty," he was one of the last of that group of radicals who have done so much toward leavening our denominational loaf in the interests of independent thought and steadfast moral courage. Even with the gathering years, no reform failed of his support. Although born among the green hills of Vermont, he was ever a true son of Cape Cod. The son of a minister, and a direct descendant of the last governor of Plymouth Colony, he loved Barnstable, where much of his youth and many of his summers were passed. Upon its streets he was a loved and welcome figure, while in the village church his sermons were looked forward to with eager interest. So, altogether fitting was it that, when age grew on apace and the time came for him to go, his closing eyes should have looked out upon the familiar panorama of field and shore, and that he should find burial in a churchyard upon a hilltop commanding a wide stretch of wind-swept waves:—

'Tis little; but it looks in truth
As if the quiet bones were blest
Among familiar names to rest,
And in the places of his youth.

During a ministry covering almost forty years, Mr. Hinckley served four Unitarian churches. To their congregations, as to a host of friends, he will long be remembered as a genuine minister, a true friend, a faithful servant of the living God. Of all the words which might be used in the attempt to sum up the man he was, the best seems to be the good, old-fashioned term "loving-kindness." To share his friendship was a rare privilege. What he himself once wrote of Charles G. Ames applies with equal truthfulness to himself: "He was not modelled after stated rules. He had his own ways and his own forms of expression.... He was a bearer of good cheer always. It was not given to him to utter doleful notes. He marched under the cloud as in the sunshine, with a beautiful affirmative faith. He was a human catholic. The sweep of his feelings took in all humanity of whatever sect or colour or race. He unconsciously made you aware of this when you came near him. To him brotherhood meant sisterhood, it meant humanhood."

AN ITALIAN CHURCH IN BOSTON.

THE First Italian Unitarian Church (Prima Chiesa Unitaria Italiana), has been started as the result of evening services conducted by the Rev. Filoteo A. Tagliatela for several months in King's Chapel, Boston, Mass. The congregation, which is largely composed of men, cherishes the memory of "the liberals from Socinus to Mazzini" whose influence has had a great deal to do with the impulses which brought them to America as to a land of promise. The first Italian Women's Alliance came into existence earlier in November, and has twenty-six members, all Italian. A Young People's Religious Union was organised last season.

NEWS OF THE CHURCHES.

Bolton.—Notwithstanding the absence of so many young men connected with Unity Church the Christmas season has been a very successful one. The activities began with the dispatch of a parcel of comforts to all the scholars and members who have joined the forces. These

parcels were of the value of £50. On Saturday, December 22, the Christmas Party was held, when the schoolroom was crowded by an enthusiastic audience. Forty-six prizes were distributed for regular attendance during the year, and songs, recitations, and a cantata by the scholars followed. On Christmas Sunday there was a large congregation in the evening, when the choir rendered selections from "The Messiah." The collection was on behalf of the Bolton Infirmary. On the following Sunday the minister, the Rev. Edward Morgan, at the cordial invitation of the Committee of the principal Primitive Methodist Chapel in the town—Higher Bridge Street—preached in that church, its minister, the Rev. R. M. Rutter, preaching in Unity Church to an appreciative congregation. On January 1 and 2 the Annual Christmas Fair was held, opened on the first day by Alderman D. Healey of Heywood, and on the second day by Mr. William Eaves, one of the workers connected with the church. The result was more successful than for many years in the past, over £275 being raised.

Bootle.—The following letter has been sent to the Bootle Free Church Congregation by Capt. W. Short, the minister: "Perhaps a letter will come more appropriately from me than a picture, in view of the season. Months have shaded off into years, and we are still at war. It was on November 30, two years ago, that I took the oath of attestation, and during the intervening time, you have carried on splendidly. In this war of endurance, I am proud to think that my congregation has been loyal to the Commonwealth, and true to our best traditions. 'Blessed is he that endureth to the end!' In many ways I have been very fortunate. Although I joined a fighting battalion that has seen much hard service, I am still 'going strong'—due to the fact that I have spent more time behind the line than in it. On January 17 last, I came out with four other officers, all of whom are now in England. As I was with them when they became casualties (sick or wounded) I can felicitate myself. But who is the happy one in this long-drawn-out struggle? I have seen men experience hairbreadth escapes, only to go down later. Who can read the book of Fate? All one can do is 'carry on' with an endurance worthy of the cause of England. When I came out to the war, I had hopes of meeting 'Our Boys,' but to my great regret, only two have come my way. Harold Abrahams received a visit from me not long ago, and the following day Edwin Allen came to see me. Both looked very well. In the autumn I visited Lieut. H. D. Roberts at this railway station, and only to-day I have taken tea with the Revs. John Ellis and Dr. Thackray, who are Y.M.C.A. workers. You can imagine how three Unitarian parsons disguised in khaki enjoyed such an encounter. Christmas away from home at any time is disagreeable. In imagination I will think I am with you, sharing common joys and anxieties. May Christmas bring happiness to us all, and may the New Year be crowned with the gift of peace."

Colne.—On Sunday, December 23, special Christmas services were conducted at the Unitarian Church by the minister, the Rev. J. Pipkin. The soloist was Cadet Rufus Irving, who was home on leave. At the evening service selections from the 'Messiah' were rendered by an augmented choir. On Christmas Eve a successful and well attended social was held in the schoolroom in aid of the Church Funds, and on Saturday, December 29, the scholars' annual Christmas Party took place. Tea was served to a good company, and was followed by an interesting entertainment, provided by the scholars of the Sunday school.

Evesham.—As a result of the work of the Evesham Interdenominational Social Service Union, and the understanding and sympathy this has brought about among ministers and members of the various churches in the town, there was held on Sunday last, the National Day of Prayer, a United Service in the Public Hall, attended by the Mayor and Corporation, in which the Vicar of Evesham, the Wesleyan and Baptist ministers, and the minister of Oat Street Chapel, the Rev. H. H. Johnson, took part. The hall was crowded, and many had to be turned away. The service has made a profound impression on the townsfolk, and is not likely to be the last, though it is the first, of its kind.

Leicester.—On Sunday, December 30, the Rev. S. Spencer concluded his ministry at the Free Christian Church. On the following Tuesday a Farewell Social was held, at which a presentation of a wallet containing ten guineas was made to Mr. and Mrs. Spencer by the Secretary on behalf of those present, as a token of warm appreciation of their services. The various speakers expressed deep regret at their departure and the earnest hope of success and happiness in their future work at Rotherham.

Leytonstone.—A New Year's Party was given by the Sunday school scholars of the Leytonstone Free Church to a number of destitute

children from the Hoxton Market Mission on January 3. The Rev. J. A. Pearson presided, and Mr. Lewis Burt acted as master of the ceremonies. The Mission Hall was gaily decorated with flags and evergreens, and after tea songs and dances were rendered, and toys distributed, to the great delight of the children. The programme had been arranged under the direction of Mrs. Bonner and Miss Dorice Peterken, and the Secretary wishes to thank very cordially these and other friends who helped to make the entertainment a success, and contributed gifts of toys and money.

Mottram.—After a very successful Christmas Entertainment consisting of vocal and instrumental music and a children's operetta, it was requested that the children's performance be repeated. This was done on New Year's Eve before an audience of about 250 people, and the proceeds, £5 14s., were given to the local Red Cross Hospital.

Newcastle-on-Tyne.—Captain C. N. Levin (Light Trench Mortar Battery), the son of Mr. Otto Levin, J.P., Westover, Gosforth, has been awarded the Military Cross. This is the third Military Cross to be gained by the men of the Church of the Divine Unity, the others being won by Lieutenants Wm. Moss and B. Nicholson.

Poole.—A Christmas and New Year's Tea was given in connection with the Unitarian Sunday School on Wednesday evening, January 2, about 110 scholars, teachers, and friends being present. Games were played afterwards, and at 8 o'clock the prizes were distributed by Mr. W. H. Higgins, President of the Church Committee. Mr. W. E. Stephens read a cheering and cordial letter from Private W. E. Wilkins, who formerly acted as pianist, teacher, and Assistant Church Secretary, and is now in France. Mr. Higgins's practical sympathy in the work of the school and the help which had been given by Mrs. Bayley and Mrs. Belben were referred to appreciatively, and also the great interest in the young people shown by the Rev. G. B. Stallworthy. Lieut. H. D. Harrison of Walsall (stationed at Wareham) received a hearty welcome, and it was proposed that a letter should be sent to Private Wilkins reciprocating his good wishes.

Wareham.—The attendance at the Unitarian Church has averaged between 85 and 90 during the last three weeks. The service on December 23 was in memory of the late Mr. Sydney Cleal, whose death was referred to in this column last week. The services are conducted by Mr. W. E. Stephens of Poole, and on December 30 special music was rendered, the lessons being read by Lieut. H. D. Harrison. The collection was in aid of the Piano Fund, further contributions to which will be gladly acknowledged by Mr. W. E. Stephens, St. Ladoca, Wimborne Road, Poole.

Wolverhampton.—On Sunday last excellent congregations attended the three services in connection with the "Intercession Day," at All Souls' Church. The minister, the Rev. J. A. Shaw, was the preacher. In the afternoon the Annual Prize Distribution took place and a most favourable report was given of the work of the Sunday school, both as regards numbers and efficiency. Two beautifully illustrated volumes, suitably inscribed, were presented to Mr. W. E. Harris on the completion of ten years' faithful service as Superintendent, during which time the school has grown from small beginnings to its present flourishing condition. A fine copy of Homer's 'Odyssey,' with inscription, was also presented to Mr. A. J. Smith as a mark of appreciation for his efficient services as teacher of the first class boys.

Woolwich.—The first services of the Free Christian Church, which is a union of the Unitarian Church and the New Congregational Church, were held on Sunday last. The attendances, morning and evening, were good. The preacher was Mr. J. Harry Smith, the Pioneer Preacher, formerly in charge of the New Congregational Church which left the Congregational Union and joined the London District Unitarian Society some months ago. After the evening service a Church Meeting was held, at which a letter was read from the Rev. A. A. Charlesworth (Chairman of the London District Unitarian Society) expressing the goodwill of the Society and its congratulations upon the successful amalgamation of the two congregations. The Revs. J. Arthur Pearson and T. P. Spedding and the Pioneer Preachers also sent greetings. The meeting elected a new Church Council, of which the Chairman is Mr. J. T. Handcock; the Treasurer, Mr. W. H. Smith; and the Secretary, Mr. M. A. Stapley. The services during the next few months are to be conducted by Mr. J. Harry Smith, who is at present in charge of the congregation, and by the Revs. A. A. Charlesworth, T. P. Spedding, J. Vint Laughland, J. A. Pearson, Dr. Mellone, Dr. Lionel Tayler, W. Copeland Bowie, and A. H. Biggs.

MARRIAGE.

PRICE—ROSE.—On the 9th inst., at the Church of St. Bartholomew, Kirby Muxloe, near Leicester, by the Rev. H. S. Biggs, B.A., assisted by the Rev. H. C. Gannell, M.A., Edgar Frank, Capt. 4th Battn. Leicestershire Regiment, only son of W. F. Price, Esq., and Mrs. Price, "Walton Lodge," Kirby Muxloe, to Dorothy Dalrymple, eldest daughter of E. P. Rose, Esq., L.D.S., and Mrs. Rose, "The Spinneys," Kirby Muxloe.

DEATHS.

PHARAOH.—Killed in action, October 30, Herbert Roland Pharaoh, 49th Batt. C.E.F., only son of Sergeant-Major Alfred Pharaoh, Lecturer C.A.M.C., aged 21.

SQUIRE.—On January 9, at Upper Terrace, Hampstead Heath, Edmund Burnard Squire, aged 85. Cremation at Golders Green, on Saturday, the 12th inst., at 3.15 P.M.

OUR CALENDAR.

SUNDAY, January 13.

LONDON.

Acton, Creffield Road, 11.15, Rev. H. C. HORSLEY, M.A.
 Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.
 Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. Dr. C. HARGROVE.
 Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 5.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11 and 5.30.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. F. K. FREESTON.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 3.30, Rev. A. H. BIGGS, M.A., LL.M.
 Islington, Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.
 Kentish Town, Clarence Road, N.W., 11, Rev. F. HANKINSON; 6.30, Mr. H. G. CHANCELLOR, M.P.
 Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.
 Leytonstone, Haydn House, 63 Fairlop Road, 6.30.
 Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 3.30, Rev. R. TRAVERS HERFORD, B.A.
 South Norwood, League House, 141 Portland Road, 6.30.
 Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. JOHN BEGG; 6.30, Mr. FRANK G. FINCHAM.
 University Hall, Gordon Square, W.C., 11.15, Rev. W. COPELAND BOWIE.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
 Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
 BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 DEAN ROW, 10.45, Rev. W. T. LUCAN-DAVIES.
 DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
 EXETER, George's Chapel, South Street, 11 and 6.30.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
 HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. J. ISLAN JONES, M.A.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. G. EVANS.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Capt. W. SHORT, K.O.Y.L.I.
 LIVERPOOL, Hope Street Church, 11, Rev. IRVINE LISTER; 6.30, Dr. J. ESTLIN CARPENTER, M.A.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45, Rev. C. TRAVERS; 6.30, Rev. J. SHAW BROWN.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLEY.
 OXFORD, Manchester College, 11.30, Rev. HENRY GOW, B.A.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. G. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
 TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.
 WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

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 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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LONDON, SATURDAY, JANUARY 19, 1918.

[THREE HALFPENCE.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

THE Editor, who has been away in France for the past four weeks, has been invited to undertake important work in connection with the Y.M.C.A. The need of help in the camps at the present moment is so urgent, and the situation is so full of fine opportunities of spiritual influence, that he has decided to apply for six months leave of absence in order to throw himself entirely into this work. His wish has been met with cordial approval, and arrangements have been made to place THE INQUIRER in the hands of an acting-editor during his absence. The Editor hopes to be able to send home occasional articles dealing with the work in which he is engaged and in this way to keep in touch with his friends at home. Meanwhile special attention is called to the following "Change of Address." All communications for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4., and not to Hampstead, until further notice.

* * *

WE join very cordially in the congratulations given to those public-spirited and indefatigable women who during many, many years have kept steadily on toward the goal of political enfranchisement for their sex. The fact that so hardwon and brilliant a victory can be gained at last with such general consent must be an encouragement to all workers for great ideals. If all the events of domestic politics were not dwarfed to-day by international problems surely there would be an outburst of quite justifiable exultation around us; and those of us who have in any degree

assisted in the long campaign may be excused if we figuratively put out our flags. As we noted a short time ago, some of those who have opposed this momentous reform up to the last are men of experience and repute; and every thoughtful person must admit that the risks attending it are serious enough. But the nation that should take no risks would certainly make no progress at all, and we confidently look for progress in many ways in the near future as a result of votes for women. If men as well as women can be got to realise their full responsibility, if they can be really imbued with civic and patriotic zeal, and acquire an adequate degree of knowledge, historical, economical, and political, the nation will assuredly become a healthier body corporate, now that its so long paralysed side has been raised into potential vitality.

* * *

WHEN Lord Kitchener three years and a half ago, asked for a new army of three hundred thousand men, people dimly began to realise that the war was going to be a somewhat serious thing for the nation. This week Sir Auckland Geddes asks for half as many again, incidentally mentioning that some four and a half millions of English combatants have thus far been enrolled. So serious a thing is war. The general acquiescence in regard to his proposals may imply on the part of some a feeling of sheer inability to maintain any other attitude, in the present conditions of government of this country. We hope, however, there is something more than that, and if there were not, our chief enemies are certainly doing their best to create it. Whatever faint hopes existed that a moderate temper would now at last show itself in German policy have been swept away by the developments of the negotiations with the Bolsheviks; and the flagrant outrage of torpedoing the hospital ship Rewa simply reaffirms the cynical brutality and treachery which has so often and so foully disgraced the German name and utterly destroyed trust in the German word, however solemnly given. In these circumstances,

our people, we believe, are prepared to endure much more than they now do, great as their troubles and hardships have already become, if only by enduring to the end they may see this vilest foe of humanity and civilisation deprived of its power to do further harm to the nations around it.

* * *

THE Bishop of London, we hear, will not give the sanction of his approval by attending the consecration of Dr. Hensley Henson as Bishop of Hereford. That is, of course, a matter of conscientious objection upon which few or none of us would wish to comment, except so far as to observe that it is a singular way of manifesting that zeal for authority in the Church which is supposed to distinguish High Churchmen. The new Bishop, for his part, appears in no way deterred from his policy of cultivating friendly relationship with non-Churchmen; and, surely, he is right. His acceptance of an invitation to take a share with Dr. Clifford and other Non-conformists in the public recognition given to Dr. Fort Newton at the City Temple shows that he, at all events, recognises that if ever there was need for a coalition policy in the Churches it is now. The worst way to convince a sceptical world that Christianity means to be a conquering army in redeeming the nations and all mankind from the present intolerable evils is still to divide their forces and keep up the crying scandal of sectarianism. There will be more hope for that most solemn of all campaigns when, instead of leaving such fraternising acts to an isolated Bishop or other dignitary, the bulk of the clergy and their episcopal leaders boldly tear up their prejudices and pride, and actively engage in battle with the enemy by the side of all who would serve the common Master.

* * *

MR. FISHER on Monday night introduced an amended Education Bill, the modifications of his former Bill being in accordance with suggestions made chiefly by the Local Authorities, and relating to

the machinery of administration rather than to educational principles. We notice, however, that words have been introduced with the intention of allaying the apprehensions of those who are specially interested in maintaining their own form of religious instruction in the so-called "voluntary" schools. How small the justification is for this description is very well known. But all who are really in earnest about such national advance as can only be attained through the wise culture of the nation's young life will not suffer Mr. Fisher's second attempt to fail, if they can help it, owing to difficulties on subordinate points. So cordial a welcome was given to the spirit and main scope of his proposals, happily preserved in the new Bill, that we have good hopes of his succeeding this time in carrying a measure immensely potent to raise the life and activity of our schools and colleges, and thus of the whole population. No longer should it be possible to say of England that its educational status is the worst among all European nations west of Russia.

* * *

MEANWHILE, it is with deep anxiety that those who observe present happenings regard the consequences that must inevitably follow them. These are acknowledged to be times of unprecedented stress, and some deterioration of staffing has been unavoidable, as well as extensive "starving" in regard to school equipment. But the scholars might at least have been so well looked after that they should all be in attendance to receive the full benefit of the schooling now possible to provide. But the fact is that, owing for the most part to regrettable, and in our view most reprehensible, laxity on the part of the Authorities, the average attendance has dropped seriously in the years of war, in some cases as much as 20 per cent. That is to say, as many as a fifth of the children are in these cases absent daily, and the results to their education and discipline must be deplorable.

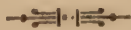
* * *

THE Rev. J. M. Connell of Lewes has written the following pertinent letter to *The Westminster Gazette* :—

Sir, —In your 'Preachers for Tomorrow' column on Saturday last I noticed that the Rev. Dinsdale T. Young was announced to speak in the Wesleyan Central Hall, Westminster, on 'Current Religious Evils : (5) Unitarianism.' A word of protest may be allowed against describing in this manner the form of Christian doctrine taught by such men as Channing and Martineau. No doubt the hymn 'Nearer, my God, to Thee,' is sometimes sung at the Wesleyan Central Hall. The next time Mr. Young gives it out there he will perhaps realise the absurdity (to say the least of it) of regarding as an evil the faith of which such a hymn is the fruit. In these tragic times preachers ought, surely, to find something better to do than denounce the religion of their neighbours.

We can but suppose that discourses of the kind are largely based on what Dr. Johnson called "pure ignorance."

WITH THE Y.M.C.A. IN FRANCE. SOME CHRISTMAS MEMORIES.



How hearts at home would glow with pleasure and pride if they could know all that has been done in the Huts of the Y.M.C.A. to give the boys a happy Christmas, rich in noble memories and true friendship. In the area controlled from this important base town there are from twenty to thirty huts, every one of them admirably staffed by men and women, who are finding in this particular field of service one of the finest opportunities of their lives. The work goes on day by day in a spirit of stimulating comradeship, which the casual visitor is ashamed to praise. No one who has had opportunities of close observation in various centres in France can doubt for a moment that the workers of the Y.M.C.A. belong to the fighting forces of the country. Without a thought of themselves they live day by day in the lives of the men. They help to keep them brave and true hearted. They appeal to the noblest motives in human nature. They satisfy the craving for home, so far as it is possible to do so in a strange land, and give endless opportunities for the frank interchange of thought and experience. The Y.M.C.A. has claimed for this service men of very varied gifts, actors, poets, teachers, ministers of religion, professors of theology. But all of them would agree in giving the place of chief importance to the women whose presence in the huts imparts to everything an air of brightness and human grace. They take the place of mothers and sisters and comrades to this crowd of boys, divorced from all the feminine influences of home and often craving for nothing so much as the music of a woman's voice. And they have their reward in the frank look of pleasure in a man's eyes, or in the letters which they receive from up the line. It would go ill with any man who was caught in any act of rudeness to one of them. "It is worth fighting for a country that has such women as these," is the sentiment felt by all and sometimes expressed by men who know how to find words for the deep conviction of their hearts.

Certainly Christmas was the women's festival. How they have planned and contrived. With what energy they have

worked. And the result has been something so superlatively good, that it will be a glorious memory for all who took part in it. Every hut has had its own festival in a setting of gay decorations and good cheer. Here there has been a pantomime ; here a bright little comedy ; elsewhere a concert with Christmas carols and thundering choruses. One of Miss Lena Ashwell's Concert Parties has come on the scene just at the right moment. A well known poet has given readings. A distinguished Scotch professor vied with a popular Australian padre as a purveyor of mirth. There have been real Christmas trees, and soft colour, and glowing light. Many of the workers said in the mood of happy tiredness at the end of the day, "We have had the time of our lives." Gaiety and unselfish service have walked hand in hand, and as the inspiration of it all there has been the passionate love of home and a high hearted devotion to our cause, and the religious memories of the day binding men and women together in the bonds of mutual service and faith in the triumph of good.

No account of the celebrations of the day would be complete without some reference to the success which has marked the latest enterprise of the Y.M.C.A. in this place. A large place of entertainment known as the Crystal Palace has been taken over and opened as a Soldiers' Club in the centre of the town. Till recently it was a place of very unsavoury reputation and had been placed "out of bounds" for our troops. Now it has been completely transformed, and one of the strongholds of evil has been changed into a temple of light. Of course it required courage and vision, but fortunately these are not lacking in the noble hearted man who guides the work of the Y.M.C.A. in this place. The spacious building with its double galleries provides all the accommodation that is needed for a well equipped restaurant, a spacious lounge, billiards and other games. Great popular services are held there on Sunday evening. On the other days of the week there are concerts, military bands and other forms of entertainment. In a base town with its large number of men engaged in the engineering shops, at the post office or at the docks, a place of this kind will be an inestimable boon for their leisure hours. Yesterday it was crowded with happy faces, among whom it was pleasant to see many girls belonging to the W.A.A.C.S. The good humour and the gaiety of heart were infectious, and of "dumps so dull and heavy" there was not a trace in spite of many tender and longing thoughts of home. The whole day was a festival of dedication for a place which is destined to play a great

part in the lives of our men, and none were so happy as those who have given thought and affection and unceasing labour in order to prepare it for their use.

The Christmas visitor who has been spirited about from one happy centre of army life to another, and seen in rapid succession scenes of joyous human fellowship which he will never forget, cannot omit a cordial word of gratitude to the helpers who above all others have made such a wonderful experience possible. The lady chauffeurs of the Y.M.C.A. control the vast network of its communications. By day and night, in roughest weather and bitter cold they drive, and drive and drive. The gay scenes and the warm interiors are for others, but not for them. Among all the splendid things which the needs of the war have called forth, it would be hard to name anything more excellent than their courage and resource and their cheerful performance of dull and arduous tasks. It is one of the surprises of goodness of which life out here is crammed full to the brim.

W. H. D.

At a Base Town in France.

December 26, 1917.

[This article has been delayed in transmission.]

AIR-WAR BY NIGHT.

LONDON 1917-18.

"Other beestes loken downward to the erthe,...but God gaaf to men vysages areryd toward the sterres."—
Bartholomaeus Anglicus.

DREAD neither Death nor hazard that
Life brings,
For when of old the astral spheres
revolved
In motion musical, and seraph wings
Were heard in strife with fiends for
souls absolved
From bondage of the body, God's own
breath

Bore men to Life through Death.

Shall we look downward knowing earth
a speck
Amid the myriad suns that blaze and
die?

Find we in heaven merely stars that deck
The visible blue vaulting of the sky?
Nay! boundless Space,—the very mind
of God,

And endless Time,—His nod!

Fear, then, no peril for thyself but
shame

That spares the body. There is regnant
Right

Beyond the earth-bound thunderbolt
and flame

Of bestial fury; past the starlit night
The soul may seek unutterable things

And God will give it wings.

ANON.

MODESTY.

OF all the virtues in man or woman there is none more fragrant than modesty. Indeed, it is not so much a separate virtue as the bloom and fragrance of them all. What the flush is to the rose, what the aroma is to the mellowed fruit, so is modesty in man. It is the sensitive touchstone of character, the delicate scale in which man at his purest can be weighed. Woman gets nearer to this quality than man, and when she has it she is at her finest flower.

The deepest love is that of Cordelia, which cannot be told. The sweetest song is that which is never sung. To try to tell some secrets would be to mar the soul. There is a Holy of Holies within each one of us which not even the High Priest once a year may enter, a chalice of which none may sip reserved for the lips of God.

It is remarkable with what stout armour we guard our tenderest qualities against the harsh onslaughts of the world, like the sweetest kernel protected by the hardest shell. How often a rough exterior proves the protecting genius of something exquisite within! At the heart of many a dogma is a pearl of faith.

The wondrous colours of the pearl are found tight enclosed in a shell at the bottom of deep seas. Only comparatively few shells reveal their inner wonder to human eyes. There are beauties man has never seen in dark unfathomed caves, gems sparkling deep beneath the crust of the earth, or rather awaiting only the light of the sun, and the purging away of the dross that swathes them, to shine forth in radiance. Why so much dross to gird and hide so entrancing a loveliness? Why does the edelweiss bloom amid the untrodden snows? The poet calls this "waste," but is it? Is there not a Sight and a Vision which can penetrate where our sight and vision may not? The loveliest things have a veil over them and no vandal can withdraw the veil.

Have you not at times been struck, in passing through some glorious cathedral, by some hidden unexpected beauty? The artist might so easily have scamped his work, and yet he has lavished on it a quite peculiar care. He has worked for the greater glory of God and not for the glory of men. All the greatest art has been wrought in that spirit. Where there was the least self there was the greatest art. Where there is a great display of self there is no art. The artist has to lose his life to find it.

Patience is at the heart of modesty. It can wait if need be for centuries. It has a spirit indifferent to time. It is ultimately sure of the issue and leaves it in the hands of God.

The attitude of most modern men, especially of social reformers, is the very reverse of this. We must strive and strive and strive so that during our brief lives every particle of influence in us may tell. This amuses Emerson. "So hot, little man!" Surely the universe could wait! Quiet, unostentatious, gracious lives are more beneficent than noisy, obvious, blatant ones. The more obvious a man's virtues are, the less virtuous he

is. All men can't see greatness, and what all men see is small.

If modesty is a virtue in individuals, it is equally a virtue in nations. So hot, little nation! A great nation is not hectic, a great nation is calm, foresees its destinies and can wait centuries, knows that the supreme influences which issue from it are not hectoring and dominating but persuasive and winning.

The vulgar demand is for spoil. Greatness spurns it. The vulgar demand is for show. The great prize reality. Only the truly great are modest and see not why they should be praised. The main corrective of the evil forces of to-day will be modesty, not so much the passion of *doing* as the primal realisation of *being*. We *do* too much and we *are* too little, and "to be is as great as to perceive or tell." Love vaunteth not itself and doth not behave itself unseemly. To bloom, seen or unseen, is enough. Motherhood is the lowliest of all occupations, but it is the highest of the arts.

Men enter the atmosphere of modesty as pilgrims enter a shrine. No grace softens and subdues like this one. It is the halo round the head of womanhood. It is "the eternal womanly." It is like the fragrance of sweet-breathed meadows. It is the noblest retainer in the Court of Love. Gentle words are spoken in its presence and pure is the radiance of smiles. It is the grace in which humanity is perfected. It is the spirit in which alone we can behold the face of God and live.

H. H. JOHNSON.

FIELD AMBULANCE NOTES.

BY THE REV. MORTIMER ROWE, R.A.M.C.

XII.—ON GETTING THE WIND UP.

EVERYONE has heard and read of the deep and well-constructed German dug-outs, with their long flights of stairs, two or three in number, and their sleeping quarters down below. Sometimes it is our fortune to be quartered in them while on duty in the line that was not always ours, and thus to have at least a quiet place for sleep, and a safe refuge in time of storm. Here one may listen to the thuds and crashes overhead when the enemy devotes a little violent attention to the neighbourhood, with an exalted form of the same pleasure with which one hears the pelting rain while secure in an arm-chair by the hearth-side at home; and presently, "when the indignation is overpast," one may ascend to the fresh air and the sunshine and enjoy peace, perhaps for many hours.

Such a post was ours for a week not long ago; and since there was room for more than our two squads of stretcher bearers, nine all told, the M.O. took to sending us "lodgers"—a sprinkling of cases of indisposition, meriting a day's release from duty in the forward lines. The approach was not altogether a healthy one in daylight—a bit of a trench so very narrow and shallow that no gentleman would condescend to use it; so the "zip" of a sniper's bullet, harmless because too distant, or the

more menacing descent of a whizz-bang, often served to hurry the traveller's footsteps.

Brown was one of our guests, with a troublesome ankle-joint; thirty-eight, enlisted only when his group was called up, and not altogether sorry to be well away for awhile from the "fish-tails" and "potato-mashers" and similar terrors known only to the front lines. He was reclining in the sun and amusing us with his humorous and sardonic reflections upon warfare in general, when Smith, just half his age, who had nevertheless been out for two years, arrived rather breathlessly round the corner. "What's the matter now, Smith?" he asked; "got the wind up?" (This military phrase for nervous apprehension is known to everyone now, I suppose.) Poor little Smith began to grow angry, the more perhaps because his nerves, it is true, were a bit run down; but Brown soothed him at once by turning the laugh against himself—"Oh, I'm as 'windy' as any one," he confessed; "I felt all the symptoms of shell-shock the first time I clapped eyes on a communication trench, and I've had it badly ever since." "Yes, but look at me," pursued Smith, still somewhat on his defence, "I ought to be just coming out here, but I've been out two years now; I'm only nineteen to-morrow." "Listen to him, now!" retorted Brown, "showing me up because I'm thirty-eight, making out I ought to have been here in the trenches these last nineteen years!" Even Smith joined in the laugh and recovered his spirits with the gift of a cigarette. "No," continued he of the weak ankle, realising that more humour was expected of him, "you take my advice—never volunteer for anything, unless it's to stay behind; and never get in the way of the fellow who wants to get in front of you." And so he rambled on between the puffs of his pipe, the type of a considerable class of our Tommies who, though always "grousing," always wondering when we're going to settle terms of peace, are always ready for their share of the job when called upon; although they often delight in hiding their real pluck and endurance, and sing with great vigour the doggerel chorus:—

I — want to go home,
I — want to go home,
Oh, my! I don't want to die,
I — want to go home!

CORRESPONDENCE.

THE FREEDOM OF THE SEAS IN WAR-TIME.

To the Editor of THE INQUIRER.

SIR,—Has not the writer of the article 'The Freedom of the Seas' overlooked the point that if, and when, an effective League of Nations is established, either there will be no more wars, or else in future wars there will be no neutrals? Every State which is a member of the League will be pledged to take an active part against those who in the judgment of the League are the aggressors. "Freedom of the seas in war-time" will then be a dead question. On the other hand, should it unfortunately turn out that the spirit of international brotherhood is not

yet strong enough for the vision of President Wilson and others to materialise, it will result from the same cause that in the future, as in the present, the freedom of the seas, like the freedom of neutral territory, will be respected just to the extent that the hostility of the neutral powers is to be dreaded, and no further, any rules agreed to in peace notwithstanding. The more scrupulously the better-disposed belligerent observes them, the more will the other stand to gain by breaking them. But why should we, if our ultimate goal is a League of Nations, enter into any agreements calculated to favour neutrality? Will it not be better to announce that, whatever other Powers may do, we for our part do not intend, if we can help it, to remain neutral in any future quarrel, but to take sides against the Power which seems to us most in the wrong, which will generally be the one that has refused arbitration? This would not be inconsistent with our also taking the lead in a gradual reduction of armaments, because we should only promise such aid as we might be able to afford, and should rely for success more on obtaining allies by unselfish and straightforward diplomacy than on our own isolated might. Our single intervention would be conditional on the task being within the means at our disposal. But all the more shall we keep ourselves free to make the most of whatever naval power we retain; and, just in proportion as we believe in the solidarity of nations, shall we desire to make the future position of neutrals as uncomfortable as it will then be ignoble and unsocial.

ROLAND K. WILSON.

Richmond, January 13, 1918.

PROHIBITION DURING THE WAR.

To the Editor of THE INQUIRER.

SIR,—I was very pleased to see Mr. Chitty's letter in THE INQUIRER last week. He states the case so well that but little, if anything, need be added, but with your permission I should like to stress one or two points.

As regards America, *The Daily News* to-day states that: "America is arranging to ship ninety million bushels of wheat for the Allies, and the people of the United States are being asked to make sacrifices accordingly." The italics are mine. Writing to *The Daily Chronicle* of December 12, the Rev. L. Winther Caws said: "When conversing lately with an American officer who holds an important position in the Army I was startled to find that there is a very pronounced and growing feeling of hot indignation in America at the 'criminal attitude' of the British Government and people towards the drink question." Further, Dr. Fort Newton, the well-known American minister, preaching at the City Temple on January 6, said "When I see American boys staggering in the streets drunk I hate London. Here every opportunity is offered, every trap set to debauch our boys on their way to and from the Front. How long will America send food-stuffs to England to have it used to make liquor to ruin her boys? Are we to understand that England thinks more of her breweries than she does of her allies?"

As regards the allegation that the British working man would "down" tools if prohibition were introduced, Mr. James Simpson, a well-known labour leader in Canada who has been in this country for some weeks past said: "I regard it as a serious insult to the working men of Great Britain to be made responsible for the failure of the Government to fulfil an obviously important obligation. I am quite convinced that labour is being made the scapegoat to protect the invested interests of the unpatriotic brewers and distillers of the United Kingdom."

These facts speak for themselves and the sooner they are fully realised the better it will be for this country.—Yours, &c.

E. F. COWLIN.

19 Northwood Road, Forest Hill, S.E.23.
January 14, 1918.

BOOKS AND REVIEWS.

THE TRACK OF THE STORM. By Margaret Brackenbury Crook, B.A. Headley Bros., Ltd. 1s. 6d. and 2s. net.

A WARM welcome will be given by our readers to this series of tales of the Marne, the Meuse and the Aube by the Rev. Margaret Crook, whose name is familiar to most of them. But it deserves to be read for the more important reason that it is the direct result of a woman's experiences in a country devastated by the war, and that it makes us realise, as perhaps only a woman could do, the pitifulness of it all from the point of view of the helpless non-combatant. Others may write glowingly of the ideals which inspire great armies fighting for safety and freedom, or, with terrible realism, of the actual horrors of the battlefield. The enthusiastic military expert may dilate on the organisation which produces a great fighting machine, and the Red Cross worker enlarge with equal fervour on the wonderful efficiency—to say nothing of the heroic self-sacrifice—with which the task of succouring the wounded and repairing the disabled is carried on; but writers like Miss Crook bring home to us the inarticulate misery, the patient endurance, the curious bewilderment of decent poor folk with a narrow outlook on life, and little knowledge of the world, whose hopes are not so much ruined by the world-storm which has passed over them as their minds are dulled and their souls stunned by its noise and terror. She has worked, we believe, in connection with the Society of Friends' Relief Committees in those regions that have been desolated by the war; has talked with the villagers in the wretched hovels or cellars which now serve so many of them for homes; has seen the pathetic and often quaint contrivances to which they have been reduced in order to keep up the last shred of respectability and honest pride; and, for her, a "common greyness silvers everything," the greyness of ashes.

But this does not mean that humour is lacking in these pages, or that there is not much that speaks to us of goodness and beauty in these tragic annals of rural life in an invaded country. The story of little Roger Cuvelier's introduction to the *garderie* where Englishwomen, with an eye to the edification of the young peasant, were teaching play-work under the apple trees in a field full of bomb-holes, for instance, is a delightful study of childish tenacity and the passion for self-expression. 'The Z— Between,' too, which recently appeared in these columns, and tells of the troubles of Madame Lefèvre, who had a good word to say for the Boches even after they burned down her village, and who also finds something kindly to chronicle about them, gives a moving picture of desolation relieved by the radiance of a human soul not reduced to despair by the cruelty of "the enemy." 'Marcel' is another chapter full of pathos, and also not without intimations of the brave womanly spirit which can survive the downfall of all its hopes, and keep the fire of love brightly burning in a one-roomed cottage when the tide of battle has swept past. Then there is the episode of a winsome little blue-eyed French

lassie whose one desire was for "une petite poupée" (after her pilgrimage of sixty miles south of the battle-lines), of Léon Lebrun, a returned prisoner of war, made happy with the gift of a pèlerine by "Les Amis"; of Madame Roze, a toiler at 4d. an hour, to whom the Relief Worker endeared herself in a way indicated by the following sentence from a letter, "Chère Mademoiselle, je conserve précieusement mon joli parapluie en souvenir de vous,"—all very fascinating in spite of their sadness. The book is, indeed, full of human interest, and throws into relief certain aspects of the war which it is well to have sympathetically focussed in a woman's way lest our hearts, quite against our will, should grow a little hard with the prolongation of the struggle.

MEMORIAL NOTICES.

WILLIAM WOODING.

THE death of the Rev. William Wooding, which took place in London on January 12th, removes from the ranks of the Unitarian ministry an intellectually gifted man of fine character, who was much beloved by his friends. Modest, courteous, refined, sturdily independent, he belonged to that small minority of the human race who take the trouble to search out the meaning of things for themselves and to form opinions of their own. Widely read in history, literature, and theology, Mr. Wooding from his boyhood was a student and a learner. He was a delightful companion with whom to converse, and in his travels far afield it was a joy to be with him. The precision of the schoolmaster, his intimate knowledge of classics and mathematics, never impaired the largeness of his human outlook. To his friends he was always fresh and stimulating, vigorous in mind, active in body.

William Wooding was born at Turvey, a small village in Bedfordshire, November 4th, 1840. His parents were simple working folk, and he himself did ordinary work on a farm from his boyhood. He spoke in after years most gratefully of the help he received as a boy in the Sunday school from the vicar and his daughter, who lent him books to read. He was a diligent student, and succeeded in matriculating at the University of London, afterwards taking his B.A. degree. In a lecture which he prepared on the occasion of his visit to Australia and New Zealand in 1911, he gave an interesting description of 'Life in an English Village,' the village being his own native village of Turvey. His mind having turned towards the ministry he entered Spring Hill (now Mansfield College, Oxford) in 1860 and studied there for six years. In 1866 he was appointed minister of the Congregational Church, Castlegates, Shrewsbury, where he remained four years. His ministry terminated in 1870, owing to some divergence of theological views from what was considered orthodox by the general Congregational body at that time. In a paper read at Essex Hall in 1902 he described his religious development. His first open departure from orthodoxy was in regard to the inspiration and authority of the Bible; the scheme of Salvation and the doctrines of the Incarnation and the Atonement followed; and on further reading and reflection, he moved towards Unitarianism.

Mr. Wooding did not, however, seek another pulpit on resigning his charge at Shrewsbury. He became headmaster of a boys' school at St. Leonards; and then in 1875 he was appointed an assistant master at the City of London School, a position he held for thirty-five years. In 1878 he married Miss Evelyn Asquith. In the autumn of 1881 he became minister of the

Unitarian Chapel at Newington Green, London. There he remained for twenty-five years, respected and beloved by the members of the congregation. Since his retirement in 1907, Mr. Wooding has preached occasionally, chiefly in London. He was elected a Trustee of Dr. Williams's Trust in 1901, and he rendered valuable services to that body. He was on the Council of the British and Foreign Unitarian Association for a number of years; and he and Mrs. Wooding represented the Association on a tour of the Unitarian Churches in Australia and New Zealand from November, 1911, to March, 1912. He was also a member of the Presbyterian Board. He was one of the tutors at the Pioneer Preachers' Hostel, and the young men who afterwards proceeded to the Unitarian Home Missionary College will remember his kindly and efficient aid in their studies.

Mr. Wooding was a thoroughgoing Non-conformist of the best intellectual type. He had no sympathy—one might almost say he had no patience—with clericalism and sacerdotalism in any shape or form. In the paper published in 'Types of Religious Experience,' after describing his revolt against orthodoxy, he adds: "I could not pray myself back again to the peace from which I had parted; I could only wish to be sincere and unsoiled in personal truth, and to possess a hardihood that should be undisturbed at the prospect of painful consequences.... The rest that came to me was a faith that had no conflict with reason or ascertained fact." His Unitarian convictions and sympathies became clearer and stronger as the years passed. He found that Unitarianism offered the widest spiritual and intellectual freedom to the individual, "and to the world an evangelism of a depth and fulness of meaning such as to reduce the earlier content of the word to insignificance." He concludes his paper with these words: "I am proud of that religious and intellectual home that calls no good man a stranger, and which offers a generous welcome to all who seek the Eternal in spirit and in truth." In a volume published in 1913, 'The Secret of Righteousness,' Mr. Wooding sets out his mature thoughts on ethics and religion with great ability. The book was prepared on the suggestion of his sons, who urged him to use his leisure in telling them and others what he regarded as the most important things in life and religion. A more elaborate treatise, in which he surveyed the whole field of historical and personal religion, he left in MS.

To his widow and four sons and a daughter we would tender our sincere sympathy in their sorrow; and an expression of our gratitude for a long life nobly lived, and for services worthily rendered.

W. C. B.

MR. E. B. SQUIRE.

By the death of Mr. Edmund Barnard Squire the congregation of Rosslyn Hill Chapel, Hampstead, has lost one of its oldest and most attached members. The eldest son of the Rev. Henry Squire he was born at Great Yarmouth on June 3, 1832. When he came to London as a young man to practise as a solicitor he settled at Hampstead, and formed the close ties with the Chapel which continued unbroken for the rest of his life. After his marriage in 1863 with Miss Florence Fearon he went to live in the delightful house at the top of the Heath which was his home for more than fifty years. A man of quiet and deep affections he found one of the richest treasures of his life in his intimate friendship with Dr. and Mrs. Sadler. He never spoke of them in later years without deep reverence. It was a source of special delight to him after Dr. Sadler's death to assist in the preparation of some memorials of a ministry to which he owed so much.

He had a fine and discriminating taste in books and pictures, but his chief delight in his leisure hours was music. For a short time he acted as voluntary organist at the chapel—for many years he sang in the choir. Many people, however, will remember him chiefly for his beneficence and the courtesy which always made his kindness beautiful. With Mrs. Squire he took a deep interest in the Spicer Street Domestic Mission and in its later home in Mansford Street, and after her death in 1902 he maintained for many years the little country-home at Hampstead, to which she had given so much thought and care. In the Hampstead life of a generation ago, when it was a less bustling place than it is to-day, Mr. Squire was a familiar figure. He was keenly sensitive to its old-world charm, and valued its opportunities of quiet friendship with men like his neighbour, Canon Ainger. To many who can remember those days the news of his death will revive feelings of gratitude for a select company of men and women, who knew by nature the secret of quietness and benignity, in days when friendship was never in a hurry and there was still leisure to be kind.

MR. THOMAS F. BAGLEY.

SOME of those still left who worked together under Dr. Martineau in the Portland Schools half-a-century ago remember with special pleasure the infant classes both in Sunday and day school, and the happy faces with a maximum of singing and play and a minimum of lessons rare in those days. Into these classes, about 1870, came a quiet bright little boy, Tom Bagley, who in due course received his education in the British School and his moral and religious training in the Sunday school. He never lost his interest in the latter. On the last Sunday in the old year he was at his post as Superintendent. On the following Wednesday he was struck by paralysis, and on Friday, January 3, he passed peacefully away.

As a pupil in the Sunday school he was for sometime in Mrs. Edward Enfield's class. He often referred with gratitude and affection to her influence and kindness and the friendly relation that continued throughout his life. He more than repaid these by his own faithful work in the Sunday school and Institute.

One who worked with him for many years writes of him: "Devoted to the work of the Sunday school and Institute, always at his post, his sympathetic and unselfish nature, his good judgment and singleness of aim, his courtesy and his manliness gained the esteem and affection both of the young men and women of the Social Club and of the children of the Sunday School. It is as superintendent of the latter that his loss will be most severely felt. Gentle, though firm, and patient even with the most wayward, he seemed always to know how to call forth their better nature, and thus was able to maintain good order and a high tone without apparent effort."

Mr. Bagley leaves a widow and one daughter. Among the rewards of his diligent industry and loving devotion was his joy during last year of seeing his daughter complete her degree of B.A. with Honours in the University of London, and obtain a scholarship at Bedford College.

The funeral took place at Marylebone Cemetery, East Finchley, on the 9th inst., the service being conducted by the Rev. Francis H. Jones. The long wintry drive home from the grave-side was cheered by quiet talk of many happy memories of Sunday school days, and among the family treasures is a prize which Tom Bagley, in his boyhood, received from the hands of Dr. Martineau.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

156TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	19,673	16	3
S. C. (3rd)	10	0	0
Mrs. Roper	0	7	6
Highgate Unitarian Church (23rd)	7	14	0
Mrs. T. H. Russell (13th)	5	0	0
Miss E. S. Hollins (9th)	2	10	0
Miss S. J. Gregg (24th)	1	0	0
Mr. and Mrs. C. W. Chitty (43rd)	4	0	0
Mr. L. N. Williams (16th)	1	1	0
Mr. Arthur Taylor (6th)	0	10	0
Bootle Free Church War Relief Committee, per Mrs. Yates (32nd)	1	7	0
	£19,707	5	9

Parcels have been received from:—The Wimbleton War Workers Depot; Mrs. A. J. Gimson; Mrs. Chitty; Miss M. T. Worsley; H. J.; Miss Kelley; Mrs. W. Duckworth; Mrs. Wm. Healey; Mrs. J. Hunt; Mrs. Notcutt; Miss Lake; Mrs. Webb; Miss Brooks; Anon.; L. O. M.; Miss S. S. Patridge; Mrs. Reginald Wight; Mrs. David Capper; Mrs. Russell Martineau; Miss Spencer; Mrs. Helsby; Miss C. Harrold; Adult Class of the Church of the Messiah, Birmingham, per Miss Abbott; Mrs. Basil Hardcastle and Miss Phoebe Hardcastle; Mrs. F. E. Baines; West Grove Women's League, Cardiff, per Mrs. Fox; Mrs. Cooke Taylor; Miss Anne Garrett; Miss E. A. Eveleigh; Old Meeting Church, Birmingham, per Mrs. Lloyd Thomas; Miss M. B. Lamb; Miss K. F. Lawford.

WEEKLY NOTES.

THE first consignments of mufflers, hot-water bottles, mittens and bedsocks have reached the poor tuberculous soldiers in Savoy. Their letters express the greatest delight. Two very sick men were sharing a hot-water bottle before, having it in turns, and they are now each rejoicing in the undisputed possession of one for the whole time. Flannel belts would be very welcome to them also, and still more bedsocks, and mufflers and mittens. The cold is intense now and everything freezes in the wards at night. The English nurse writes she would be very thankful for a few warm dressing-gowns, as there is not one in the hospital. ROSE ALLEN.

SPECIAL WANTS.

Men's dressing-gowns.
Bedsocks, mufflers, mittens (*urgent*).
Pyjamas, shirts, socks, and all sorts of men's underclothing.
Slippers, cardigans.
Clothing for women and children, especially stockings.
Games, jig-saw puzzles.
Calico bags, 2 ft. by 3 ft., and any smaller size.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

A MESSAGE FROM EGYPT FOR THE NEW YEAR.

WE are, as I write these lines, drawing into the last weeks of 1917. It is the hollow of the year, and overhead the sky is clouded. I can think of one and another of you to whom 1917 will always be a memory of pain and loss, the graveyard of your sons, in which the little blue forget-me-not never fades, where the other flowers have all withered and died.

The fellowship of the whole Church joins with you in everlasting memorial of your dead; it gathers the voices of your grief into that great swelling chant of aeonic suffering which it raises at its altars to the God of pity and love, who through the mystery of suffering and death, bringeth life and immortality to light. No great good has ever come to the world but through martyrdom; every dawn has been born out of the womb of night. What have we that those who have gone before us have not bled for and died for? Our knowledge, our liberty, our civilisation, our religion we have received from the hand of the past, all torn and blood-stained. Aye, we have taken them and enjoyed them, with little or no thought that they were the sacrament of men's flesh and blood. To-day it is different. We, too, are passing through the terror of terrors, that we may enter the holy of holies, where the sacrifice is rendered that creates and perpetuates the communion of the human with the divine. Life is no more a "sleeping and a forgetting," but a passion and a vocation. We have ceased to be epicures at the board and become priests at the altar. Existence is a mission. The solace for these sufferings we are undergoing must be found in this sense of the sacred function we are fulfilling. There can be no heights without depths. Redemption has always been a tragedy, regeneration a martyrdom, salvation a Calvary. God's law has not altered. It is only that we have ceased to be mere recipients and received the call to become agents in the Divine scheme.

And now a New Year has opened. And passionately we hope that it will bring peace, that the cup of the world's chastisement will be full, and the nations be brought to that repentance which involves redress and leads to reconciliation. Surely we can look for a new epoch in this New Year. At least we shall enter it with faith. The whirlwind and the fire are still passing before us, but soon we shall hear the still small voice of God again, and in the quiet after the storm be assured of His Presence and nearness as the eternal truth. We are cast down, but not unto despair. For if God's on His throne, all's right finally with the world. He is our hope and our strength. He is the alpha and the omega, the first and the last. Through the rise and fall of the human elements the form and motion of Deity passes on to its own mystic beatific ends. We look through the opening of the year on the sun-splendoured, night-darkened, now tottering, now towering, fabric of things, and we hear the old grand challenge of the soul to it: "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in." R. NICOL CROSS, R.A.M.C.

Egypt.

(From *The Mill Hill Chapel Record*.)

THE opening of the Bose Research Institute in Calcutta, on November 30, is a memorable event in Indian annals, and this notable gift to India by one of her notable sons will ever be held in grateful remembrance. Sir Jagadis Chandra Bose, who is a leading member of the Brahmo Samaj, has won a world-wide reputation in the realm of science—a realm which knows no geographical or ethnographical boundaries. The honour which his fellow scientists have accorded to his research work on the border line between animal and plant life must be and should be gratifying to the eminent Bengali; but the great aim of his life beyond his actual work has been to give to India an Institute which shall provide for the Indian student a laboratory completely equipped for experimental research, and to bring facilities for study within reach of the poorest. The first part of his great desire is realised

in the opening of the Institute which bears his name. To it he has devoted the earnings and savings of many years; at the cost of about five lakhs of rupees he has built and equipped the Institute.

NEWS OF THE CHURCHES.

Dean Row Chapel.—The Rev. E. A. Voysey, who resigned the ministry at Dean Row Chapel, Wilmslow, three months ago, terminated his ministry at the end of the year. On New Year's Day a meeting of friends was held, when farewell gifts were made to him and Mrs. Voysey as a token of esteem and regard.

Dewsbury.—The annual Congregational Social in connection with Unity Church was held on Saturday, January 5. A goodly number were present, including friends both new and old. Short and encouraging speeches were made during the evening by the Revs. W. R. Shanks (Bradford), Frank Coleman (Leeds), J. M. Bass (Wakefield), and the minister, the Rev. John W. Maw. Mr. Ernest Thornton (Chairman of the Committee) presided. The Annual Scholars Christmas Tea and Prize Distribution took place on December 29. The prizes were distributed by Mr. and Mrs. Robert Thornton. The sum of £8 5s. 7d. was collected in December in order to send Christmas parcels to all the young men on Army Service connected with the Church and Sunday school. Splendid progress has been made both in the Church and Sunday school during the past twelve months.

Geelong.—We are very glad to hear that Capt. A. O. Dowson (son of the Rev. H. Enfield Dowson) of the 12th Battalion Rifle Brigade, now in France, has received the Military Cross for services rendered as transport officer of the brigade in which his battalion is a unit, in taking up supplies under fire.

Huddersfield.—The weekly lectures in connection with the Fitzwilliam Street Social Union were resumed on Wednesday, January 9, when a large company trudged through the snow to hear an illustrated lecture on "Sunny Jersey" by Mr. Philip Ahier, B.Sc. Mr. Ahier dealt with his subject in an interesting manner, and introduced, by means of the lantern, pictures of the most interesting scenes in the island. As a native the speaker dwelt with natural pride upon the history of Jersey, and graphically described its agricultural and horticultural state. In the course of the evening the Rev. Robert A. Dickson referred to the excellent series of lectures which had been arranged. Within the next few weeks the "Union" would be addressed by Lady Barlow, Lady Margaret Sackville, the Rev. Dendy Agate, the Marquess of Crewe, Sir Thomas P. Whittaker M.P., Sir Robert Pearce, M.P., Mr. George G. Armstrong, and others. Mr. Dickson also reminded the members of the honour conferred upon their organisation a year ago by the Huddersfield Corporation, which, after discussing their lectures in committee, decided to reduce the charges for the use of the Town Hall from £12 per night to £6 per night, on the ground that the educational work of the "Union" was of value to the municipality and was therefore worthy of encouragement. He then read a letter from the Borough Treasurer intimating that this session the Corporation had decided to reduce the charges to £5 per night, and had expressed warm appreciation of the character of the work in which they were engaged.

Islington.—The Rev. J. Vint Laughland, minister of Unity Church, who has been doing munition work for some months under the National Service scheme, will preach at least once every Sunday as from the first Sunday in March from his own pulpit. He has recently been doing some very useful work in the Bomb Shop at the Royal Arsenal, Woolwich, among the men on night shift, who have employed the latter half of their dinner hour, from 1.25 A.M. to 2 A.M., in holding meetings at which he has delivered lectures on Democracy. "The lectures, which were enthusiastically received," says the *Woolwich Pioneer* "were as follows: two lectures on 'Abraham Lincoln,' 'Tolstoi,' 'Autocracy versus Democracy,' and 'Robert Burns,' the closing lecture being 'The State and the Individual.' The meetings were very ably presided over by Mr. A. Newton. General regret was expressed when it became known that the speaker would be unable to continue his welcome offices, owing to pressure of ministerial duties. Mr. Laughland has been invited to take the services at the Free Christian Church, Co-operative Hall, Parson's Hill, on January 27, at 11 A.M. and 6.30 P.M."

Liverpool.—On the invitation of Mr. and Mrs. Herbert R. Rathbone, a Reception was held at the Yamen Cafe, Bold Street, to meet the Rev. C. M. Wright, recently appointed to the ministry of the Ancient Chapel, and Mrs. Wright. The Rev. C. Craddock, former minis-

ter, and the Rev. F. K. Freeston, who has for about a year occupied the pulpit, sent apologies for their inability to attend, and their congratulations and best wishes for the happiness and success of the new ministry. A presentation of books had previously been made to Mr. Freeston as a small acknowledgment of appreciation of his valuable services in the interval between settled ministries of the chapel. Mr. Rathbone, in presiding, stated the reasons for a decision of the Committee to appoint a younger man than had been their traditional custom, and spoke hopefully of the results of this decision. The Rev. Dr. Mellor, in giving a welcome in the name of the ministers of the district, described Liverpool as the metropolis of the Free Churches, and the Liverpool laity as pre-eminent in virtue and services. The Rev. J. C. Hirst extended a welcome in a few gracious words on behalf of the Liverpool District Missionary Association of which he is President. Mr. R. H. Armstrong, welcoming Mr. Wright for the laity, admitted the metropolitan character of Liverpool with regard to Liberal Religion (choosing this term rather than "Unitarianism," and the description of their laity as given by Dr. Mellor; and pointed out the additional fact that Liverpool had owed much to Nottingham in the past, and was still to continue the debt in the person of the Rev. J. C. Ballantyne, from whom the congregation of High Pavement Chapel had unwillingly and generously consented to part in the interests of the Liverpool Domestic Mission. He hoped much from these new accessions to the Liverpool churches. Mr. Wright responded in a speech marked very pleasantly by the saving grace of humour. He touched on the beautiful traditions of the Ancient Chapel ministry, and the direction of his own desires and ideals; modestly asking them to "give him time" for their realisation now that he also had come to this Mecca of the Free Churches. He made a graceful reference to the father of the last speaker (the Rev. R. A. Armstrong), and hoped that the excellent relations dwelt upon by the other speakers would become part of his own experience.

Nantwich.—During the week ending January 12, a series of United Prayer Meetings were held in the various Nonconformist places of worship in Nantwich. The concluding one at the Unitarian Chapel on the Saturday night was among the most successful. It was presided over by the minister (the Rev. J. Park Davies), the address was given by the Wesleyan minister, and among others taking part were the Primitive Methodist, United Methodist, Congregational, and Baptist ministers. On the previous Sunday evening a very largely attended Meeting of Prayer and Thanksgiving was held at the Town Hall. The Rector presided, and all the other ministers (including the Unitarian) took part. Happily such fraternisation excites no surprise in Nantwich now. Among other recent activities connected with the Unitarian Church was a most successful Choir Social on New Year's Eve, at which a number of wounded soldiers were entertained. This was followed by a Watch Night Service in the Chapel, which was well attended. On the 9th inst. the Sunday School Treat was held. Twenty-five books were presented as prizes for good conduct and attendance, also ten certificates of attendance to members of the League of Young Worshippers.

New Zealand.—A Conference of the Unitarian Association of New Zealand was held at Auckland on Wednesday and Thursday, November 14 and 15, 1917. The sermon was preached by the Rev. W. E. Williams, B.A. At the public meeting several representative speakers delivered addresses, including the Rev. G. E. Hale, B.A., minister of the Unitarian Church at Wellington, and Mr. T. Macky of Auckland, son of the late Mr. Macky who went down in the Lusitania. Mr. Hale and Mr. Williams had arranged to exchange pulpits for a month.

Rotherham.—A Social Gathering was held on Thursday, January 10, for the purpose of welcoming the newly-appointed minister, the Rev. S. Spencer Bell, and his wife. Mr. T. Cocker (Chairman of Trustees) presided, and was supported by Mr. F. E. Brooksbank (Church Secretary and Trustee). A number of apologies for non-attendance from local ministers and ex-ministers of the church were read. Mr. R. D. Robinson (on behalf of the Church Committee and congregation), Mr. J. Foster (on behalf of the Sunday school), and Miss Elsom (representing the ladies) extended a hearty welcome to Mr. and Mrs. Spencer, their remarks being supplemented by several new members of the congregation, as well as by the Rev. J. W. Lee, Attercliffe. Mr. Spencer suitably replied to the welcome.

Warwick.—The Committee of High Street Chapel have received with much regret the resignation of the Rev. Gardner Preston, who has accepted a unanimous invitation from the congregation of Creffield Road Church, Acton. Mr. Preston's ministry will terminate at the end of March.

BIRTH.

JONES.—On January 17, at Eastbourne, to Mr. and Mrs. Arnold F. Jones, The Cottage, Station Road, Hendon, a son, Robert Fearon.

DEATH.

WOODING.—On January 12, at 21 Douglas Road, Canonbury, London, the Rev. William Wooding, B.A., aged 77.

OUR CALENDAR.

SUNDAY, January 20.

LONDON.

Acton, Creffield Road, 11.15, Rev. A. GOLLAND, M.A.
 Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.
 Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. Dr. C. HARGROVE.
 Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 5.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11 and 5.30.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 3.30, Rev. A. H. BIGGS, M.A., LL.M.
 Islington, Unity Church, Upper Street, 11, Mr. J. HARVEY LEWIS; 6.30, Mr. J. H. SMITH.
 Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.
 Leytonstone, Haydn House, 63 Fairlop Road, 6.30.
 Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 3.30, Rev. T. P. SPEDDING.
 South Norwood, League House, 141 Portland Road, 6.30.
 Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. FRANK G. FINCHAM; 6.30, Mr. JOSEPH P. ROSLING.
 University Hall, Gordon Square, W.C., 11.15, Rev. F. H. JONES.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
 Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11, Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. R. TRAYERS HERFORD, B.A.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.
OLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Mr. H. V. SALMON.
DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. J. ISLAN JONES, M.A.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. A. COBDEN SMITH.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.
LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. H. FISHER SHORT.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. J. E. JENKINS.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. H. E. HAYCOCK.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HOESLEY, M.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD UPPER CHAPEL, 11, Rev. J. W. LEE; 6.30, Rev. W. J. POND.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 11.15, Rev. GARDNER PRESTON.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
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27. Rev. VALENTINE D. DAVIS, of Bournemouth.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

THE appeal made in the Rev. W. H. Drummond's letter on another page will surely not be in vain. The money he asks for, £25 to £30, to provide good literature for the Y.M.C.A. book-room at Havre—that ever busy centre of soldier traffic—is modest; the aim is an excellent one, and readers of THE INQUIRER who care to give substantial form to their good wishes to him as he sets out on the lecturing campaign which was announced last week can now do so. Since war broke out, as is well known, Mr. Drummond has not only thrown himself energetically into a public writer's part in the great struggle, but with equal zeal into many pieces of good practical service, of which this latest is certainly not least. We shall all follow with deep interest such of his experiences as he may be able to report, and sincerely trust that while his labours may be fruitful among men and officers (not excepting those who are themselves Y.M.C.A. workers) they may continue to be in the best sense enjoyable to himself, and not too severe a tax on his happily vigorous health.

* * *

WHETHER the observant laity will regard the incidents prior to the consecration of Dr. Hensley Henson as Bishop of Hereford in the light of comedy or the gloom of tragedy must be left doubtful. In some regards they provoke a smile; in others they occasion profound regrets. Here is Dr. Gore, Bishop of Oxford, whose consecration sixteen years ago was opposed on an allegation of his heretical (Old Testament) opinions; he has now led the opposition to Dr. Henson, imploring the Archbishop of Canterbury not to proceed with the ceremony. Here is the Archbishop himself, replying in a long letter to Dr. Gore,

after a close examination of the supposed heresies (New Testament) of the Bishop-elect, and finding that, though some of his pages are marked by "want of balance and a crudity of abrupt statement," by "almost irreconcilable inconsistencies," he is really not unsound in the faith. In passing, his Grace adroitly, perhaps a little mischievously, reminds Dr. Gore of a certain volume known as 'Lux Mundi,' which in its day was something more than suspect. And here, finally, is Dr. Henson assuring the Archbishop, in reply to direct inquiry by him, that he repeats the words of the Creed *ex animo*, and without any desire to change them. And so the true faith is once more guaranteed to a very sad, very perplexed, and very sin-stained world.

* * *

THE Prime Minister addressed on Friday week the final Conference of representatives of the trade unions affected by the Government's man-power proposals. In the course of his remarks he pointed to the fact that thus far, while military replies had been given to the Allies' recently announced 'War Aims,' no civilian minister in Germany had been allowed to say a word. Obviously soldiers are still paramount in that country, and people in this country must still brace themselves for the stern fight with that class of controversialists. The democracy must be of one mind, ready for the extremest sacrifice. In conclusion, he said there must be no immunity from the obligations involved in this great struggle against militarism.

You and I in the past have been fighting against privilege. I hope that we shall be fighting on the same side again. We are fighting now against the privilege claimed by a military caste. Democracy, if it means anything, must mean that the people of all classes, all sections, all trades, and all professions must merge their privileges and their rights in the common stock. ("And wealth.") Certainly. Now, gentlemen, what I want to say in conclusion is this: If any man standing in my place can find an honourable, equitable, just way out of this conflict without fighting it

through, for heaven's sake let him tell me. My own conviction is this: *The people must either go on or go under.*

* * *

THE address given by Mr. Purdy at Nottingham on Wednesday, in his capacity as President of the Labour Conference, reaffirmed the note of steadfastness in the aims of the British people in the war, and once more made appeal to the German people, as distinct from the autocrats who control their destinies, to declare in plain terms what their own aims are. The eight hundred delegates, representing nearly two and a half million workers, though not in quite unanimous agreement with their President—that could hardly be expected—were evidently for the most part with him, and the opposition given to the subsequent "peace resolution" was confined to a mere handful of extremists. This resolution, moved by Mr. Henderson, included approval of a further Conference in London, February 20, of the Labour and Socialist Parties of the Allied nations, with a view to arriving at a general agreement on War Aims; and, assuming such an agreement, directed that pressure should be brought on the several Governments to allow facilities for an International Conference, preferably in Switzerland, where the working classes of all the belligerents should be represented.

* * *

Two disturbing additions have been made to the causes of public anxiety this week. One is the outbreak of a temper among certain workers akin to that which in Austria has developed into apparently formidable strikes. We may be comforted by these doings in an enemy land; it is another thing to be threatened with their like ourselves. All sober-minded people will earnestly hope that the declarations made in certain quarters that the men will "down tools" at the end of this month unless this or that peace proposal is put forth by the Government will prove a false prophecy. That way madness lies; we have little trust in despotism, none in anarchy. Let us believe that British common sense will prevail. We can do that quite sincerely while still conceiving that it

is well to indicate to our own military extremists that the sooner we can really get in sight of useful negotiation the better a good many plain citizens will be pleased.

* * *

THE other untoward symptom is the breaking out once more of that sinister Press agitation which has been so marked a feature in political and administrative circles since the outbreak of war. The vast power wielded by certain journals over a large section of the public is undoubtedly a menace to the State; and when it is used, as now, to effect momentous changes in high military and naval commands, it may work irreparable mischief. The offence is certainly none the less in view of the fact that the master of the group of journals referred to has even ostentatiously refused to accept the responsibility of bearing a strong man's share in the nation's service, preferring evidently to work the puppets of the show as pleases him. We hail with satisfaction the general condemnation these tactics have received.

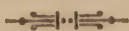
* * *

THE meeting to give a welcome to Dr. Fort Newton at the City Temple last week is described in another column. But we may say here that although the list of speakers included no representative of our own churches, a hearty invitation had been sent to a number of Unitarians, and several were present on the platform. The attendance and greetings of the Rev. R. J. Campbell, after an interval of two years, were good evidence that, whatever turn his theological or ecclesiastical opinions have taken, his feelings are as cordial as ever towards the City Temple. As for Dr. Newton himself, he must be hard to please if that crowded and enthusiastic gathering did not assure him that his own desire for the welding of the two great English-speaking nations into abiding unity of spirit is heartily reciprocated on this side. We sincerely wish him the truest success in his ministry.

* * *

DR. C. W. WENDTE of Boston, whose life during many years has been fruitful in two special directions—the supply of singing for young people and the organisation of inter-church and of international goodwill—has pleasantly surprised us by the issue of a handsome new volume of carols and stories for the season. Despite his personal and public sorrows, which are many and deep, he evidently still possesses the secret of bright and cheery song; and we heartily congratulate him, and ourselves, on this latest evidence that his love is of the right quality, never failing, enduring all things, hoping all things. The appearance of the book at a time when handsome books are a luxury has this added reason—it marks, we understand, the gifted author's attainment of his 70th birthday. In the name of his many friends on this side of the sea we venture to express the sincere wish that he may long preserve his vigour and his faith; and that we may all join him, in a speedy by and by, in singing the carols of a realised peace on earth.

FOR REMEMBRANCE.



A HUNDRED years ago, on January 24, 1818, John Mason Neale was born in London, the son of an evangelical clergyman, who died before the boy was 6 years old. Sherborne School, some private teaching, and then Trinity College, Cambridge, brought him to graduation in the year before the publication of Newman's famous 'Tract Ninety,' and by that time Neale was fully launched into the stream of the Tractarian Movement. Mathematics, notwithstanding his father's brilliant record at Cambridge as Senior Wrangler of his year, had been from the first abhorrent to his nature, but he was a fine classical scholar, with poetic gifts, and his whole heart was given to historical research. Thus he was eminently fitted to render service to that revival of mediæval piety the first impulse of which came from Oxford, but which was by no means lacking of response in the sister University.

Neale ranks among scholars as historian of the Eastern Church and as a devoted student and editor of ancient liturgies, but yet more memorable and of more permanent, far-reaching influence was the work he did in the field of early and mediæval Christian hymnody. Diligent and enthusiastic in research, he was a notable pioneer, especially in the wide field of Greek hymnody. His translations, both from the Greek and the Latin, brought a large body of hymns within the reach of English-speaking people, and there are also hymns of his own which go to the heart of a true devotion. He had a happy gift in translating, with not too formal a literalism, and a genuine note of melody; and while some of his work stands as a very faithful rendering of the spirit, if not of the actual words of the old hymns, there are other instances, and these among the best-known and most popular of his hymns, on the borderland between translation and original production. Thus the well-known hymn, 'Art thou weary, art thou languid,' which is sometimes noted as a translation from Stephen the Sabaite, seems to have been prompted by some phrases of the old writer's, as is the case also with 'O happy band of Pilgrims,' but both of these may be taken as practically original to Neale himself. On the other hand, the equally well-known 'Brief life is here our portion' and 'Jerusalem the golden' are definitely translations of parts of the 'Hora Novissima' of Bernard of Cluny. Two other of the

most widely accepted of Neale's gleanings from the old world are his evening hymn, 'The day is past and over,' based on the Greek of Anatolius, and that delightful outpouring 'The strain upraise of joy and praise,' which is a rendering of one of the Latin "Allelulatic Sequences" of the ninth-century Benedictine, Notker of St. Gall.

The citing of these hymns may be accepted as sufficient reason for our grateful commemoration of John Mason Neale, as one whose voice is heard, not unworthily, in the great concord of devotion and thanksgiving which rises from the Universal Church. It is always delightful to realise how the separations of dogma and ecclesiastical exclusions fall away in the union of self-forgetting worship, and how our hymn-books are enriched by singers of every school of thought and belief. The differences, of course, remain, but they can be set aside, for there is a deeper spirit of aspiration and worship that unites. In that higher fellowship it is good to remember Neale with Keble and Lyte and Newman, but also with the Wesleys, with Anna Laetitia Waring and Whittier, with Martineau and Stopford Brooke, and a host of others, who in an ecclesiastical marshalling of forces would be poles asunder.

Neale was an uncompromising advocate of the extreme Orthodox and Sacerdotal positions of the Tractarian School, and during his lifetime, in those early days of the movement, suffered much obloquy on that account. The only preferment ever offered him in the Church, and it was of the very humblest, he was obliged for reasons of health to decline. Threatenings of consumption had early declared themselves, and at the opening of his career he was obliged to leave England and spend a year in Madeira. Then, at the age of 28, he was appointed Warden of the old foundation of Sackville College, East Grinstead, an almshouse, with a salary of £27 a year. The remaining not quite twenty years of his life were spent in that position. During fourteen of those years he was inhibited by his Bishop, and only very gradually lived down the prejudice by which he was assailed. He was the founder of the Sisterhood of St. Margaret at East Grinstead, against which, as against himself, there was at first violent prejudice. On one occasion he and some of the sisters, attending the funeral of one of their number at Lewes, were subjected to actual mob violence, because of some preposterous story which had been told about them. But through those years, up to the time of his too early death, Neale pursued his way with quiet dignity and consistent faithfulness,

diligent always in those studies which did so much for the enrichment of the hymnody of the Church.

It is in 'Hymns Ancient and Modern' that he seems most at home. The first edition of that book was brought out five years before his death in 1866, and to the most recent edition he is still by far the largest contributor in amount, for out of a total of 643 pieces 64 bear his name, though chiefly as translator of the ancient hymns. These mark his position in the ecclesiastical world, and most of them can appeal only to those of his own school. It is chiefly for the hymns mentioned earlier in this article that he will be more generally and most gratefully remembered, and for ourselves we confess that we value most an original hymn of his, which, curiously enough, has not found its way into 'Hymns Ancient and Modern.' That Neale has a word also for these troubled times will be seen if we quote the first two verses of this hymn:—

Need it is we raise our eyes
Up from earth towards the skies,
Thinking of the souls that rest
In the mansions of the blest;
Lest we faint in our distress,
Through exceeding heaviness.

Thee in them, O Lord most high,
Them in Thee we glorify:—
Noble athletes, that went home
Through the sea of martyrdom,
And the saints, through toil and shame,
Brave confessors of Thy name.

THE POSSIBILITIES OF SUNDAY.

IN a fleeting visit to New England some eighteen months ago the writer was greatly impressed by the religious, intellectual and above all social usages of Sunday.

Sunday was a refreshing and enterprising day, something of a Lord's day, above all it was a sociable day. It was not perhaps the writer's ideal of what a Sunday might be; but it had about it a happy elasticity of mental outlook, a variety of occupation, religious, musical and intellectual, compared with which an English Sunday is a thing of sap-dried fibre.

In America men recognise more cordially than we the need of coming together. The public meeting has been the great *open sesame* to American citizenship. Colour prejudice, pride of race, the homesickness of the new immigrant, always ready to assert themselves on a week day, yield before the magic of Sunday. In Ford Hall, Boston, on a Sunday afternoon these tendencies are in the melting pot. Throughout Massachusetts, where Sunday afternoon and evening forums abound, it is the

same. Black and white, Jew and Gentile sing, consider, cheer, debate in good humoured fraternity. Whatever the particular programme, religious, social, musical or literary, something else not defined nor definable is propagated. Serb and Albanian, Negro and Russian Jew are drawn into a *milieu* henceforth to be their common possession. The audience carries away something that becomes part of itself in its individual life, an atmosphere that, once breathed, enters into the blood and bone, turning out good American citizens by the score, or even the thousand.

Could we in Europe create a free religious *milieu* as appealing and compelling and turn out good Christians as America turns out good citizens, then would the minister's vocation indeed be one of zest. Could we but induce a love of clean living, clear thinking and good feeling, along with the worship of God, we should be doing society yeoman service.

The American churches have their own way of emulating the vogue of the Sunday Forum. Not a few have their own Sunday evening Social Clubs. A morning service is held much like our own; but an evening service is apparently the exception rather than the rule. Sometimes a brief afternoon service is held at 4 o'clock. During the evening a Social Club will meet in the church parlour. Proceedings open with a hymn and prayer, and are followed by an address upon some social or literary subject, attended by friendly debate. The evening winds up with the singing of a few hymns, often chosen on the spot by the singers themselves. The whole approximates to a big, friendly, democratic drawing-room meeting under religious auspices. The address is by no means always given by the minister. There is frequent interchange with men from other churches, University professors, women social workers, teachers, doctors; every one with anything to give is asked to contribute. Among the large and interesting roll of members will be many who can themselves upon occasion act as speakers for the evening.

It is not to be supposed that any one over here would want to adopt the American Sunday as it stands; but the New England customs seem on the face of things to have certain advantages. They tend to save the churches from being too much a one-man concern. Religious service is free to be more than usually devotional with a good conscience, since an open platform for debatable subjects is provided for minister and congregation alike, a platform that is nevertheless under the ægis of religious enterprise.

The method of the Social Club provides facilities for the Sunday-school scholars to graduate into the full membership of the Church community, in a society that, though it may be predominantly composed of young people, is yet open to all.

In England the minister is apt to regard any extension or innovation in Sunday observance as the last straw that may, very truly, break the camel's back. He, therefore, of all people should be willing to give considerate hearing to any suggestion that might tend to the alleviation of his burden, or lead to the re-arrangement of his pack.

Co-operation is the order of the day. Co-operation between minister and minister, and minister and congregation, would be but one more step on the common high road. We are actually, owing to the exigencies of warfare, in process of a considerable change in the hour of the evening service. Six o'clock, or even four, is no unheard-of hour. Brief evening services are the usual thing. Shall we not continue on these lines as the war comes to an end and institute our Sunday Social Clubs? These gatherings might be held, preferably not in the chapel, but in the homelier, freer atmosphere of a beautified school room, or, if we possess it, a church parlour.

Institutional work is now often at a discount. Members are too much occupied in other pursuits upon a week-night. It is more than likely that this state of affairs will outlast the war, perhaps for many years. Sunday, in short, will offer the best opportunity for religious and social life. Congregations, too, will be changed in their quality. They will include travelled, or otherwise experienced members, many of whom should be willing, may even welcome, some chance of putting their spiritual and practical wealth at the service of the community in their own and in neighbouring churches. Finally, there never was a time when men and women were so keen as they are to-day to find out what they themselves think, believe and hope for. The minister's task is changing from this very reason. His most vital service is, as always, to feed the fires of the religious life; but beyond that he is usually a man of some considerable mental training. Might he not as a fellow member of a Sunday Social Club find a great opportunity to help men and women to think clearly and tolerantly, to assist them to ground the principles they adopt in respect of practical affairs upon a religious basis? In so doing, might he not stimulate in ways more far-reaching than ever the endeavour after the religious life?

MARGARET B. CROOK.

OUR Boston contemporary, *The Christian Register*, which now attains its 97th year of issue, announces a change of editorship. The new editor is the Rev. Albert C. Dieffenbach, hitherto minister at Hartford, in succession to the Rev. J. T. Sunderland. He was born in Maryland, 1876, educated at the John Hopkins University, and became field missionary at Pittsburgh for the Reformed Church until 1911, when he joined the Unitarian fellowship. He has had considerable editorial experience already, and enters on his duties with the confidence of his American friends, and the good wishes of all on this side—they should be many—who know *The Register* and welcome its cheery, thoughtful, and generous pages.

THE honour of a Knight-Commandership of the British Empire has been conferred on Dr. R. Robertson, F.R.S., for his services to the State in connection with explosives. Lady Robertson is a daughter of the late Prof. Hugh Stannus, F.R.I.B.A., well known to our readers for his work in the Unitarian cause.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and the address of the senders.

THE BOOK ROOM IN HAVRE.
AN APPEAL.

To the Editor of THE INQUIRER.

SIR,—There has lately been opened in Havre in connection with the Y.M.C.A. a book room and literary lounge, which will be a great boon to officers and men of literary tastes, of whom there is a great number in the Army. There is the beginning of an excellent reference library of good literature which can be consulted or borrowed, and the literary papers will also be provided. To complete the scheme, in which I have been able to take some personal interest, there is great need of a supply of some of the best books as soon as they come out, such as Morley's 'Recollections,' Jacks's 'Life of Stopford Brooke,' new volumes of poetry, &c. It is difficult for people at home to understand the excitement with which things of this sort are greeted by many of our men abroad. I shall be very glad to see that the book room is supplied with books of this kind if some of the many book lovers among your readers will contribute to a small fund for this purpose. £25 to £30 would carry us along for a few months, and I shall be glad to send a report from time to time about the success of the scheme. Donations should be sent to me at 23 Cannon Place, Hampstead, London, N.W.3, and, with your consent, will be duly acknowledged in your columns. —Yours, &c. W. H. DRUMMOND.

January 21, 1918.

PROHIBITION DURING THE WAR.

To the Editor of THE INQUIRER.

SIR,—I was surprised to read the letter of E. F. Cowlin in your issue of the 19th, in which he reproduced a statement of Dr. Fort Newton: "When I see American boys staggering in the streets drunk I hate London. Every opportunity is offered, every trap set to debauch our [American] boys on their way to and from the front." May I ask if your contributor has verified these statements from personal knowledge, because he says "these facts speak for themselves?"

I know London very well, having lived and worked there for many years, and I am surprised at any one who knows it thoroughly "passing on" such a grotesque assertion. That there are some dark spots we know quite well, but London is as clean and as sober as any city in Europe. "White men" need have no fear of London, but the other sort—Yours, &c., W. J. CRAWFORD.

New Barnet.

January 21, 1918.

NOTES ON SOME RECENT BOOKS.

[A short Notice in this column does not preclude a review in a later issue.]

Barrington (Joseph). RECOLLECTIONS OF; with an introduction by George Birmingham. London, T. Fisher Unwin, Ltd.; Dublin, The Talbot Press, Ltd. xx—485 pp., 3s n.

A welcome addition to "Every Irishman's Library," Barrington's 'Recollections' is a classical document for the life of the old-fashioned rollicking Irish squire. It belongs to the same world as Levers' stories and the Irish R.M. George Birmingham, with his own love of the burlesque, is in his element in the introduction.

Benson (A. C.). LIFE AND LETTERS OF MAGGIE BENSON. London, John Murray. 446 pp., 7s. 6d. n.

In these pages Mr. Benson has paid an affectionate tribute to his sister's memory. "The world suffers," he writes, "when men and women hoard and garner for themselves their knowledge of fine, distinct, beautiful characters, and when they refuse to share them. I do not want oblivion to cover up as with a cloak the courage and brightness of my sister's life and example." As in the case of his brother Hugh, Mr. Benson has drawn largely upon his own early memories, not always, it may strike some readers, with an adequate sense of the relative importance of trivial incidents to the family circle and the outside world.

Cunningham (W.). THE COMMON WEAL: Six Lectures on Political Philosophy. Cambridge, at the University Press. xiii—117 pp., 2s. 6d.

These lectures were written for the British Workers League. They deal with the fundamental problems of political society under the following heads: 'Nationality and Sovereignty,' 'Personal Monarchy and Parliamentary Government,' 'The Mechanism of Society,' 'Good and Bad Government,' 'The Sense of Citizenship,' and 'Personal Character.' Archdeacon Cunningham is a firm believer in the gradual improvement of society through the indwelling of the Christian spirit in the individual. He holds that it would be a disaster "if the influence of this personal religion should be diverted from its work of gradually regenerating mankind, by insistence on visionary ideals for society."

Drummond (Margaret). THE DAWN OF MIND: an Introduction to Child Psychology. London Edward Arnold. xi—179 pp., 3s. 6d. n.

This is a study of the development of the mind of a little child, based largely upon careful personal observation. The writer, who is Lecturer on Psychology in the Edinburgh Provincial Training College, is anxious to encourage the study of child psychology by teachers as a means of avoiding the stunted and crippled mind. "We are beginning to realise," she writes, "how much may be done during the first years of life to secure that priceless boon, a healthy, well-developed body; we shall, I believe in the near future, realise also how much in these same years may and must be done if we are to secure the equally priceless boon—a healthy, well-developed mind."

Ferguson (Sir Samuel). POEMS. With an introduction by Alfred Perceval Graves, M.A. London, T. Fisher Unwin, Ltd.; Dublin, Talbot Press, Ltd. xxxvii—403 pp., 3s. n.

It was a happy thought to include an adequate selection of the poetry of Sir Samuel Ferguson in "Every Irishman's Library." More than any other man he inspired the modern literary revival in Ireland. Here are the best of 'The Lays of the Western Gael,' 'Ballads and Poems,' and 'Lays of the Red Branch.' 'Congal,' his long epic poem, appears in a condensed form, but Mr. Graves pleads that its dramatic action is really improved by the omission of some "introductory and side excursions into the regions of history and archaeology." In addition to his introduction, based upon the memories of a long family friendship, Mr. Graves contributes a memorial sonnet.

Gwatkin (Henry Melvill). CHURCH AND STATE TO THE DEATH OF QUEEN ANNE. London, Longmans, Green & Co. vi—416 pp., 15s. n.

This volume was unfinished at the time of Prof. Gwatkin's death, but the editor, Canon Watson, has found it possible to publish the MS. substantially as he left it. The importance and originality of the work will be seen in the following words from the editor's preface: "His verdicts upon movements, given with full knowledge and in trenchant words, must speak for themselves. It is deeply to be regretted that death has deprived us of Dr. Gwatkin's delineation of the men and the events of the eighteenth and nineteenth centuries. It would have been impartial and philosophical, and would have inculcated the lesson, never more needed than by our own generation, that progress is divinely ordered to come through change, and that in the life of a national Church no plan can be found."

Jacks (L. P.). THE COUNTRY AIR; ALL MEN ARE GHOSTS; AMONG THE IDOLMAKERS. London, Williams & Norgate. 233, 254, and 237 pp., 2s. 6d. n. each.

These are three new volumes in the welcome popular edition of Dr. Jacks' Stories and Sketches. Two of them have appeared already, but the contents of 'The Country Air' are published in this collected form for the first time. Many readers will recognise 'Father Perryman' and 'Mary' and be glad that they have been rescued from the dim world of back numbers. 'A Gravedigger Scene' appeared originally in our own columns.

Lind-af-Hageby (L.). MOUNTAIN MEDITATIONS AND SOME SUBJECTS OF THE DAY AND OF THE WAR. London, George Allen & Unwin, Ltd. 217 pp., 4s. 6d. n.

This book takes its title from the first essay on 'Mountain-Tops,' in which Miss Lind-af-Hageby writes of her delight in mountain scenery and shows a happy acquaintance with books about the Alps. In this feeling for the mountains she finds a symbol of the climbing mind. Her other subjects are 'The Borderland' (dealing with psychical problems), 'Reformers,' 'Nationality and Religion in Transition.'

Macnutt (F. B.), ed. THE CHURCH IN THE FURNACE: essays by Seventeen Temporary Church of England Chaplains on active service in France and Flanders. London, Macmillan & Co. xxi—454 pp., 5s. n.

A series of essays written by men who have been in close contact with the realities of war, arranged under various headings, such as 'Faith,' 'Fellowship,' 'Worship,' and 'Education.' The point of view is that of the Church of England, in a few cases rigidly so, but the wider issues of religion as they affect all Christian men are not lost sight of. We may call special attention to the two essays dealing with the 'Training of the Clergy.' It is the discovery of the inadequacy of their own professional equipment and tradition to meet the religious needs of the common man which has filled many of these chaplains with disquiet of spirit and made them eager for reform.

Newbolt (Henry). A NEW STUDY OF ENGLISH POETRY. London, Constable & Co. vi—306 pp., 10s. 6d. n.

This volume consists of twelve essays dealing with such important themes as 'What is Poetry?' 'Poetry and Rhythm,' 'Futurism and Form in Poetry,' 'Poetry and Education,' and 'The Poet and his Audience.' Chaucer and Milton are the two poets selected for special treatment.

Russell (George W. E.). BASIL WILBERFORCE, ARCHDEACON OF WESTMINSTER: A Memoir. London, John Murray. 177 pp., 8s. n.

An attractive sketch of the life of Archdeacon Wilberforce, written with Mr. G. W. E. Russell's familiar lightness of touch. The author has shown good judgment in not attempting too much. Wilberforce owed his success to the sensitiveness of his mind to new impressions and his native gift of eloquence rather than to any vein of originality. He attracted men and women by his charm and his unfailing sympathy, and it is these qualities which live in Mr. Russell's pages. There is an excellent portrait.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The objects of the Fund are: (1) To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium. (2) To maintain a Civil Hospice at Calais. (3) To aid the Belgian School Colonies in France.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

157TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	19,707	5	9
Mrs. Adlington (2nd) ..	..	2	0
Mrs. Lewis (7th) ..	..	1	0
Miss Swaine (33rd) ..	..	2	0
H. J. (7th) ..	..	2	0
Mrs. Bryan Johnson (7th) ..	..	2	0
Miss E. M. Greg (4th) ..	..	5	0
Mr. F. Maddison (34th) ..	..	0	10
Miss Annie Garrett (13th) ..	..	2	0
Miss A. Freeman (4th) ..	..	2	0
Mrs. Wm. Tangye (23rd) ..	..	10	0
Colonel Locke Blake (9th) ..	..	10	0
Mr. Hyndford Rawlins (9th) ..	..	0	10
Miss Rawson (15th) ..	..	2	2
Miss Isaacs (5th) ..	..	2	2
The Millers of Kent, collected by Mr. C. W. Chitty (3rd) ..	166	13	4

	£	s.	d.
All Souls' Church, Belfast, per the Rev. E. H. Pickering (19th)	1	16	0
"Denis"	0	2	6
	£19,919	1	7

*Parcels have been received from:—*Mrs. Woolley; Mrs. Beard; Mrs. Woodhouse; Mrs. Murray Macdonald; Mrs. Freeston; Miss Suttill; Miss Phipson; Miss E. C. Harvey; Miss Eleanor F. Garrett; Mrs. Babington; Mrs. Frank Hopps; Mrs. Sydney Martineau; the Misses Suttill; Gifts from Oakfield Road Sale of Work, Clifton, per Mrs. Long; Mrs. Wigley; Mount Pleasant Working Party, Sidmouth, per Miss Barmby; Mrs. Newton; Miss Baumann; Mrs. S. Wilson; Mrs. Crookshank; Anon. (Liverpool); Miss A. Smith; Mrs. M. R. Green; Miss Swaine; Miss Gertrude Martineau; the Misses Pearse; Miss Mary E. Dalby; Mrs. Smith; Mrs. Bartram; the Misses Wetherman; Ladies Sewing Circle, Brixton Branch, Effra Road, per Mrs. Stevens; Miss Colfax; Miss Harcourt; the Rosslyn Depot, per the Mayoress of Hampstead; Mrs. Oliver; Anonymous; Mr. Ronald P. Jones; Mrs. F. Perrot; Miss M. T. Worsley; Mrs. Bryan Johnson; Mrs. and Miss Carter; Women's League, Fitzwilliam Street Unitarian Church, Huddersfield, per Mrs. C. Brooke; Clapham Ladies War Relief Committee; Stoke Newington War Hospital Supply Depot; Mrs. Forrester; Mrs. Cliff; Mrs. Helsly; Mrs. Buckton; Anonymous (Liverpool); Miss Rose Morris.

WEEKLY NOTES.

I HAVE just received the report of the "Rose Allen" hospital for children near Yvetôt for last year. One hundred and twelve children have been received during the year. The majority of the cases have been diptheria, occurring in children just brought down from the Front, but there have been a number of other childish complaints treated also, and several accidents and cases of general debility. There have been three deaths, one from diptheria and two from bronchopneumonia. The children are kept there for their convalescence, and as there is a big field (with cows in it) attached to the house, they have a very good time in summer. The French local doctor is in constant attendance and takes the greatest interest in all the children. The sister-in-charge writes enthusiastically of all the arrangements, and says they are very happy there.

Letters from Chambéry continue to arrive. I have now been able to supply each man with a hot-water bottle, and there are mufflers and mittens for all. The men write most gratefully and some of their letters are very quaintly expressed. I have not yet sent enough bedsocks, but they are coming in daily and are despatched as they arrive.

Mr. C. W. Chitty of Dover has again made a collection among the millers of Kent for the Belgian Hospital Fund, and has sent a cheque for £166 13s. 4d. This is the third year he has done so.

ROSE ALLEN.

SPECIAL WANTS.

Men's dressing-gowns.
Bedsocks, mufflers, mittens.
Pyjamas, shirts, socks, and all sorts of men's underclothing.
Slippers, cardigans.
Clothing for women and children, especially stockings.
Games, jig-saw puzzles.
Calico bags, 2 ft. by 3 ft., and any smaller size.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE SPIRIT OF THE TRAINING CAMPS IN AMERICA.

DR. SAMUEL ELIOT, the President of the American Unitarian Association, has written a cheering account in *The Christian Register* of the training camps where the young men of his country are preparing for the part they must play in the great European conflict. He has had exceptional opportunities for getting into closer relations with them in the Officers' Training Camps, at certain of the Camps of the National Army, and at two or three of the Naval Stations and schools, and, as he said in a letter which we have already quoted, his own house at Cambridge "swarms with these splendid boys." In addition to this he receives the reports of the thirty or more volunteer chaplains appointed by the War Work Council of the Unitarian Churches, of which he is chairman, and he is, accordingly, in touch, more or less, with nearly all the Camps. "Physically," Dr. Eliot says, "the Camps have done wonders for these young men. With two or three exceptions the health record is above normal. One is impressed with the visible improvement from week to week in the set-up, bearing, and bodily vigour of the men. The too characteristic American slouch has disappeared. Mentally, too, there is a focussing of attention and a serious purpose to learn this new trade quickly and effectively, which means real intellectual quickening to many a sluggish youth."

"The tone of the Camps is generally wholesome. There is neither excitement nor depression. The average man stands the test of these unusual and undesired experiences remarkably well. Sound character, good personal habits, comradeship, loyalty, and public spirit are all not so much developed as disclosed. There is respect for law, a willingness to submit to necessary discipline, and a sense of sober responsibility. There is some natural growling over preventible blunders, but little resentment or evasion of duty. Our officers and men are carrying into this novel business of soldiering a commendable energy and thoroughness. They are braced up to a high standard of proficiency by the seriousness of their task and by the knowledge that failure to attain adequate training may involve disaster and death. There is, therefore, very little tendency to rebel against the drudgery of drill or to hold one's self above the sordid details of camp life. The men recognise that safety and success depend upon knowledge, discipline, and skill. At the same time, the Yankee has not lost his native versatility, resourcefulness, and practical capacity. These young men are still primarily mechanics, farmers, teachers, mill operatives, clerks, or whatever their occupation was before they enlisted or passed the examination of the exemption boards. Soldiering is their present duty but not their real business in life. They have not become cogs in a machine."

"There is no evidence as yet of any development of an undue militaristic spirit. There are a few young men who have a real zest for this new work and who seem to regard war in the light of a peculiarly exciting game. There are also a few men who want to have a part in punishing the enemy, but without exception these are men who have been in France since the war began and who have seen with their own eyes something of the atrocities that have marked the German occupation and spoliation. The vast ma-

jority of our soldiers and sailors are, however, men who are just doing their plain duty without any liking for it, without any revengeful or destructive spirit, and whose chief desire is to get over with it as soon as possible and go back to their normal jobs and careers. "The perils that beset the camp life have been amply emphasised in the drives for the Red Triangle work and for the various agencies of community service. My observation is that the life of the camps and neighbouring zones is essentially clean. The dangers are those of the cities to which the young men go on 'shore leave' or on the Saturdays and Sundays when they are off duty. Even there conditions are much better than we have had reason to fear. The local police authorities are alert and public sentiment aroused."

After alluding to certain "minor and preventible pests," including a certain type of religious demagogue who uses the most lurid language in trying to "save the souls" of the boys before they cross the seas, Dr. Eliot continues:—

"Of the military preparations I am not well qualified to speak, but one cannot but take satisfaction in the quiet, steady, competent way in which army and navy are being mobilised and equipped. We are still too far from the realisation of a genuinely democratic military system, for our traditions in these matters are still German and English rather than French and Swiss. But many of our young officers understand what needs to be done, and the French officers who are helping in the training of our men are persuasive teachers. I am convinced that in our military organisation we should seek to combine American idealism with German efficiency. The enthusiasm, the initiative, the disregard of embarrassing precedents, the capacity to cut across lots, which characterise the Americans, must be united with the discipline and steady effectiveness that we associate with the German foe. That combination of qualities is not an impossible achievement, and we must attain to it if we are to succeed, not only in the conflicts of arms and of industrial efficiency, but also in our endeavours for the supremacy of the political and spiritual ideals to which we have dedicated the lives of our noblest youths."

SUNWARD!

Sunward marching toward the Light,
Hills behind us, hills before,
Soon will fall the shades of night,
Soon our wander-days are o'er.

When the last hill-top we scale,
When the westering sun has set,
Blurred and lost the winding trail,
Drawn night's shrouding coverlet:

Is the world's light blotted out?
Is all dark o'er land and sea?
Then I heard an angel shout—
God's own dawn is yet to be!

H. H. JOHNSON.

FOR one reason or another, the Government have declined to issue "Premium Bonds." The financiers say there would be little or nothing to gain by offering this type of inducement to investors, and those of us who object to all gambling—even at bazaars—are well satisfied to be relieved of the prospect of this particular lapse into shady methods. Others, who "see no harm in a little speculation" now and again, will still have the chance of backing horses for which the Government politically allow a supply of oats even amid the present food difficulties.

OUR FALLEN COMRADES.

IN MEMORIAM.

THE lengthening list of names of men connected with Unitarian churches who have fallen during the war, which has been compiled at Essex Hall from press notices, Church magazines, and private communications, led the Committee of the British and Foreign Unitarian Association a few weeks ago to ask for full information from the churches and schools for its 'In Memoriam.' A number of replies have been received, and unfortunately they reveal a high percentage of deaths among those who belonged to our household of faith. Out of 84 churches and schools from which the lists have come only 8 have so far suffered no loss. Forty-five have to mourn the deaths of less than 5 men; and in 17 instances the losses are between 5 and 10. Sheffield (Upper Chapel), Bury, Chesham, Stockport, Bootle, Stoke Newington, Mansfield, Gee Cross, and Newchurch report losses varying from 10 to 20; while Bury (Bank Street), Todmorden, Nottingham (High Pavement), and Birmingham (Church of the Messiah) range from 20 to 30. The total is over 440. The names are those of sailors in the Royal Navy; men in the merchant service whose ships were mined or submarined; soldiers killed in action, dying of wounds in hospitals, or from sickness in camps at home or abroad; and nurses who have been killed or have died of sickness. From many homes two sons have been lost; the Bury report mentions two boys of the school who were killed by the same shell; and three of our men went down with the *Hampshire*, Lord Kitchener's ship. The lists also add the names of many missing men, some of whom have not been heard of for more than a year; and there are, in addition, the names of many prisoners of war.

The Committee of the Association interpreting the desire that our community should in some way express its profound sense of the loss "of those whose companionship in former years made the happiness of the family circle," and whose places are now vacant, recently prepared a message of sympathy for the near relatives of those who have died. The message was signed by Dr. J. Estlin Carpenter, President of the Association, and Mrs. Sydney Martineau, Chairman of Lawrence House, and it has already been forwarded to many of the bereaved families. The message recognises that "we are all losers when a life full of vigour and promise, such as can be ill-spared from our churches, or by the country, is suddenly cut off. Yet," it adds, "we may also share something of your pride that husband or son or brother should have gone out from among us, inspired by the same faith, and ready to give their lives for the great cause of Right and Liberty." With the message is issued a bound copy of the Rev. W. G. Tarrant's book, 'For Those Who Mourn,' and there is an inscription to the relatives from the President and Committee of the Association, "in grateful remembrance of those who have died for Freedom and Right. May that great cause be securely established by the achievement of an enduring peace; and in your grievous loss may comfort and hope arise for you out of a new and better order of the world."

It is requested that ministers, superintendents, and officials who have not yet sent in their lists will kindly forward information from their own churches and schools to the Secretary of the Association at Essex Hall, Essex Street, Strand, London, W.C., as soon as possible.

T. P. S.

THE RECOGNITION OF DR. FORT NEWTON.

THE public meeting for the recognition of Dr. Fort Newton was held on Thursday evening, January 17, at the City Temple, which was filled with a large and representative gathering. The proceedings, from the moment when the Chairman (Dr. Clifford) and those who were to speak took their places on the platform, amid prolonged applause, were characterised by an enthusiasm which had a large element of patriotic emotion in it, and the International Anthem, combining 'God Save the King' with 'My Country, 'tis of Thee,' was sung with much spirit. The Rev. R. J. Campbell, who had a specially warm welcome; Capt. Blades (one of the City Sheriffs representing the Lord Mayor, who was unable to be present), Canon Adderley, the Rev. Thomas Yates (Chairman of the London Congregational Union), Mr. William Ward (of the National Brotherhood Movement), and Miss Maude Royden (Dr. Fort Newton's assistant and colleague at the City Temple), addressed the meeting, and one and all dwelt upon the great opportunities which the war has created for a revitalisation of the Christian spirit, and a breaking down of the barriers which have too long sundered those who differed from each other in ways that are now found to be unreal and a hindrance to the forward movement of humanity. The historic importance of the occasion, also, emphasising as it did the significance of the new alliance between the people of America and Great Britain, was dwelt upon in a most cordial spirit, and Dr. Clifford made a special point of it in his stirring opening address. "The Pilgrim Fathers came back again to Europe last year," he said, "and we look to Dr. Fort Newton's ministry in this country as one more sign of the solidarity of the Anglo-Saxon race never to be broken so long as the sun and stars exist."

It was a matter of keen regret to all present that Dr. Hensley Henson, the Bishop-Elect of Hereford, was prevented, together with the American Ambassador and many other well-known public men, from attending the meeting. In the course of a letter pleading "unexpected and peremptory" engagements upon which he had not reckoned, Dr. Henson expressed his cordial goodwill, and claimed the right, on many grounds, to join in the public good wishes which Dr. Fort Newton was receiving. "He is," he concluded, "a minister of Christ, pledged as I am to the highest and most difficult of all human tasks. Never surely did mankind need more evidently the service of true and courageous men of God, men who will neither fear the frowns of society nor seek its favours, but give themselves fully and frankly to their Master's work. If I might venture to offer Dr. Fort Newton a motto for his ministry, I would do so in the old Latin adage—*Manus ad clavum; oculus ad coelum*. 'The hand on the helm; the eye on the pilot-star.' It is the formula of self-respecting and rightly directed work."

In the course of his reply Dr. Fort Newton said he regarded himself as an ambassador to England representing the Christian Churches of America, who had sent a message that they were setting apart the week beginning with that very day for the purpose of asking all Christian people to pray for the reunion of the Christian Churches. Of that reunion the gathering he was addressing was at once an example, a symbol, and a prophecy, for the fulfilment of which they must pray with their words, but also, and much more, with their deeds. It was customary, on such occasions, he believed, for a minister to make a confession of his faith and beliefs for the benefit of those who might doubt his soundness. Of course, if such a thing were required, he would not do it, but as there was no such

requirement, he would have been happy to do so in all frankness. Fortunately, however, the new ministry had gone far enough along the way to reveal the fact that it was concerned chiefly, not with the things that divided men and Churches, but with those greater things which united them. Its emphasis was placed upon those truths which underlie all sects, those ideas and hopes which overarch all creeds, in behalf of that catholicity that is in Christ and that brotherly love and fellowship without which the most perfect theology was as sounding brass and a tinkling cymbal. Its emphasis was further laid upon Christian truth in its experimental and practical aspects, on its uses in the service of life, both as a personal fellowship with things immortal and a social expression leading to a purer and juster social order, a more prophetic national life, and a Christian international spirit and policy. Never again could we think in terms of one nation alone, or of one Church alone, but in terms of one humanity and one Christianity. In conclusion, Dr. Fort Newton referred once more to the ties of sympathy between America and Great Britain. "If these two people," he said, "having one blood, one language, one religion, and one ideal of civilisation cannot be cemented in a lasting friendship, it is idle to talk of a League of Nations after the war."

NEWS OF THE CHURCHES.

Aberdeen.—The Rev. Henry Dawtrey, who in 1912 succeeded the Rev. Dr. Walsh as minister to the Free Religious Movement in Dundee, has accepted an invitation to the church here, and will enter on his new duties on March 1st.

Dundee.—After a period of 5 years, during which he has been the leader of the Free Religious Movement in Dundee, the Rev. H. Dawtrey has resigned his ministry there, having accepted a unanimous invitation to the Aberdeen Unitarian Church. His resignation, which takes effect at the end of February, has been received by the congregation with great regret.

Hale.—The Rev. Joseph Wain, the newly-appointed minister of Hale Chapel, conducted the services for the first time on Sunday, January 6. A report of the meeting to welcome him, which was held on January 11, will appear in our next issue.

Huddersfield.—In proposing a vote of thanks to Mr. Thomas Smailes, the speaker at the Fitzwilliam Street Social Union on Wednesday, January 16, when a series of slides illustrating the works of British artists during the nineteenth century was shown, the Rev. R. A. Dickson said there was no doubt that the love of beauty was capable of refining the taste of the individual, and, through the individual, of the community at large in such a way that the unnecessary and wasteful uglinesses and abominations of our industrial system would no longer be tolerated. It was futile to contend that the love of beauty did not minister to man's material necessities and conveniences, or that it had no economic value. The smoke nuisance was a case in point. It had been estimated by one of the most eminent living engineers that the elimination of the smoke nuisance in an average sized industrial town would effect a saving equal to a 6s. in the £1 rate in the cost of household and municipal cleanliness, and the entailed wear and tear of goods and property. The abolition of smoking chimneys, therefore, would enable us to minister to our love of beauty, enrich our pockets, minimise our labour, beautify our homes, purify our air, and lengthen our days.

Kilburn.—A sale of work was held in connection with the Unitarian Church, Quex Road, in Unity Hall, on December 6, for the purpose of reducing the financial deficit. Mr. G. H. Edwards opened the proceedings, which included a musical and dramatic entertainment largely contributed by Mr. Alan Forbes and his friends. Mr. R. Pain provided a St. Dunstan's stall and the successful results achieved were largely due to the energy of the Misses Poole and Yerbury. £53 was realised in addition to donations amounting to £30.

Manchester.—The Rev. H. C. Horsley received a public welcome to the ministry of the Moss Side Unitarian Church on January 4. The Recognition Service which preceded the meeting was conducted by the Rev. Henry Gow, and the sermon was preached by Dr. J. Estlin Carpenter, his subject being 'The Church and the Ministry in War-Time and After.' Several ministers of other denominations were amongst the congregation, and letters of apology for inability to be present had been received from others representing the Congregationalists, Primitive Methodists, Wesleyans and Swedenborgians. Short addresses of welcome, &c., were delivered at the meeting by the Revs. H. Gow, C. Roper, T. P. Spedding, Morley Mills, and J. McDowell, Mr. G. G. Armstrong, and the Rev. F. Y. Leggatt, minister of the neighbouring Congregational Church. The remarks of the latter concerning Unitarian thinkers and writers of past and present times, and his kindly expression of good will towards the Church, were much appreciated. The Rev. H. C. Horsley suitably responded to the hearty welcome which he had received.

Pudsey.—The settlement of the Rev. R. Newell a year ago as minister of the Unitarian Church was celebrated by a Minister's Anniversary on the 13th inst. and a Week's Mission during the following week. "Our Message" was the opening topic of the minister on Sunday morning, January 13, when he dealt with the rise and development of Nonconformity, following upon the stand for religious freedom by the ejected 2,000 in 1662, confirmed and extended by the Open Trust Deed and the attitude of the open mind so eminently characteristic of the Unitarian and other liberal religious bodies which arose out of the Free Religious Movement. The evening subject, "The Lamp of Power," was an adaptation of one of Ruskin's "Seven Lamps of Architecture" to religion. Thus the idea of power in religion came to be the topic for the week, which was expressed in various ways by the Rev. A. Cobden Smith in the "Will to Power" on Monday, "The Power of God Unto Salvation" by the Rev. J. Morley Mills on Tuesday, on Wednesday by the Rev. R. Newell "The Power of God in Service," and on Thursday by the Rev. H. Bodell Smith, "The Greatest Power in the World (Religion)." The weather conditions were exceptionally severe all the week and kept many people away, but notwithstanding the attendance was as good as could reasonably be expected, and full use was made of the local press to reach the larger audience outside.

Sidmouth.—The death occurred on the 16th inst., at Sidmouth, of Miss Elizabeth A. Harris, a daughter of the late Rev. George Harris, who rendered signal service to our churches. About thirty years ago Miss Harris settled at Sidmouth, and during her long residence there closely identified herself with the congregation worshipping at the Old Meeting. She was a member of the Chapel Committee, the Treasurer of the Benevolent Fund, and an official of the Sewing Circle. A regular attendant at public worship, she was known to all, and had won the love and regard of every member of the congregation. She was connected by family ties with many of the most active and generous Unitarian families in the North, and kept in close touch with the representatives of honoured names in her father's various congregations. She had, indeed, a wide circle of devoted friends. The war, however, brought her much anxiety for the younger members of that circle, in whom she was deeply interested. Gentle, transparently sincere, resolute in her integrity, as became a lineal descendant of Oliver Cromwell, unobtrusive above all, and good, she was the embodiment of the finest traditions of the children of the Manse. She was a friend to the stranger within the gates, and many a visitor to the Old Meeting will recall her kindly interest and gracious hospitality. The end came without pain, and was in striking harmony with the gentle spirit of her life.

Southern Unitarian Association.—A special course of Sunday evening addresses on "Religion and National Reconstruction" will be given under the auspices of the Southern Unitarian Association in the churches of the District on the following dates: February 3, 'The Responsibility of Those who Survive'; February 10, 'Home Life: Housing, Health'; February 17, 'Educational Reform'; February 24, 'Industrial Co-operation'; March 3, 'Citizenship'; March 10, 'Religion and Social Reform.' The addresses will be given at the following churches: Bournemouth, West Hill Road; Newport, High Street; Parkstone, Emerson Hall, Hermitage Road; Poole, Hill Street; Portsmouth, High Street; Ringwood, Meeting House Lane; Southampton, Church of the Saviour, London Road; and Wareham, South Street, by the ministers of the District, each in his own pulpit, and are intended to mark the vital importance of these questions of National Reconstruction.

BIRTH.

SUTTILL.—On January 2, at Inglefield, Potter's Bar, to Daisy, the wife of Assistant-Paymaster R. Suttill, R.N.R., a son.

MARRIAGE.

BOND—BROOMHEAD.—At Elder Yard Chapel, Chesterfield, on January 16, Capt. Kenneth Hills Bond, M.C., Sherwood Foresters, eldest son of the Rev. Kenneth and Mrs. Bond, was married to Miss Ethel Mary Broomhead, only daughter of Mr. Charles George Broomhead, Borough Accountant, and Mrs. Broomhead, of Chesterfield.

DEATHS.

CLARKE.—On January 18, at Leicester, Phoebe Mary, widow of the late John Chatfeild Clarke, of Newport, Isle of Wight, aged 76 years.

CROMPTON.—Killed in action in France on October 1, 1917, John Jennings Crompton, Private in N.Z. Imperial Infantry Forces, eldest son of the late Jardine Crompton of N.Z., and a great grandson of John William Crompton, formerly of Maple Bank, Edgbaston, Birmingham.

HARRIS.—On January 16, at Southcroft, Sidmouth, Elizabeth Agnes, the third and last surviving daughter of the late Rev. George Harris of Newcastle-on-Tyne, aged 84.

TAYLER.—On the 22nd inst., at Southport, Constantia Elizabeth Tayler, of 163 High Street, Oxford Road, Manchester, surviving daughter of the late William Venning Tayler, of Manchester, in her 74th year. Funeral will take place at the Southern Cemetery, Manchester, on Saturday next, at 12 noon.

WRIGHT.—On January 19, Eleanor, widow of William Wright of Leicester, in her 87th year.

OUR CALENDAR.

SUNDAY, January 27.

LONDON.

Acton, Creffield Road, 11.15, Rev. A. GOLLAND, M.A.
 Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.
 Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. MUNN.
 Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 5.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. A. J. HOWARD HULME; 5.30, Mr. FRANK G. FINCHAM.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 3.30, Rev. A. H. BIGGS, M.A., LL.M.
 Islington, Unity Church, Upper Street, 11, Miss ACKROYD; 6.30, Mr. JOHN BEGG.
 Kentish Town, Clarence Road, N.W., 11, Mr. R. P. ROSLING; 6.30, Rev. V. D. DAVIS.
 Kilburn, Quex Road, 11, Mr. JOHN BEGG; 6.30, Mr. WM. LEE, B.A.
 Leytonstone, Haydn House, 63 Fairlop Road, 6.30.
 Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 3.30, Rev. R. TRAVERS HERFORD, B.A.
 South Norwood, League House, 141 Portland Road, 6.30, Mr. G. W. GALE.
 Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. A. STEPHEN NOEL; 6.30, Mr. JOSEPH P. ROSLING.
 University Hall, Gordon Square, W.C., 11.15, Rev. VALENTINE D. DAVIS, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
 Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
 ABERYSTWYTH, New Street Meeting House, 11. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. F. HANKINSON.
 BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
 BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. Dr. C. HARGROVE.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.
 CLETON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 DEAN ROW, 10.45, Rev. H. E. HAYCOCK.
 DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
 EXETER, George's Chapel, South Street, 11 and 6.30.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
 HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. J. ISLAN JONES, M.A.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. THOS. PAXTON.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.
 LIVERPOOL, Bootle Free Church, 11, Mrs. F. SPENCER YATES; 6.30, Rev. J. E. JENKINS.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. F. K. FREESTON.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. JOHN MOORE.
 MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas St., 6.45, Rev. T. BOND.
 SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
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 SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
 TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.
 WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 WARWICK, High Street Chapel, 11.15, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

ON another page we draw attention to the past and present of the Theistic Church, London, so long identified with its founder, the late Rev. Charles Voysey. It will be seen that with the beginning of this month, the Rev. J. Tyssul Davis, whose name is familiar to readers of this journal, will enter on the ministry of the church. He is an alumnus of Carmarthen and Manchester Colleges, and has been a Unitarian minister since 1894. An important educational post among the Ceylon natives for a short period has varied his experiences from the ordinary routine, and has doubtless added to the originality recognised by all who have read his articles. We trust that his valorous endeavour to build upon the foundation now opened to him will prove abundantly fruitful in strengthening the resources of religious freedom and progress in the metropolis.

* * *

THE "New Americans" department is a notable feature of the work of the American Unitarian Association. It has long tried to help immigrants from Europe in the matter of new religious life in their new home; hitherto its chief efforts have been among the Scandinavians in the far north-west of the States. An interesting novelty is the formation of an Italian Unitarian Church in Boston itself, which resulted from a course of evening services conducted for several months in the ancient King's Chapel, by the Rev. Filoteo A. Tagliabue. The effort is none too soon, if a city long familiar in advanced religious thought is not to be wholly surrendered to the Roman Catholicism of its Southern European elements. The fact is, we

believe, that these elements now form a predominant factor in old Boston. Now, would it not be possible to seek out an Italian reformer, imbued with the spirit of Mazzini, who might similarly help the Italians in London? There are certainly thousands of them, and some, surely, are ripe for the word.

* * *

THE Joint Committee of the East Cheshire Christian Union, the Manchester District Association, and the North and East Lancashire Mission, have issued a stirring and thoughtful appeal on 'The New Situation: How to Meet it,' in connection with their "United Mission" to the congregations now proceeding. Pointing out the more definite demand made in our time for a teaching of religion that shall be fitted to meet the deeply felt needs of men, they emphasise the urgency of the duty laid upon all who "believe that the same grand truths that have been the stay and the inspiration of uncounted generations are the need of to-day."

* * *

The appeal continues with these weighty words: "It will not do, merely to present our Faith in a 'take it or leave it' manner, to minds whose tenderest feelings and convictions have been torn and harrowed up by the late awful occurrences. Our teaching and our worship will have to acquire a more solicitous regard for the strangely bewildered state of many, and a fuller, more confident note, as well as a more buoyant and cheerful welcome for the new optimism of faith which we pray may grow out of the present chaos." Such is the keynote of a really valuable four-page leaflet, and we could wish ministers and secretaries throughout the land might have copies and meditate them. Regular daily devotion in private, and "the vitalising of the sadly deteriorated Art of Combined Worship," are counselled, in conclusion, as a means of preparation for the great, and indeed supreme, task of helping truly in a revival of the spiritual life of the nation.

THERE cannot be any need to direct attention to the speeches just delivered by Counts Hertling and Czernin; they have been scrutinized and discussed on every hand. The question has especially been raised whether they were designedly different in tone or not. Count Czernin's intention, at any rate, seems to have meant a "practical" "peace" advance towards President Wilson, who, however, has denied receiving a copy of the speech before delivery. But, whatever this intention imports on behalf of Austria, the lines maintained in the German Chancellor's address appear, no less certainly, to face away from any possibly acceptable basis for peace. In America, where war weariness is as yet unknown, the tendency is distinctly to discount all present suggestion of negotiation, and to push on unrelentingly the preparations for reinforcing the strength of the Allies till it shall prove overwhelming.

* * *

READERS who may wish to keep by them a handy record of the official and representative utterances made on behalf of the belligerent (and neutral) nations, during the last eighteen months especially, and currently, may be glad to be referred to *Goodwill*, the bi-monthly journal of the British Council for promoting International Friendship through the Churches. The January issue, now to hand, contains over 70 large pages of such records; it may be had on application to the Secretary, 41, Parliament Street, S.W.1.

* * *

Two books of reminiscences are announced as to be issued this year, in each of which our readers, or some of them at least, will be highly interested. Former students at Manchester New College, as it was styled when domiciled at University Hall, London, will recall the stimulating lectures in psychology and philosophy given at University College by Prof. Jas. Sully, Grote Professor. Among his many psychological studies are some dealing specially with the child mind and its development; some irreverent students, we remember, declared their

belief that the learned philosopher was in the way of experimenting on his own tender offspring a little ruthlessly, in the pursuit of childhood's secrets. His circle of friends has included George Eliot, Meredith, Kinglake, Leslie Stephen, Darwin, Spencer, and other great Victorians. His 'Life and Friends: Psychological Memories' will be an attractive book to read.

* * *

THE other autobiographical volume is to come from Mrs. Humphry Ward, and will be entitled 'A Writer's Recollections.' Although Mrs. Ward's backward glance does not cover so long a span as Prof. Sully's, it is now quite sufficiently extensive to afford much worthy of preservation from oblivion. What an age it seems since 'Robert Elsmere' took the world by storm! Its author has had the satisfaction of realising her dreams, or some of them, in her settlement (the Passmore Edwards), and her novels show that, while prolific (dare we say) in fiction for the market in two Continents, she has never forsaken the task of delineating social conditions in a way that calls for serious thought. It is, fortunately, not yet necessary or appropriate to attempt the summing up of her influence on her generation; how far her 'Recollections' will differ from the harvest of mere anecdote, can best be judged in view of her recent valuable contributions to the literature of the war—'England's Effort' and 'Towards the Goal.' Her new book may be expected in the autumn.

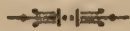
* * *

MUCH that is offered as evidence in the matter of temperance reform is singularly questioned on one side and the other; but as the subject of Canadian policy on the subject of alcoholic drink is to the fore at present we may cite some testimony as to Toronto's experience, which seems remarkably weighty. Toronto has now had over a year's experience of the results of Prohibition, and the opinions of the members of the Board of Trade for the province have been sought as to these results. Nearly 400 members replied: 366 declared the law a success; 15 were non-committal; 13 were unfavourable. These figures are surely a sufficient proof that in the great Dominion, at any rate, the policy pays; and one cannot be surprised that eight provinces have adopted it.

* * *

WE drew attention recently to the very serious perils of our elementary school work just now. Another aspect of the question is illustrated by the following typical incident. A boy, recently reaching the earliest day when he might leave school, promptly left. That is what in these times is only natural, no doubt. But, not being at all a bright boy, he was at once as warehouse lad able to command a wage of 18s. a week; indeed, the amount was raised to 21s. before the first week was out. Consider the economical effect of such things on the industrial world generally, and the personal effect on such lads in particular. There will, indeed, be need for vast efforts to get things better ordered "after the war."

LABOUR, WAR, AND LIBERTY.



If any people in the world want peace, and want it soon, and want it intensely, it is inevitably they on whom the war presses most severely. They are the people who at all times find it a difficult matter to make ends meet, and who now suffer most amid the general worries and deprivations arising from scarcity of food. Other conditions they share more or less equally with the rest of the community. All classes are mourners, all have lonely hearths, all go daily under the load of anxiety for their men in the forces, all share in risks from raids or worse. But the slenderer purse that always means risk of want, means something perilously near to actual tragedy at these times. It is true that a good many workers are now handling more money than usual, some of them much more money, but the nominal increase of earnings mocks at the actual value in purchasing power. The experience of wives and mothers in these days of queues comes as a startling climax to a long-growing sense of domestic trouble, none the less aching for being kept so long inarticulate. One can now hear ominous expressions in public, in the cars, in the streets, around the empty shops. We hope, we believe, that the British temperament of cheery self-control is capable of getting us through without such explosions as are being witnessed in some of the belligerent—and non-belligerent—countries of Europe. But we must not deceive ourselves as to the facts. Behind the recent and current Labour manifestoes, discussions, and movements, rises this massive fact of widespread disquietude, to give it no stronger name. Debates, such as those of last week's Nottingham Conference, as well as those that have taken place and are still taking place between Government representatives and the leaders of the various Labour organisations, depend for their practical issues upon much more than the logic of the case. Even in high places, where the intellect has had a chance of cultivation, this is evidently just as true; else how account for the different receptions given to the speeches of politicians and statesmen who are now so much before the world audience?

If we thus deliberately attempt to recognise in full the deep popular feelings to which we refer—we would not

exaggerate them, there is no need of that—it is that we may the better decide upon our duty in so far as any of us have the power and opportunity of influencing public opinion. The crisis to which we have come is, we believe, more serious than any in the whole course of events since the war began. Now, more than ever, the demand is for clearest thinking, gravest judgment; and indispensable to both is the warm sympathy that can enter with understanding into the reasons why the paramount factors in the national situation are as they are. Among these factors, undoubtedly, is the strengthening and consolidation of Labour sentiment, and the more definite direction of Labour policy. If anything could carry conviction as to this, it would be the remarkable attention paid by Mr. Lloyd George, as well as some at least of his Ministers, to the representatives of the workers. Whatever the Premier's merits or defects, he is credited with the faculty of gauging the strength of the various currents of public opinion. He, at least, is under no delusion that Labour may be lightly reckoned with; and a good many of us are coming to realise it more clearly every day. The reckoning will be all the more serious when by the side of the male voters, who hitherto have had to represent the feelings and opinions of their million homes, the female voters take their place, and cast a weight that may prove widely decisive in the election of Parliament.

What sort of "Labour" is it that is thus, then, to play its part in full limelight? That is the question. It affects not only the future, that "after the war" period which is so much spoken of. It bears critically on the carrying-on period, on the terminating period of the war. We seem to see the shaping of most important developments in the very near future. The forces of Labour, and of those who not being of that class are in close sympathy with its members, are drawing together in all lands, apparently with the prospect of more practical effect than heretofore. The prospect is not a happy one to some of us, not necessarily through lack of desire for popular advance. A shrewd estimate of the possibilities cannot exclude those that are seen at their worst in Russia at this moment. On the Clyde, we are told, there is something like a volcano slumbering, or, indeed, not too slumberous. Ten thousand workers are said to have unanimously declared themselves, last Sunday at Albert Hall, in favour of the Russian formula of a "Peace without annexations and with self-determination." Defiant intention of striking on an ominous scale unless

negotiations be forthwith begun on this basis have been expressed. A few days will show whether extreme counsels will prevail, or whether once more the threatening elements have been controlled into orderly action.

It is imperative, therefore, that both now and steadily onward, every one who in any degree can influence the mind of the workers will realise the gravity of the subject, and do all he can to help the evolution of a healthy and well-balanced mind in this as in every other section of the nation. This cannot be done if we scold; it will fail just as certainly if we try to patronise. Good citizens of all classes will make it more than ever their aim to show that all classes belong to the one national life; and while their efforts are unceasing to redress what is wrong—and a great deal is very wrong—in the present state of society, they will maintain the proposition, which is not so self-evident to the ardent "proletariat" as it seems to others, that good motives without skill and experience are as little likely to guide a nation's policy as to voyage safely the stormy seas. Labour may well ask, and insist upon having, a real share in the highest counsels of the State. It may well demand that the utmost wisdom shall be applied to the urgent problem of how to end the war so that, so far as may be, war itself shall be ended. What it cannot afford to do is, by sheer weight of numbers and the possession of a paralysing power in regard to vital industries, to precipitate a conclusion to hostilities before the cause is won, before the workers' own and others' liberty is rendered secure, and before that good is attained for which we have paid so great a price. They are, indeed, more likely to generate a crippling strife in the nation, just when moral and material unity is of greatest value, than to succeed in forcing such a conclusion. If the right conclusion *must* yet be postponed—we are by no means sure that it must be long postponed—it is only in the interests of the peoples themselves that this can be justified. Let us keep our minds clear on the issues, re-fortify our resolution, and help our fellow-citizens as much as we can to sustain their share, which is so heavy a share, of the national burden.

DR. ESTLIN CARPENTER'S Case Lectures this term at Manchester College, Oxford, (Tuesdays at 5 P.M.), deal with 'The Doctrine of Life After Death in Greek and Roman Religion—Part II.: From Plato to Plotinus.' Other lectures include courses on 'The Idea of God' and 'Homiletics' by the Principal, Dr. Jacks; 'The Pentateuch,' by the Rev. D. C. Simpson; and 'The Synoptic Gospels,' by the Rev. Henry Gow.

BOOKS AND REVIEWS.

THE AIMS OF EDUCATION.

IN Lord Bryce's introduction to the volume of 'Cambridge Essays on Education' * "three chief aims" are suggested in regard to the training of the "best minds" discoverable among the nation's children. Granted, he evidently thinks, that for the general run of children it must suffice if they are provided with adequate elementary instruction; this he believes is possible if they can be kept at school longer and receive more encouragement to continue education after leaving, and if—important proviso—the teaching can be effectually improved. But he maintains that the next problem, and it is the principal subject of his remarks, is "how to find the finest minds among the children of the country and bring them by adequate training to the highest efficiency." Like, everything that Lord Bryce touches, his treatment of this subject is luminous, stimulating, and gracefully wise, and it certainly directs one's attention to the very centre of the whole matter before entering with the successive essayists into the special fields of inquiry assigned to them.

These writers, eleven in all, include the Masters of Manchester Grammar School, Wellington College, Sherborne School, Haileybury College, Bedales, and Mill Hill respectively; the Director of the John Innes Horticultural Institution; a Joint Secretary of the Cambridge University Tutorial Classes Committee; the Secretary of the Teachers' Registration Council; and two distinguished men who might be described in a merely scholastic list as former assistants at Eton, but who are known better as the Dean of St. Paul's (Dr. Inge), and the Master of Magdalene, Cambridge (Dr. A. C. Benson), who edits the volume. Their several subjects include most of the points perennially confronting educators—Religion, Citizenship, Literature, Science, Athletics, Leisure, the training of the Imagination and of the Reason, and preparation for Practical Life. The concluding essay deals with 'Teaching as a Profession.'

Highly important at any time, such themes are to-day of the utmost possible importance, and it is a great gain to have them treated by writers so experienced. We cordially welcome their united effort, and if we cannot even attempt to summarise what each has said in his turn, the reader may be assured that all the essays deserve careful perusal. One decided merit is their conciseness; the whole volume, except for the purpose of reflection *en route*, may be read in an hour or two. With the exception of a reference to an interesting point in the essay on 'Training for Practical Life,' with which we shall close, we must confine ourselves to what we, and we hope our readers, consider to be "the very centre of the whole matter," viz., the aims of education. Unless we get the centre right the entire structure will be unsymmetrical, and may even break down in ruins.

To Mr. Paton of Manchester, whose essay appropriately follows Lord Bryce's introduction, we owe a brief but helpful extension of his Lordship's survey of the subject. Admitting with regret the failures of the nineteenth century, and heartily deprecating for the new age the mere pursuit of material gains, he sets forth as ideals, first, a "fuller liberty of self-fulfilment," and second, a "fuller and stronger social life." Lord Bryce's own

statement is somewhat more detailed. He maintains that our aims should be: (1) to fit the "best minds" to explore, if not to be discoverers, in the fields of science and learning; (2) to fit them to be "leaders in the field of action"; and (3) to give them "the taste for, and the habit of enjoying, intellectual pleasures."

Now, it may seem a quaint confession to make, but we have caught ourselves wondering, as we have studied these suggestive pages, whether, in effect, a good deal that is most wisely advanced here does not closely range alongside of antique conception of the chief end of man—"to glorify God, and enjoy him for ever." Antique, and perhaps antiquated, the words may be, but (*pace* the rather pugnacious tone of the writer on 'Science') we venture to believe they embody principles for ever worthy of the attention of educators, at whatever stage their work may be in progress.

Beyond the immediate and subordinate objects of instruction and training, is there not a real gain in keeping these two principles well in view? On the one hand is the ideal of *worth*, on the other that of *joy*. It is surely a great thing, we think the greatest, to hold up a standard of true "value" for the pupil; and to find this either in the Self at its best, or preferably in the Not-self—one's family, school, nation, it may be; or, in maturer hours, mankind at large. If the scholar can, indeed, be led to discern behind all such embodiments of august authority—even behind that best Self which is so mysterious an entity—the most august of all, an authority Divine; and if he can be led to the ideal of "glorifying" *that* by his life, he is sped on his career with a splendid purpose. Happily, something of such a purpose is already seen at work in many educational circles.

As to the "pleasures" which Lord Bryce commends, not without some apology, let us boldly maintain their propriety, even their necessity, if young people are to become truly worth their utmost to their generation, and—in the old phrase, not yet outworn—to "their Maker." Not to mould human clay into well-devised bricks for use in building the State, but to generate force in truly human lives, disciplined, but free, each abounding in energy, lives of conquerors, who are willing to pay the price of triumph for the joy it brings, as they advance against "old chaos and the dark"—something like this cries out for more explicit recognition than it has received. The educators—whose lot is too often devoid of the "hope and enthusiasm" of which Mr. Paton speaks, should certainly have a share in this joy, enabling them to toil through its drudgery with spirit unharmed; they will be dull artists otherwise, and their pupils cannot escape infection by their dullness. When the nation, as a whole, feels that the duty it owes to the rising generation brings a splendid delight, the work of "educational reform," now demanded on every side, will receive immense impetus. Till then, we confess, we cannot expect any great advance.

And here let us reassure the "practical men," who look askance on enthusiasts, and ask for solid results in the departments of scientific discovery, mechanical invention, productive organisation, and commercial enterprise. With an eye to these and similar things we are often bidden to "scrap" much of our educational methods, and to apply our energies in strictly specialised directions betimes, lest international competition find us hopelessly out-classed. Such advice, except for its mistaken estimate of the wealth of nations, has, we freely admit, much to recommend it. A good deal of time and effort, we are convinced, is spent in vain, or worse, in many schools and colleges. The issue of the present volume testifies to a clear sense

* Cambridge University Press, 1917. Pp. 232. Price 7s. 6d. net.

that all is not well. But before we surrender, in a panic, to the policy of forsaking long-trodden paths of general culture as a preparation for the varied and separate tasks that await young minds on entrance to the world's work, let us carefully note the following pregnant testimony (quoted by Sir J. D. McClure, Mill Hill, from an address given in January last year) by Mr. W. L. Hitchens, the chairman of the great engineering firm of Cammell, Laird & Co.: "Specialised education at school is of no practical value. There is ample time after a boy has started business to acquire all the technical knowledge that his brain is capable of assimilating." Again, and more broadly, he says: "Strong pressure is being brought to bear to commercialise our education, to make it a paying proposition, to make it subservient to the God of Wealth, and thus convert us into a money-making mob. Ruskin has said that 'No nation can last that has made a mob of itself.' Above all a nation cannot last as a money-making mob. It cannot with impunity—it cannot with existence—go on despising literature, despising science, despising art, despising nature, despising compassion, and concentrating its soul on pence." Such words from a great Captain of Industry deserve all possible emphasis. W. G. T.

WHAT CAN WE GIVE YOU ?

What can we give you when you come ?
(*Hope sings her melody*)

Come to the light and warmth of home,
And the days that are to be ?
Picturing the old, familiar places,
Yearning for the dear, beloved faces,
For the music and the mirth
Of the brightest spot on earth,
Soldier and Sailor—

What can we give you when you come ?

Refrain :—

*Our hearts are yours, and our hands
are swift*

*To follow the call of joy ;
Love, music, mirth are in the gift,
And all we have and can employ
Are ready for the Boy.*

Absence has held us ever true;
(*Faith whispers low and sweet*)
True to the boy we found in you,
And the man we long to meet :
Steadfast through the night of gloom
and sadness
Memory often brought a dream of
gladness,
With the wonder and the might
Of your reverence for the right,
Soldier and Sailor—
Absence has held us ever true.

What can we other ? Here we wait;
(*Love is our guest and king*)
Wait for the word at the golden gate,
And the Peace the Angels sing.
Truth and Justice make a country's glory,
Men of Mercy tell the wondrous story,
Let your thrilling voice reveal
What the human soul can feel :
Soldier and Sailor—
What can we other ? Here we wait.

J. L. HAIGH.

NOTES ON SOME RECENT BOOKS.

[A short Notice in this column does not preclude a review in a later issue.]

Sampson (George). HAZLITT : SELECTED ESSAYS. Cambridge, at the University Press. xxxviii—251 pp., 3s. 6d. n.

An admirable selection by an enthusiast for one of the best of English critics. Mr. Sampson has written an introduction and voluminous notes, for as he says: "Hazlitt is the most allusive of essayists, and to extend his snatches of quotation and expand his tantalising allusions is a pleasure as well as a duty."

Streeter (Burrett H.), and others. IMMORTALITY : an Essay in Discovery Co-ordinating Scientific, Psychical and Biblical Research. London, Macmillan & Co. xiv—380 pp., 10s. 6d. n.

This is another interesting result of the method of group study, which is specially applicable to questions of religious faith, where the evidence is drawn largely from experience, which gains both in richness and definiteness of meaning through fellowship. It is a companion volume to the one on 'Prayer' issued recently. In addition to the editor, Canon Streeter, the writers are Mr. A. Clutton-Brock, Mr. J. A. Hadfield, a naval surgeon who writes on 'The Mind and the Brain,' the Rev. C. W. Emmet, and the author of 'Pro Christo et Ecclesia' (Miss L. Dougall).

Thompson (A. Hamilton). SELECTIONS FROM THE POEMS OF WILLIAM WORDSWORTH. Cambridge, at the University Press. vi—203 pp., 2s. 6d. n.

This is a new volume in the "Cambridge Series of English Romantic Poets," and is intended to form an introduction to the study of Wordsworth's poetry. Unfortunately for this purpose some familiar poems like 'The Happy Warrior' have been omitted in order to make room for others which are less well-known. Selections from the 'Prelude' and 'The Excursion' are included. The introduction deals with Wordsworth specially as an interpreter of nature.

Toynbee (Arnold J.). THE GERMAN TERROR IN FRANCE. London, Hodder & Stoughton. xv—212 pp.

A continuation of the author's 'The German Terror in Belgium.' It is based upon a careful investigation of all the available documents, with full references. There are four maps and numerous illustrations.

Ward (A. W.) and Wilkinson (S.). GERMANY : vol. 2, 1852-1871. Cambridge, at the University Press. xvi—588 pp., 12s. n.

The first volume of this history of modern Germany took the narrative from the Congress of Vienna to 1852. The present volume includes the history of the Franco-Prussian War and the events which led to the creation of the Empire. Sir A. W. Ward has had the assistance of Prof. Spenser Wilkinson, who is responsible for the maps, the war bibliographies, and a few pages of the text. The account of the later developments of the Schleswig-Holstein question is largely based on the papers of his father, the late Mr. John Ward, C.B., who was accredited to the Hanse Towns from 1860 to 1870, and had exceptional opportunities for watching the course of events.

Whibley (Charles). POLITICAL PORTRAITS. London, Macmillan & Co. 327 pp., 7s. 6d.

Mr. Whibley needs no praise as a master in the art of prose narrative. In the present volume he has again used the essay as a medium for historical portraiture. Among his subjects are Clarendon, Charles James Fox, Talleyrand, Metternich, and the leading men in the Anti-Corn Law League.

The above include the notices of books which lack of space has prevented us from referring to before. In future particulars of books received will be inserted in the last issue of each month.

THE Church League for Women's Suffrage announces Special Thanksgiving Services to be held on the Saturday immediately following the day when the Royal Assent is given to the Representation of the People Bill. Particulars may be obtained at 6 York Buildings, Adelphi, W.C.2.

AN INTERNATIONAL PARLIAMENT.

ADDRESS BY MR. G. G. ARMSTRONG.

AN address on the subject of 'An International Parliament' was given on Wednesday, January 23rd, under the auspices of the Fitzwilliam Street Social Union, at the Fitzwilliam Street schoolroom, Huddersfield, by Mr. George G. Armstrong, the Rev. R. A. Dickson presiding. Mr. Armstrong said that the nations had come to realise that an alternative to war as a method of settling international differences was the first essential to the preservation of civilisation itself. We none of us realised until this war came what war meant, and what a crime we had all committed against our kind by the light-heartedness with which we left the settlement of international disputes to the chance of a settlement by force. We must find an alternative to war. Assuming the idea of a League of Nations, they would require an international Executive to set up their courts, to see to the execution of their judgments, and to modify as far as might be existing international law. Further, there must be given some kind of international police force, at any rate, during the period of transition. If that was to be done, the prized sovereign independence of nations would in time have to give place to international law, to super-national control. The authority that was to be strong enough to give the necessary confidence to the nations must be something a great deal bigger than a mere international bureaucracy made up of diplomatic and military delegates from the various States' Governments. The new international Government was to be the servant of all mankind, but it had to be the master of individual Governments. We must get rid of the fiction that the interests of the different peoples were necessarily conflicting. We must get rid of the whole of the principles of secrecy between them. President Wilson and the Bolsheviks were getting rid of them. We must supersede Governments, diplomats, and bureaucrats by peoples, and not Governments but Parliaments, at least, must appoint the representatives, who must be responsible at least to the Parliaments. He looked forward to the time when the true Parliament of Nations would be elected by the people themselves. The idea of the revolutionary Socialists of the "International," in its sane explanations, was the ideal to which the nations were tending.

In a book which he had had the temerity to write on the subject, Mr. Armstrong said, he had suggested one representative in the new Parliament from every two million people. Britain would thus send 23, Germany 32, Russia 63, Portugal 3, the British Colonies 8 amongst them, and the United States were to send 47. Let them just think what that would mean—the mere fact of their meeting. They cut right across frontiers and got all kinds of points of view. Was that an impracticable scheme? We had lived through long decades of peace, seeing reforms come so slowly that we had got into the habit of thinking that no great change ever came quickly. But during the ages there had been moments when big changes occurred. The greatest event in the centuries—this great war—happened to-day, and there was no reason why it should not be followed by an overwhelming change in human institutions. It depended upon individuals having faith in justice and right and in the worth of human nature when it was given a chance. Only that stood in the way of a regenerated democracy and a regenerated world.

UNITARIAN HOME MISSIONARY COLLEGE.

In connection with the College a School for Ministers was opened at Summerville on January 7. The School meets every Monday until March 11, four lectures being given each session. Sixty-six ministers and lay workers are on the roll of members. Of these a few from a distance attend only at intervals. During the first month the average attendance has been thirty-three. The lecturers on Biblical subjects are: Principal Bennett (Lancashire Independent College), Principal Marshall (Brighton. General Baptist College), the Rev. H. McLachlan (Warden Unitarian Home Missionary College), Prof. Peake (Manchester University), and the Rev. T. Wicklin (Warden Hulme Hall). The lecturers on Science and Philosophy are Prof. Weiss (Manchester University), Prof. Mackintosh (Lancashire Independent College), Prof. Alexander (Manchester University), and Principal Mellone (Unitarian Home Missionary College). The lecturers on 'Social and Educational Problems' and 'Modern Religious Movements' are Principal Graham (Hulme Hall), Principal Jacks (Manchester College, Oxford), the Rev. C. Peach (Secretary Northern Counties Education League), Mr. Fred Hill (Lecturer Co-operative Union), Mr. G. B. Wilson (Secretary United Kingdom Alliance), Dr. George Jessel (Tuberculosis Officer Lancashire County Council), Councillor Margaret Ashton, the Rev. W. L. Schroeder, and the Rev. Lawrence Clare. Lectures are followed by questions and frequently by discussion.

The afternoons of March 4 and 11 will be devoted to Conferences on the 'Intellectual and Practical Difficulties of Modern Unitarian Ministers' opened respectively by the Revs. J. C. Flower and C. J. Street. The members of the School include a few representatives of the Church of England, the Congregationalist, Wesleyan, United Methodist, and Presbyterian Churches. Considerable use is being made by members of the School of the books in the library, and the interest displayed in the various courses of lectures is very marked.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and the address of the senders.

PROHIBITION DURING THE WAR.

To the Editor of THE INQUIRER.

SIR,—W. J. Crawford must not let his love for London make him blind to its temptations. He admits that there are "some dark spots." Yes, the Waterloo Road and Victoria districts are two of them, and the daily papers, from time to time, bear witness to the state of things there. It is notorious that strong drink is at the bottom of all the trouble and "white men," as well as others, are falling victims.

No, unfortunately, Dr. Fort Newton's statement is far from being "grotesque," and perhaps the Doctor will have something to say on this point, so I will not further encroach on your space.—Yours, &c.,

E. F. COWLIN.
19 Northwood Road, Forest Hill, S.E.23.

BELGIAN HOSPITAL FUND.

The objects of the Fund are : (1) To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium. (2) To maintain a Civil Hospice at Calais. (3) To aid the Belgian School Colonies in France. The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

157TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	19,919	1	7
Mr. and Miss Barnes (11th) ..	1	0	0
Bank Street, Bolton, Women's League, per Mrs. Wm. Ashworth	1	1	0
Miss Mason	0	5	0
Mr. and Mrs. Lawrence Hall (monthly)	2	0	0
R. L. (17th)	0	10	0
Miss Rowlands (3rd)	0	5	0
Mr. and Mrs. Alfred Wilson (12th)	10	0	0
Mrs. Charles H. Allen (3rd) ..	3	0	0
Northgate End Chapel, Halifax, per Mr. J. Teal (20th) ..	1	14	4
Mr. and Mrs. Edmund Grundy (3rd)	10	0	0
Mrs. J. M. Perry (9th)	1	0	0
Mr. Clement Webster	0	2	6
Mr. and Miss Hirst (26th) ..	2	2	0
West Grove Branch of the Women's League, Cardiff, per Mrs. Fox (30th)	0	17	0
Miss Colton and the Misses Gillespie (31st)	0	7	6
	19,953	5	11

Parcels have been received from :—Mrs. Walter Baily; Mrs. Hamer; Miss Short; Miss H. Norton; Miss Leigh; Mrs. William Tangye; Mrs. Kent and family; Miss M. K. Winser; Miss E. Higginson; Mrs Ricketts; Monton Church Women's Congregational Union, per Miss E. Leigh; Mrs. Thomas Worthington; Miss Margaret Ashton; The Misses Garrett; Mrs. Prewett; Lewins' Mead Domestic Mission; Girls' Sewing Class, Bristol, per Mrs. Gaylard; Mrs. Dent; Platt Chapel Dorcas Society, per Miss A. Fryer; Mrs. Harold Coventry; Mrs. Wooding; Plymouth Branch of the Women's League per Miss Bond; Miss C. Sharpe; Rosslyn Hill Sewing Society, per Mrs. Thos. Cobb; Miss Newling and Miss Bendelack; The Newland Sewing Party, per Mrs. Roscoe; Miss Shannon; Bournemouth Unitarian Church Working Party, per Mrs. V. D. Davis; L. O. M.; Mrs. Nanson; Essex Church Work Party, per Mrs. Weatherall; Mrs. S. Wilson; Mrs. J. Murray Macdonald; Ullet Road Sewing Circle, Liverpool, per Mrs. Odgers; Miss Leigh Browne; Mrs. Haigh; Finchley Branch of the Women's League, per Mrs. Blake Odgers; Mrs. Ernest Wallis; Miss Warren; Miss E. M. Greg; The Old Meeting Church, Birmingham, per Mrs. Lloyd Thomas; Miss Martineau; Miss H. Crosskey.

WEEKLY NOTES.

It may interest subscribers to know what a typical consignment of goods consists of. This week, for instance, 15 bales and cases left this house :—a bale of shirts, socks, and games for a regimental hospital in the Cantonments, whose doctor wrote last week begging for warm clothes and amusements for his men (he also wanted several small instruments, which went out by post at once); a bale of 40 pairs of knickerbockers and jerseys for a little boys' school; 4 bales for a large military hospital at Le Havre (a nurse had written the week before, "We have no socks in the store-room and a large convoy of soldiers expected at once"); 4 bales for a hospital of 1,200 beds at Calais, containing shirts, pyjamas, treasure bags, towels and all sorts of woolly comforts; 2 bales for the civil hospital, con-

taining clothes for the crèche babies and men's and women's clothing; a bale of girls' clothes for a girls' school; a bale of pyjamas, shirts, and many small comforts, for the tuberculous patients at Chambéry; a case containing a fine gramophone and records kindly given by Mrs. S. Wilson of Hull. To these will be added at the docks several cases of surgical instruments of various sorts, a bale of tent-cloth to repair our recreation hut at the front; four dozen folding chairs and a lot of hot-water bottles for the consumptives; 300 mugs for the Calais Hut, &c. &c.

In addition about 30 parcels weighing 4 lbs. each have been despatched during the week by Belgian military post. These parcels have gone to the front :—to various Colonies Scolaires, to Chambéry, to Calvados, to Rouen, to several places in the Pas de Calais, &c., and they contained things wanted in a hurry—the majority being small instruments urgently needed by doctors at the front or in the hospitals.

Here is a letter from a consumptive soldier at Chambéry, whom I mentioned a week or two ago: "I am under treatment at the military hospital at Chambéry, and have suffered much from the intense cold since November. Of course we help each other, and so another man and I shared a hot-water bottle and had it by turns. Imagine, then, my joy when our nurse gave me a bottle sent out by you! A hot-water bottle all to myself, day and night! You cannot imagine what it means for me and all the thoughts I have about you. I think the best is how good it is to know there are kind hearts thinking of us and trying to assuage our sufferings. I want to thank you so warmly, dear Madame, and all your friends, for this comfort. Now I am not constantly awakened by the cold. I can sleep comfortably and my last thoughts before falling asleep are grateful ones. As I shut my eyes, I whisper, "Thank you, Madame."

ROSE ALLEN.

SPECIAL WANTS.

- Men's dressing-gowns.
- Bedsocks, mufflers, mittens.
- Pyjamas, shirts, socks, and all sorts of men's underclothing.
- Slippers, cardigans.
- Clothing for women and children, especially stockings.
- Games, jig-saw puzzles.
- Calico bags, 2 ft. by 3 ft., and any smaller size.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE BOOK ROOM IN HAYRE.

THE following sums have been received in response to the appeal in THE INQUIRER last week :—

	£	s.	d.
Mr. T. Oliver Lee	1	0	0
Mr. G. J. Notcutt	0	10	6
Mrs. Roberts	0	10	6
Mr. C. G. Montefiore	3	0	0
Mrs. Lawford	0	2	6
Miss E. S. Nelson	0	10	0
Miss Hutton	0	10	0
Miss E. M. Greg	1	1	0
Miss K. H. Greg	1	1	0
Miss Leigh Smith	3	0	0
Dr. J. E. Carpenter	1	1	0
Mrs. Walter Baily	5	0	0
L. G. A.	0	2	6
	£17	9	0

Further donations to the appeal for money to buy new books for the Y.M.C.A. Book Room at Havre may be sent to the Rev. W. H. Drummond, 23 Cannon Place, Hampstead, London, N.W.3.

MEMORIAL NOTICE.

THE REV. GEORGE CRITCHLEY.

WE regret to announce the passing away of the Rev. George Critchley, B.A., which occurred at his home, St. Leonard's, on Saturday last. Educated for the ministry at West College, Plymouth, he became pastor of a Congregational church in 1870. In 1900 he entered the Unitarian fellowship, and had charge of several London congregations in turn till 1907, when, although he continued in active service as an occasional preacher, he was obliged by failing health to give up regular duty. A man of deep sincerity, of wide reading, and of impressive pulpit power, he made many friends among us, and his memory will be cherished as that of a faithful ally in the cause of a free and intelligent religion. He was in his 75th year.

THE THEISTIC CHURCH.

THE Theistic Church, founded by the late Rev. Charles Voysey, since vacating the building in Swallow Street on the termination of the lease, has had no permanent place of meeting. The ministry of the Rev. Dr. Welsh ended in a division, and he has given to his movement a new description, while the name of the Theistic Church is retained by the surviving members of Mr. Voysey's congregation. Services were held for a time in a small hall in Kensington; at present Essex Hall has been hired for Sunday morning services, although the members are looking forward to possessing a church building of their own.

Those who remember the aloofness towards co-operation with Unitarians—probably caused by misunderstandings on both sides—will be glad to observe that this feeling has now passed away. A considerable number of Unitarian ministers have recently conducted the Sunday morning services at the Theistic Church. Their assistance is gratefully acknowledged, and a list of the names is published in the notices announcing the weekly services. The names of the following ministers are recorded: the Revs. A. H. Biggs, R. H. U. Bloor, W. Copeland Bowie, A. A. Charlesworth, Rudolf Davis, Charles Hargrove, James Harwood, Bertram Lister, S. H. Mellone, W. G. Tarrant, J. H. Weatherall, and E. A. Voysey. The services in the Theistic Prayer Book, compiled by Mr. Voysey, are used in an abbreviated form; and a quartette of solo voices, with the aid of the organ, render the choral parts of the service in excellent taste.

The Rev. J. Tyssul Davis, who during the past four years has been minister of the Unitarian Chapel at York, has been appointed minister of the Theistic Church and will begin his ministry on Sunday next, February 3. Mr. Davis in his sermon will deal with the mental doubts and emotional complexities widely felt at this time of widespread sorrow, and will speak on the subject 'Does God Care?'

As we go to press news comes of the death, on January 18, of Pfarrer Alfred Altherr of Basle, who sestrking personality will be vividly remembered by visitors to the International Councils of Religious Liberals held in Boston and elsewhere in recent years. Born in 1843, Altherr was educated at Zurich, and entered the ministry in 1867. From the first he manifested liberal opinions and vigorously defended them against orthodox attacks. He wrote a life of Theodore Parker, and was specially invited to take part in the Emerson Centenary celebrations at Boston in 1903. For thirty-seven years pastor at Basle, he retired through ill-health seven years ago.

SHEFFIELD DISTRICT.

THE Annual Meetings of the Sheffield District Association of Unitarian and Free Christian Churches were held at the Free Christian Church at Mexborough on Thursday, January 24. In the morning a Ministers' Meeting was held at which the Rev. J. C. Ballantyne of Nottingham introduced for discussion the relation of the District Associations to all the work and organisation of our Churches. The General Committee met in the afternoon, and Service followed in the church, conducted by Dr. Estlin Carpenter, President of the British and Foreign Unitarian Association, who preached an admirable sermon on 'Fellow-workers with God.' The Mexborough friends contrived to provide tea for about sixty visitors. The congregations of the district were well represented, and at the public meeting in the evening there was a large attendance. The retiring President, Mr. W. R. Stevenson of Sheffield, occupied the chair. The Annual Report and Accounts and the Report of the Lay Preachers' Union were read and adopted, and the officers were elected, Mr. W. E. Taylor of Doncaster being the new President, and Messrs. W. R. Barclay and J. B. Taylor Hon. Secretaries. Addresses were delivered by Dr. Carpenter (British and Foreign Unitarian Association), the Rev. J. C. Ballantyne (North Midland Association), Mrs. Laycock (Women's League), Mr. George Verity (Yorkshire Union), Mr. J. Dungworth (Lay Preacher), the Rev. C. J. Street and S. Spencer.

THE Friends' War Victims' Relief Fund (91 Bishopsgate, E.C.2), by which much invaluable help has been given in the different countries ravaged by the war and is still carried on, makes an urgent appeal on behalf of refugees from Poland and Galicia, many of whom were first sent into Turkestan, where their sufferings were intense, and who are now collected in the Government of Samara, in the far South-East of Russia, adjoining the Caspian. Here, "in a neglected backwater of the great whirlpool which to-day constitutes Russia, they wait helpless before their enemy—Hunger." In short, over 100,000 people, mainly women and children, are in immediate danger of starvation. The Fund has some thirty workers engaged in their relief; these have cabled for the sum of £30,000 to get food from Siberia.

NEWS OF THE CHURCHES.

Birkenhead.—The Bessborough War Savings Society in connection with the Unitarian Church which was started a year ago has now 126 members, and £889 11s. 6d. has passed through the treasurer's hands. Certificates have been taken out both by single payments and by weekly subscriptions, a great many of the members paying most regularly each week. Only 15s. has been withdrawn from the society since it started. The children of the Sunday School have been encouraged to join, and already 14 certificates have been completed and taken out by them.

Bradford.—Major Thirkill, R.E., officer-in-charge of the Wireless Signal Company operating in the British East African Campaign, has been awarded the Military Cross. Major Thirkill is the son of Mr. Wm. Thirkill, warden of Chapel Lane Unitarian Chapel. He is a fellow of Clare College, Cambridge, and left his duties in Cambridge to take up wireless work on the outbreak of war in 1914.

Ditchling.—The Free Christian Church has lost a lifelong supporter through the death of Mr. J. W. Brooker of Haywards Heath. He has bequeathed £50 to the Trustees towards the up-keep of the Old Meeting House and Burial Ground.

Dudley.—At the Old Meeting House, Dudley, on Sunday last, the Rev. E. Glyn Evans took for his subject at the morning service 'Dean Henson and Religious Progress.' The text of the sermon was: "And without controversy, great is the mystery of godliness: God....

manifest in the flesh' (A.V.). A large congregation assembled. Several of the leading citizens of the town were present, including the Borough member and his wife, Sir Arthur Boscawen, M.P., and Lady Boscawen.

Exeter: George's Meeting.—The Rev. Donald Fraser, formerly of the David Thomas Memorial Church, has resigned the charge of Pembroke Chapel, Liverpool, to become minister here, in succession to the Rev. R. H. U. Bloor, of Brighton. Mr. Fraser begins at Exeter in March.

Hale.—The Rev. Joseph Wain, the newly-appointed minister at Hale Chapel, conducted his first services on Sunday, January 6, when large congregations gathered at both the morning and evening services. On Friday evening, January 11, a crowded meeting was held in the Hale Chapel schoolroom for the purpose of welcoming the Rev. Joseph Wain, the newly appointed minister, and Mrs. Wain, and of introducing them to the members of the congregation. General regret was expressed when it was known that Mrs. Wain had found it impossible to make the journey from Scarborough. Mr. Albert Nicholson (Chairman of the Chapel Committee) presided, being supported on the platform by the Rev. Edwardes Evans (vicar of the parish), the Rev. Edgar I. Frupp (Altrincham), the Rev. Matthew R. Scott (Sale), Mr. W. Howard Goulty (treasurer), and Mr. Robert H. Wolff (secretary). Apologies for absence were read from the Revs. J. Crowther Hirst, Dendy Agate, G. A. Payne, F. Heming Vaughan and others. The Chairman, in moving the resolution of welcome on behalf of the congregation, spoke of its origin in Commonwealth times, when they were served by ministers of the Presbyterian way of thinking. The services at Ringway, where this congregation then worshipped, were left for many years unmolested, even after the Restoration. A change came about in 1720, when the parson was forcibly ejected from the pulpit and the congregation turned out of the Chapel. Until the present Meeting-house was erected the congregation continued to meet in a farm building. In recent years, it was pointed out, the residential population had increased rapidly, and this was likely to continue. Mr. Nicholson had confidence that under Mr. Wain's leadership the congregation had a great future. The resolution was seconded by Mr. Howard Goulty. The Revs. Edgar I. Frupp and Matthew R. Scott gave a welcome in the name of the ministers of the district, expressing their sincere wishes for the happiness and success of the new ministry. The Rev. Joseph Wain in responding thanked them for the hearty welcome given him and the kind words spoken of him. He came as a Christian minister to lead in the service and worship of God, in the spirit of Jesus Christ, and to help all who came to their venerable chapel in the development of the true spiritual life. A great future was open to the Christian Church if its people would only be true to its highest ideals. What those ideals were would be his message, which, together with Divine worship, would create a spiritual atmosphere whereby they, as a congregation seeking Divine help and strength, would be trusted to find what they needed. The times in which we lived called for greater faith and trust, and only the Infinite Pity was sufficient for the infinite pathos of human life. The Rev. Edwardes Evans extended a welcome to the village and neighbourhood in a few gracious words, and expressed his great pleasure in having been invited to take part. Mr. Robert Wolff, Hon. Secretary of the Chapel, also welcomed the new minister with cordiality.

Lewes.—The Annual Sunday School party was held in the Unitarian Chapel Hall on Wednesday evening, January 23, and was a very happy gathering. In the course of the evening the Rev. J. M. Connell spoke of the work of the school during the past year, and referred especially to the resignation of Miss Duplock as superintendent and teacher, upon which the school had presented her with a writing case in recognition of her long and devoted services. The prizes were distributed by Mrs. Franklin Browne, and a short address was given by Mr. J. Foster Howe.

Liverpool.—The Rev. H. McLachlan, who has been giving lectures to Sunday School Teachers at various centres in Lancashire and Cheshire, reached the last—the forty-third—of the series here on January 28. As a mark of grateful appreciation he was presented on this occasion with a number of books. We hope to give notes of one of these lectures in our next issue, and that those of two others will follow.

Manchester Women's League. The Winter Meeting of the above was held in the Memorial Hall, Manchester, on January 26, 1918. Miss Johnstone presided. There were fifty ladies present, representing the following Branches: Bury (Bank Street), Chesham, Denton, Oldham Road, Manchester, Monton, Mossley, Oldham, Stalybridge, and Stockport. Miss Andrews, of the New Thought School, Manchester, gave an

address on 'Woman's Duty To-day,' which was listened to with rapt attention. She showed the part woman was meant to play in the progress of the human race by reason of her special mental characteristics, and her address was a challenge to each individual woman to play her part worthily. If one fails to make good the progress of the race is retarded. A most cordial vote of thanks was given to Miss Andrews at the close of her address. Tea and a Conference on League business completed the programme of a pleasant gathering.

Midland Sunday School Association.—The Annual Meeting was held on Saturday last, Jan. 26, at Gibson Road Church, Handsworth. There was a very good attendance, most of the Schools in the Association being represented. At an informal Conference in the afternoon, and again at the Evening Meeting, the Rev. Bertram Lister, who represented the Sunday School Association, gave much information and wise counsel. The Committee's Report reviewed a year of successful work, except in the matter of the Visitation of Schools. Mr. Herbert Crabtree was appointed Visitor for 1918. The Treasurer (Mr. T. Graham) and the Secretary (Mr. L. Lloyd) were re-elected. The Rev. H. Warnoch gave an Address based on the Visitor's Reports, and was succeeded in the Presidency by the Rev. J. M. Whiteman. A warm vote of thanks was accorded to the officers, also to the Gibson Road friends for hospitality. The Rev. Stanley Mossop responded.

Notlage.—Under the auspices of the National War Savings Association the minister of the Unitarian Chapel, the Rev. W. J. Phillips, has recently given three lectures, illustrated by lantern slides, to large audiences. They were delivered in the Unitarian, Calvinistic Methodist, and Church of England schools respectively.

Portsmouth.—The ladies of the Sewing Circle in connection with St. Thomas Street General Baptist Chapel have worked very hard for several months in order to provide articles for a Sale of Work in aid of St. Dunstan's Hostel. The Sale was held on Wednesday, January 23, when £25 was realised.

Provincial Assembly of Lancashire and Cheshire. Advisory Committee.—The Rev. Donald B. Fraser, of Pembroke Chapel, Liverpool, having applied for a certificate as to character and general fitness, has received the Committee's Certificate and is commended to the Churches.

Sheffield.—The Roll of Honour for the Sheffield District Association has just been published. It contains 350 names, borne by men from Upper Chapel and Unity Church, Sheffield; Attercliffe Unitarian Church; Church of Our Father, Rotherham; Underbank Chapel, Stanington; the Old Chapel, Bradwell; and the Free Christian Churches at Doncaster, Barnsley, Bolton-on-Deane, and Mexborough. An interesting series of Sunday evening addresses on burning questions of the hour will be given at Upper Chapel during February and March. The subjects chosen are as follows: Feb. 3, 'Ought Christians to Fight?' (the Rev. C. J. Street); Feb. 10, 'Why does not God Intervene?' (the Rev. Alfred Hall, Newcastle-on-Tyne); Feb. 17, 'Is Prohibition Urgent?' Feb. 24, 'What is Wrong with the Church?' Mar. 3, 'What of the Rising Generation?' Mar. 10, 'Can War be Banished?' (by the minister, the Rev. C. J. Street); Mar. 17, 'What can we do for the Nation?' (the Rev. A. Ernest Parry, Liscard); Mar. 24, 'How would Jesus regard it all?' (the Rev. C. J. Street); and Mar. 31, 'What of the Fallen?' (the Rev. John W. Lee).

Wellington, N.Z.—The December Calendar of the Unitarian Free Church refers to a recent Unitarian Conference at Auckland at which ten delegates were present from Auckland, Wellington, and Christchurch. The following officers were elected: President, Mr. Geo. Stephenson; Treasurer, Mr. Jas. Godber, J.P.; Secretary, Rev. G. E. Hale. The movement at Christchurch was affiliated. A souvenir of the Conference is to be published, and will probably be continued as a quarterly magazine. Addresses were delivered by Mr. T. H. Macky (Chairman), the Rev. J. H. G. Chapple, Messrs. G. Stephenson and S. J. Elliott, and the Rev. G. E. Hale. A sermon was preached by the Rev. W. E. Williams, on 'The Universal Faith.'—Lieut. H. Mackenzie, son of Professor and Mrs. Mackenzie, has been chosen as the Rhodes Scholar for New Zealand. He was on his way to the front when this announcement was printed, but we trust that it will not be long before it will be possible for him to enter into the privileges thus conferred upon him.

The preachers during Lent Term at the morning service which is held at Manchester College, Oxford, on Sundays at 11.30, will be: Feb. 3, the Principal; Feb. 10, the Rev. Henry Gow; Feb. 17, the Principal; Feb. 24, the Principal; March 3, Dr. Carpenter; Mar. 10 the Rev. Henry Gow.

DEATHS.

CHAPMAN.—On January 25, after a long illness patiently borne, Jane Elizabeth Chapman, of Maidstone, and formerly of Hackney, youngest daughter of the late Thomas Chapman, of Goodman's Fields, London, in her 81st year.

CRITCHLEY.—On January 26, the Rev. George Critchley, B.A., of "Oversea," West Hill, St. Leonard's-on-Sea, aged 74.

FULLAGAR.—On January 13, after three days' illness, Fanny Elizabeth Fullagar, in her 73rd year.

OUR CALENDAR.

SUNDAY, January 27.

LONDON.

Acton, Creffield Road, 11.15, Rev. GARDNER PRESTON.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.

Brixton, Unitarian Christian Church, Effra Road, 11, Rev. ARTHUR GOLLAND.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 5.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. FRANK G. FINCHAM; 5.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.

Hampstead, Roaslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 3.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11, Rev. J. ARTHUR PEARSON; 6.30, Rev. B. DE LA FAILLE, D.D.

Leytonstone, Haydn House, 62 Fairlop Road, 6.30, Mr. A. STEPHEN NOEL.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. T. P. SPEDDING.

Peckham, Avondale Road, 11 and 3.30, Rev. R. TRAVERS HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 6.30, Mr. J. HARRY SMITH.

Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. BEGG; 6.30, Mr. JOSEPH P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. FRANCIS H. JONES, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Wexch Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. GORDON COOPER, M.A.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. W. R. CLARK-LEWIS.

DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. GINEVER, B.A.

DURLEN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. J. ISLAN JONES, M.A.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Lieut.-Col. BULLOCK.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.

LIVERPOOL, Bootle Free Church, 11, Mr. H. FAULKNER; 6.30, Rev. W. JELLIE, B.A.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. LAWRENCE SCOTT.

MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30.

TOBQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 11.15.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

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All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

THE new Franchise Act marks a truly momentous era, perhaps most so for the women of the land. We are all so deeply preoccupied with many other things that the magnitude of this step in the nation's progress cannot be realised at once. We must all endeavour to grasp its full meaning, however, and for our own part we shall return to the subject next week.

* * *

DR. RATTRAY'S outspoken remarks this week on the subject of our churches and the training of their ministers will doubtless challenge other opinions. Our columns, to the extent that space permits, are, of course, open to frank discussion of so important a subject; and, while not endorsing all that he says, we decidedly share our contributor's view that its consideration ought not to be postponed till the war ends. But the briefer contributions are, the better.

* * *

THE savage sentence passed on British airmen who have been captured in Germany after distributing leaflets has not so much astonished us as deepened our disgust at an enemy apparently quite lost to decent considerations. There is a call for reprisals again, as also in respect to the placing of officer prisoners in zones raided by air-craft. We confess to little hope of impressing the Germans by any such retaliatory measures. What is really worth noting is that the sentence referred to is obviously in proportion to the German fear of their people's mood when they happen to be told the truth from our side; and the best policy we can adopt is surely to use every possible means of telling it to them.

LAST month we observed in an article by the military expert of an important Midland newspaper the statement that the writer was so far from being disposed to consider a *modus vivendi* with Germany that he was resolved, should he ever be on a jury, to ignore any evidence a German litigant might offer, and give his verdict invariably against him, whatever the merits of the case might be. Which may be magnificent but is not peace. More promising is the indication of the just mind, usually thought characteristic of our race, given this week by the Judicial Committee of the Privy Council. Two German ships, this Court decides—against the Court below, which condemned them—are to be still held in reserve pending the interpretation which may be hereafter given by German jurists on the Hague provisions which apply.

* * *

AN inadvertence in Dr. J. Beattie Crozier's 'Last Words on Great Issues' recently published should not go unrectified. Referring to what he calls the "scale in the Mind" whence moral judgments derive, Dr. Crozier thinks his pamphlet 'God or Force?' written over thirty years ago, first enunciated that conception, and thus—as he supposes—anticipated Dr. Martineau's well-known exposition of it in 'Types of Ethical Theory.' It is true that this work was published after the pamphlet, but of course it contained the substance of lectures delivered at Manchester New College during many years previously. And the same idea of the 'Scale of Worth' was explicitly set forth in Martineau's essay on 'Whewell's Morality,' 1845, and alluded to in subsequent publications. It is interesting to see that just as Martineau held that this moral "scale" does *not* depend on an arbitrary act of divine will but exists *in rerum naturâ*, so Dr. Crozier considers it to be an "ultimate" beyond which the mind cannot go.

* * *

"PLAIN living," perforce, we are now to have, evidently; perhaps we shall be bodily none the worse for it in the end.

But how about the other half of Wordsworth's ideal—"high thinking"? Is it impracticable, even impossible for people placed as most of us are? A good while since we ventured to remind our readers of brave old Thomas Fuller's cultivation of 'Good Thoughts in Bad Times,' and even in 'Worse Times.' When our own times approach the "worst," as they would appear to be doing, have we in our turn courage and sense enough to cultivate the "best thoughts"? If not, we shall undergo the "worst" indeed ourselves; and, what is of more consequence, our work will not be done with the maximum of sane personal energy.

* * *

AND so, with all modest but persistent urgency, we venture once more into that same path of reminding—if it be necessary—though we are pretty sure that among our readers are many who do not need it. They know well that the periodical literature of the day (even of the week!), especially in its present minimised forms, cannot adequately give the food for thought required by an alert and living mind. One of the sanest men we know of, not being easily able to discover new masterpieces—who is?—has deliberately turned to his Old Masters again; not (he says) in vain. It was when Wordsworth revisited the banks of the Wye that his mind expanded to the magnitude of conceiving the famous 'Lines' composed above Tintern Abbey. Going back to our teachers, may we not hope that we, too, after three years of greatly mingled experience, may learn from them to see and feel and live, as we never did before?

* * *

OUR readers, who have been so constant in their generous support of the Belgian Hospital Fund, will share our satisfaction in observing the completion of £20,000 in the amount raised thus far. May we not say, very gratefully, that this is a sure sign of what our people can do when a sufficient cause is shown. The need continues; and having done so well hitherto the supply, we believe, will continue also.

AT THE CRISIS.



No one can doubt that at the present moment the world is passing through the greatest revolution the ages have seen. It is not simply that the social order which has served us and our fathers is dissolving before our eyes: the social centre of gravity has shifted. Democracy, so overwhelming in its numerical preponderance, has come to a consciousness of its power and is eagerly insisting on the most startling experiments. The process had begun before the war, but since, and chiefly owing to the war, the pace has been accelerated tenfold. All Europe is in the melting pot and what will come out of it not the wisest among us can predict. Certain it is, however, that when democracy is once in the saddle there will be a changed world. It would be folly to attempt any picture of what the world will be like three years hence. To-day everything is in a state of flux and confusion. The wild welter of war is driving us, it may be towards a happier condition; it may be towards a precipice where most of the things that men and nations value will be overwhelmed in a horrible catastrophe, and all schemes of betterment and security will go down the gulf. The waste of human life, the waste of treasure, the overthrow of long-established governments, the demands of extremists, whether military extremists in Germany and at home, or of peace extremists in Russia or on the Clyde, the tragedy of swift disruption, the blind forces of passion, revenge, and anarchy, the anger of whole populations against intolerable conditions of life brought about by the stupidities, the callousness, the ambitions and pride of rulers—all these have brought the civilised world to a crisis, in which a choice has to be made either of a return to barbarism or an advance toward the realisation of a larger and more effective Goodwill than the world has yet known. Often in the past critical occasions have called forth great leaders, but where are such leaders to-day? With the exception of President Wilson none of the world's rulers seem to be big enough to carry through the business—the business of making the world free. If it is done at all it will have to be by the united efforts of the democracy. The fact is, while governments and rulers are on their trial democracy is also at the crossroads. The rise of the common folk of the belligerent Powers into new responsibility may tell in one of two ways. One way is that indicated by Mr.

Henderson and the Labour party he leads; the other is the way of the Clyde workers.

The demands of the Labour party as a whole are on the line of President Wilson's declarations of aim and Lord Lansdowne's speech in answer to the critics of his famous letter. If workmen in the countries at war are united and resolved there is no doubt they can force on their present rulers, in quite legitimate ways, the policy of peace by negotiation. That does not mean the least relaxation of effort to carry out the ideal aims which raised so much enthusiasm when the war began. Of these aims Belgium, its full freedom and full reparation, stands first in any proposals of peace which have the least chance of public approval. On this point Mr. Henderson is as stout and firm as any member of the War Cabinet. And Belgium freed is a symbol of other things.

The Labour method for achieving as soon as possible the ends we desire is that of the education of public opinion by means of national and international conferences on all the questions involved, and so arriving at a common agreement. It is to be hoped our Government will throw no obstacle in the way of such conferences. If the last utterances of Mr. Lloyd George are to be taken at their face value he, President Wilson, and Mr. Henderson are not so far apart as to preclude finding a basis for concerted action. Peace by negotiation does not mean giving up the great aims to which we pledged ourselves in 1914. But it does mean taking advantage of every opportunity for persuading the peoples of Germany and Austria that what we are out for is the establishment of public right as against military might, that we are not out for annexation, nor economic war, nor any kind of ascendancy, but to secure for all time conditions of peace and goodwill.

But the method of the Clyde workers, and to a certain extent of the Engineers' Union, is by a "down tools" rebellion to compel an immediate armistice at any cost, without reference to Belgium or to any other of the German atrocities—a policy of peace at any price which would leave Germany in a position to renew the war at the first favourable moment.* It is not for any one section

* The resolution was as follows: "That we view with grave concern the attitude of the Government in introducing the Man-Power Bill and their insistence upon passing it into law. We are strongly of opinion that the Government should immediately open up negotiations with all the enemy countries, and that facilities be afforded the Labour and Socialist bodies of this country to meet with Labour and Socialist bodies of the Allies and the Central Powers that their views may be obtained; and, further, we warn the Government that unless they do afford such opportunities to Labour in Britain, or if they fail to give satisfactory guarantees that they will open up negotiations, we will down tools."

of the nation to speak for the whole. "Down tools" means the victory of Hindenburg. It is a threat to the nation, which if ruthlessly carried out would end in wreck and ruin. It is not for the Clyde workers to govern the country but for Parliament. Nothing but anarchy can come of threats and strikes for compelling the Government to be false to the aims which animated the nation at the first. It is here that democracy is at a crisis and on its trial. By wise and resolute action through its representatives in Parliament it can do much to bring about the peace we all desire. The vast majority of working people in this country only need reassuring that the spirit and purpose and aims with which we entered the war are the same to-day as then—not to crush the German people, not to acquire territory or anything else for ourselves, but to secure for the world the right to live freely and peacefully according to the dictates of justice, freedom, and goodwill—and then our people will be as willing to suffer and endure as they were willing at first to face death and destruction. The craving for peace is manifest in all lands, but not a peace which will leave militarism in the ascendant. It is that which makes the "down tools" policy criminal.

Europe appears to be this very hour at the crisis of her agony and fate. Confusion reigns almost everywhere. No man can predict what the course of events will be in the next few weeks. Only two things stand out with growing clearness—first, that there can be no security for the peace of the world, no freedom, no higher life for the masses of mankind while Germany still remains an armed camp, and the German Government a military despotism. The miseries of Europe, the baulked hopes of social reform, the steady backward lapse into brutality and barbarism, all arise out of the deadly spirit of militarism. Secondly, it is perfectly plain that mere retaliation—an eye for an eye and a tooth for a tooth—will never bring about a permanent peace. It is surely a hopeful sign that the wild talk too common among us only a little while since of a "knock-out blow," the "crushing of Germany," "pushing Germany beyond the Rhine," "economic war when the blood-lust is appeased" is now scarcely heard.

It is true that *The Morning Post* and the Northcliffe press still raise their voices for revenge, and the destruction of Germany whether as a military or economic factor in the life of Europe. But the good sense of the nation as a whole has recovered itself from this poisonous gas of a spurious patriotism. Retaliation in kind helps no one. To be

brutal as Germany is brutal is only still further to harden Germany's heart. Yet another thing is coming more and more into view and taking an increasing hold on the minds of men—the idea embodied in a League of Nations. The great diplomatic formula which has ruled in Europe for the last hundred years, the Balance of Power, has turned out to be a rotten reed in our hands. It led directly to watchful jealousies, suspicion, increasing armaments, and a lying diplomacy. But a League of Nations, which must include Germany if it is to have any chance of success, points as nothing else does to a way not only out of the present horrible mess, but to the prevention of anything of a like nature in the future. The solution of the present crisis will not be found in the cultivation of hatred, nor the boycotting of Germany, nor by a trade "war after war." All this is a kind of insanity, since it contains the seeds of future wars, and promises the growth instead of decline of the military spirit. If the world is to live at peace and in freedom it will not be by "right of conquest," but by that increase of the spirit of goodwill which can alone make a League of Nations possible.

THE MANTLE OF ELIJAH.

In fire and flame Elijah passed away
As now pass myriads of the sons of men
On flaming fields, in burning towns,
even
Upon the seas and in the air, where day
By day among the clouds they cleave
a way
Through fog, through darkness, in the
glare of sun:
Chariots indeed of fire: these fought and
won
In combats stern, in battle's fierce array.
E'en as Elijah cast his mantle o'er
His faithful servant, ere he left him
lone,
So may their mantles over us be thrown;
That we with eyes of faith may see the
door
Of Heaven opening and hear a sound:
The horsemen and the chariots gather-
ing round.

* * *

THE Rev. F. L. Hosmer, our celebrated hymnist, now well beyond his threescore and ten, has been staying recently at Dorchester, where the grim New England weather has rather tried his strength, and made him look longingly towards his beloved California. His greeting to friends there was one acceptable to his friends everywhere: "Peace and inward satisfaction."

PROF. JULIUS WELLHAUSEN, of Göttingen, one of the greatest and most influential Biblical scholars of modern times, died last month. He was born in 1844. A notice of his life and work will be given in our issue next week by Dr. J. Estlin Carpenter.

OUR CHURCHES AND OUR MINISTRY.

FOR a number of years before the war it was evident that in increasing numbers our people were ceasing to look upon chapel-going as of the established order of their lives. The process has gone on. Chapels and Sunday schools "went down." It became the fact that only ministers exceptional in the powers of getting people to attend public worship provided the exceptional instances where things were otherwise. However good ministers might be in other ways, congregations would not rally round them. The war has precipitated this among other changes.

As a practical prospect, it is not to be hoped for that congregations of themselves will save the situation. The only hope, therefore, is in getting in time a sufficient number of ministers of the natural gifts and of the education to get the people. When a young man goes through a theological college he gives hostages to fortune. The ministry is not rich in the things of this world: it is a highly precarious profession. By going through a theological college, a young man unfits himself for other ways in which he can make a decent living.

Now, whether we like it or not, there is such a thing as our denomination—the denomination of churches of the free basis. Our denomination is ceasing to exist. Soon, unless there be a sudden reorganisation, there will be no churches of the free basis. If we do not want this to happen, it is necessary that we recognise that we are a denomination. Union is strength. The different twigs are being broken. It is only as a bundle we can survive.

In fact, we are a denomination. It is idle for Manchester College to pretend that it is not denominational. Our denomination is practically its constituency. Our denomination appeals for students for our colleges. We have a responsibility to these men. If we want to save our churches of the free basis, it is necessary to offer some guarantee that a young man after having, it may be at our appeal, risked his life, shall not, if he be unsuccessful in getting people to attend his church, be left alone to sink or swim.

The first agendum, therefore, is for the denomination to look after churches that are able to pay a decent stipend. Young men fresh from College may not have acquired confidence or developed their powers enough to justify the confidence of our larger churches. But there are more obscure "causes" among us which from endowments are able to pay a decent stipend. These ought to be brought together—the young men and these churches. Small causes that are hopeless ought to be closed, and denominational funds used to provide adequate stipends at churches that are not hopeless.

On the other hand, it ought clearly to be recognised that we ought not to invite young men, however good other-

wise, unless they show some reasonable promise of being able to "get people." There ought to be a denominational committee for the selection of men for the ministry. The committee, faced with a candidate whom natural defects have practically foredoomed to failure in the ministry, ought to say to him, in effect: "We cannot accept the responsibility of your proceeding further. If you choose to do so on your own responsibility, we cannot stop you, but we cannot accept the responsibility."

Now, as to education, circumstances of to-day are very different from the circumstances of yesterday. The sermon to-day that is acceptable is *not* founded and produced as was the sermon of yesterday. True, the student ought to have at least a short, scholarly, accurate knowledge of the history of the Bible, the history of Christianity and of religion in general, of philosophy, of sociology, of the practical work of the ministry. It is of very great importance that he should have the culture of the scholar, that he should be alive to life, to art. These things he *could* learn through the above mentioned studies, but not through them alone. Therefore, quite apart from the special training for the ministry, he ought to know "something of everything and everything of something."

Now, when students come to a theological college, their previous education may not have been wide enough or deep enough. It is, therefore, necessary to provide tuition in those subjects which undoubtedly tend to awaken in him the culture of the scholar, to make him alive to life, to art. To meet the needs, the teaching would have to be reorganised, and ought to include general literature, devotional literature, religious art and music, liturgies, hymnology. The practical problems of providing this reorganised teaching are not really difficult. The staff ought to be chosen, not as at present as Old Testament tutor, New Testament tutor, philosophy tutor, &c., but as men capable of dividing the requisite fields of study among them, as far as possible, the specialisation being according to the new values. Visiting teachers could be arranged for if necessary. Tuition in religious music could be taught by the college organist.

The time calls for bold reconstruction. Would it not be possible that some *modus vivendi* should be arranged between our colleges so that their respective advantages might be shared, at least, by students who desired this? It is wrong to model our colleges on those of other denominations. Where theological education is free, our colleges are behind. The present writer knows that some of the most honoured teachers at our own colleges are strongly in favour of the changes before us, but are not able, as can be readily understood, to speak out. He may be permitted to say from personal knowledge that in Germany and in America all the additional subjects were, before the war, and doubtless are now, available for theological students. It could quite easily be the case for our theological students. We could again lead the way in theological education.

It is a critical question, the getting ministers who could "get people."

R. F. RATTRAY.

MEMORIAL NOTICE.

MISS KATHARINE BRUCE.

At the junction of Beethoven Street and Herries Street in the Queen's Park district of Paddington, but at some distance from the Park and amid mean streets and poor houses is a small triangular bit of land, which for some years lay unoccupied and desolate, with the usual scattering of brickbats and refuse. It seemed unsuitable for ordinary buildings, and was in some danger of being used for an inferior public house. Miss Katharine Bruce, a member of the Board of Guardians and the Borough Council, secured the land, thought out the best use for it, had it fenced round with a light iron railing, laid out with a cheerful broken-flag pavement, with a narrow flower border round it planted with trees, seats placed against the sunny wall on the north side formed by the ends of the adjacent houses, a fountain in the middle, the gift of her sister; and then having made the waste place beautiful, a quiet rest corner where old people can sit in the sun and children can play about, she gave it to the Borough of Paddington. On the wall above the seat is a tablet bearing the names of men from the Queen's Park district who have given their lives for their country. The quiet rest corner, a desolate place made beautiful, has now become a memorial of a woman who gave her life for her fellow men.

Katharine Bruce, born January 1, 1852, died January 24, 1918, was the youngest of the eight children of Henry Bruce, son of the Rev. William Bruce of Belfast. She was five years younger than her next sister, and was a delicate and sensitive child. But they were a gifted family, inheriting the talents of the Bruces and the Swanwicks. Her mother, Mary Swanwick, was sister of Anna Swanwick and was one of the innumerable descendants of Philip Henry. One of her brothers was Alexander Bruce the memorial of whom stands in University College, London, testifying to his genius and the loss sustained by the medical world in his early death; another was William Wallace Bruce, whose work on the London County Council, especially as Chairman of the Housing Committee, ranks high among the records of the wise and faithful service of able men who have taken up public work with a sole view to the public good. Endowed with artistic talent of a high order, she had every opportunity for study and for the practice of her art, and might have indulged herself in the exercise of her natural talents with all the comforts of life and all the luxuries that she cared for, and the friendship of many friends, and nothing to thwart or distract her. And just at the time when she was most entirely free for this, she relinquished the Art which she loved; and, for the sake of those less fortunate than herself she took up public duties which were in themselves peculiarly difficult and even painful to her. She was not of the temperament that enjoys public life. She had no delight in its conflicts, little satisfaction in its victories, which indeed are generally very incomplete and insecure, and she felt deeply its frequent defeats. On the Board of Guardians she and those who were with her in her efforts for more consideration for the aged and better care for the children and better treatment for the sick, had hard work and met with much opposition. On the Borough Council she was the first woman to be elected, and had to bear alone not only opposition but insult to her position and her sex. Happily we all forget these things easily and quickly, and she was quick to forgive, and it is

all covered now by the appreciation in Paddington, and especially in the Queen's Park Ward, of her work and her character, of which Dr. Nolan and Alderman McKenzie spoke with such deep feeling at the Funeral Service in Queen's Park Congregational Church. But at the time of her election there were men in most of our Municipalities wise enough to see the danger to their supposed "interests" that would arise if they had women like Miss Bruce on the Borough Councils, and base enough deliberately to set to work to make the position intolerable for such women. But in her was a reserve of strength they had not reckoned on, the love that beareth all things, believeth all things, hopeth all things, endureth all things, and she went on in spite of disappointments, not merely trying to get for the people the things they wanted and demanded, but creating and fostering in them the demand for the things that they ought to want. No ideal was too high for her or for them, nothing could be too beautiful, nothing too good. She would never bring things down to the level of the popular taste and be satisfied because the people were satisfied. It was not enough that their homes should be sanitary and supplied with the necessary appliances and accommodation for healthy life. She wanted every home to be comfortable and to be beautiful, and to have beautiful things and beautiful lives in it. There was no comfort, no luxury of her own that she did not want others to have. She cared for them with a wise and generous care. She wanted others to care for them in the same way. But above all she wanted them to care for themselves and their children in the same way.

A mere catalogue of the things she did on the Board of Guardians and the Borough Council, though it would be a long list, would give but little idea of her real work. She served on many important committees and was most diligent in her attendance. She was specially interested in the consumptive and designed a special shelter bed for them which is widely used in the open air treatment. Another special care of hers was child welfare, and the work of the various maternity centres. She was the first woman to be on the Public Health Committee. She organised Arts and Crafts Exhibitions in the Queen's Park Hall, and met the expense of them. The Day Nursery in Lancefield Street for children whose parents are at work was of her making, and it is to her that the children owe their recreation ground in Queen's Park. There were few charities in the Borough to which she did not contribute.

But there was much more than all this. Her personal care and devotion was unrelenting, unwearying. She was a welcome, nay, a beloved visitor in homes where there was sickness or trouble and sorrow. She gave not only her time, her money, her intellectual and artistic powers, but herself.

And in all this there was the same yearning for an unattainable ideal as in her art. She left many unfinished pictures. Her two greatest finished works, complete, perfect to the minutest detail, Antigone, and the Five Foolish Virgins, breathe an unsatisfied longing for something lost, whether by victory or by defeat, out of our reach, yet somehow ours in spirit in the very desire. The brave quiet figure at the foot of the stairway, the two figures descending together from the door that is closed against them betray no sense of despair; and among the unfinished works two of the most striking are the figure of Truth breaking her way through a barrier of thorns, and a winged female figure gazing down with infinite tenderness and compassion and hands outstretched to beckon and uplift.

F. H. J.

BELGIAN HOSPITAL FUND.

The objects of the Fund are: (1) To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium. (2) To maintain a Civil Hospice at Calais. (3) To aid the Belgian School Colonies in France.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

157TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	19,953	5	11
Mr. George Banks (36th)	1	0	0
Dr. Vandenstein, Belgian Army Medical Service	2	11	1
Mr. W. N. Martin (17th)	1	1	0
Mrs. Julian Winsor (37th)	1	0	0
Mr. H. Woolcott Thompson (20th)	25	0	0
Mrs. Haydn Morris (3rd)	0	10	0
Miss K. A. Finer (9th)	0	5	0
Lewes Unitarian Sewing Circle, per Miss M. Duplock	2	2	0
Mr. J. Arthur Kenrick (11th)	10	0	0
The Rev. and Mrs. T. Bowen Evans (27th)	1	0	0
X.	1	0	0
Mr. C. Sydney Jones (4th)	50	0	0
	£20,048	15	0

A donation of one guinea was put down last week to Bank Street, Bolton. It should have been Bank Street, Bury. Will our friends at Bury please accept our apologies for the mistake?

*Parcels have been received from:—*Mrs. Henry Woodall; Miss Mary Dendy; The Misses Garrett; Mme. Dumont; Miss C. Sharpe; Mrs. Mayer; Miss Webster; Miss L. C. Jevons; J. S., Plymouth; Miss Shaen; Mrs. Wilkinson; Miss Partridge; The Dowager Lady Jenner; Anon.; Mrs. James Forman; Mrs. Drummond; Miss Grundy; Miss Swaine; Bank Street, Bolton, War Workers' Circle (per Miss M. Ramsden); Redlynch House Work Depot (per Mrs. Robinson); The Patients at the Mauldreth Hospital for Incurables, Heaton, Mersey (per Mrs. Massey); Mill Hill Sewing League, Leeds (per Mrs. P. Jackson); Mrs. Webb; Miss Hervey; Mrs. Hanna; Miss Lee; Mrs. E. Oliver; Mrs. Edward Hecht; Mrs. de Zouche and Miss Garrington; Miss B. Reed; Rosslyn Hill Sewing Society (per Mrs. Thomas Cobb); Miss Colfox; Miss E. Heaton Wall; Miss Thorneley; Miss M. H. Poynting; The Misses Badland; New Meeting Society, Kidderminster (per Miss Badland); X.; Mrs. Kenrick Champion; Miss Shannon; Mrs. Tom Cook; Miss Leigh Browne.

WEEKLY NOTES.

Subscribers will rejoice with me that the donations to this Fund have this week reached over £20,000. As the work started in January, 1915, this works out to an average of about £20 a day. In the same time we have received 135,000 gifts in kind, or about 144 a day. I have estimated the value of these and the 144 cannot possibly be worth less than £20—so we may confidently say we have sent out over £40,000 worth of goods to the Belgian military hospitals and civilian institutions. Among the gifts I have not included such large ones as a motor car, an American organ, and a few other similar gifts.

I am glad to say that each man at the Hospital for Tuberculous Soldiers at Chambéry has now what he required in the way of mufflers, mittens, bedsocks, and hot water bottles. I have just heard that the American Fund for French Wounded are starting a depot at Chambéry, and will now be able to supply all needs on the spot. We have tided over a time when no other help was available and now we can leave them to this American society.

There have been recently a considerable number of Belgian doctors who have been sent back from Germany, after spending many months in captivity (against all the laws of the Geneva Convention). These men have joined the Belgian Army Medical Corps and are serving at the front and in hospitals. They had no instruments whatever, so we have been able to provide them with the most essential. These we send in a little pocket khaki waterproof case which is considered by them all to be very practical and useful. I have a great many applications for these cases from such men and from medical students working under qualified men out there.

Miss Holmes writes that they are very busy at the Hut in Calais in spite of all the raids there. There were 900 men to dinner on one day, a rather severe strain on the commissariat. But entertainments, &c., go on as usual, and so far the Hut has escaped injury. There was a serious fire just across the road a week or two ago, with the wind blowing towards our Hut. Fortunately the English Army Fire Brigade arrived in time to prevent the fire spreading across the road. The Maternity Home has also escaped injury, but there have been very few cases there lately. All who can, naturally, go away from the town, but for those who cannot it is a real boon still.

ROSE ALLEN.

SPECIAL WANTS.

Men's dressing-gowns.
Pyjamas, shirts, socks, and all sorts of men's underclothing.
Slippers, mufflers, mittens.
Clothing for women and children, especially stockings.
Games, jig-saw puzzles, writing paper.
Calico bags, 2 ft. by 3 ft., and any smaller size.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE BOOK ROOM IN HAYRE.

	£	s.	d.
Already acknowledged ..	17	9	0
Mrs. Robinson ..	5	0	0
Mr. E. F. Grundy ..	1	0	0
Miss A. Smith ..	0	5	0
Mr. E. Henry Lee ..	1	0	0
H. ..	0	10	0
Miss Swaine ..	1	0	0
Henry Hirst ..	0	10	0
B. J. Hobbs ..	1	1	0
	£27	15	0

A MINISTER'S HEROISM.

GALLANT CONDUCT OF REV. H. TAYLOR.

ON Sunday morning last the Rev. J. C. Odgers spoke at Ullet Road Church, Liverpool, in the course of his sermon, of the terrible adventure recently experienced by the Rev. Lieutenant Harman Taylor, M.R.C.S., L.R.C.P., and the finely heroic part he played in it. He was in a transport crowded with soldiers bound for Palestine, which, while on the way to Alexandria, was torpedoed and sunk. Mr. Taylor acted throughout with entire coolness and courage. He was thrown into the sea, but swam to a boat where he took command and rescued numbers of men, attending to the wounded and inspiring confidence. Over 700 men were drowned. The boat was eventually picked up by a trawler, and Mr. Taylor and his companions are safe. Mr. Odgers spoke with pride of the heroism of his former assistant. It was what all had expected of him, and when fate made the sudden demand he was found calm and ready. This was yet another entry on the roll of fine achievement so conspicuously the possession of Ullet Road Church.

THE SOUTH EAST WALES UNITARIAN SOCIETY.

THE quarterly meetings of the above Society were held in the Unitarian Church, Pontypridd, on Monday, February 4, when delegates were present from most of the affiliated churches. The morning session was devoted to transacting the business of the Society, including the presentation of reports from grant-aided churches, and the report of the District Minister. The President, Mr. D. R. Llewellyn, was in the chair. In the afternoon a conference was held after a brief devotional service, the chair being taken by the Rev. Simon Jones. The subject chosen for discussion was 'The Churches after the War,' and the principal speakers were Dr. J. Estlin Carpenter (President of the British and Foreign Unitarian Society), and the Rev. G. Coverdale Sharpe (Wood Green) who also attended as a representative of the parent association. Both utterances were timely and helpful, and brimful of wise suggestion. The Rev. E. T. Evans opened the discussion, speaking from a minister's point of view, while Mr. John Lewis spoke of the outlook as it presented itself to the mind of a layman. A useful discussion followed in which several speakers took part. Many valuable suggestions were thrown out, and it is to be hoped, as a result of the Conference, that the churches will be awakened to a sense of their present duty, that they may be prepared, to some extent at least, to deal wisely with some of the many urgent social and religious problems which will press upon them for solution after the war. At the close of the Conference the delegates were entertained to tea by the members of the Women's Guild, a strong branch of which is doing splendid work for the church. A religious service was held in the evening, the devotional part of which was impressively conducted by Miss E. R. Lee, B.A., Pentre, Dr. Carpenter being the preacher. The subject of the sermon was 'Fellow-workers with God.' The main thought developed in the course of it was that humanity is linked to a purpose greater and more far reaching than it knows; a purpose, moreover, which places itself at the disposal of humanity, ever working in and through it for all noble ends. Profound in thought, clear in diction, lofty in its moral and spiritual conception, universal in its application, and often-times impassioned in delivery, the sermon created a deep impression upon the large congregation present.

There were large and representative gatherings at all the meetings, and in addition to the ordinary meetings of the Society, others of a missionary nature were held at various places in conjunction with them. Dr. Carpenter lectured at the Old Meeting House, Aberdare, on the previous Saturday evening, and also preached at two of our churches on the Sunday, whilst the Rev. G. Coverdale Sharpe likewise preached at two other churches on the same day, and conducted religious services at Cefn Coed on Tuesday evening, February 5, and Highland Place Church on Wednesday evening, Feb. 6. There were some who rather doubted the expediency of making this missionary effort at what they feared would be an inopportune time; but the very successful results which have been everywhere achieved hitherto, and the interest which the visit of the British and Foreign Unitarian Association representatives has aroused, have fully justified the committee in deciding to carry it out. The committee, too, are profoundly grateful to the Association for the very generous way in which they have placed their services at the disposal of the Society, and great satisfaction was expressed on all sides at

the fact that the President of the Association had honoured the churches in visiting the South East Wales area three times during his tenure of office.

A CAMP COLLEGE.

THE educational movement of which the University of Vimy Ridge is one of the most interesting illustrations had its origin, it appears, at Witley Camp, the headquarters of a Canadian division in England. This was the first of the Canadian camps to launch an educational programme in our country, and it is interesting to learn that Khaki College, as it is called, "began under a tree in the 'Pine Grove,' much in the same way as the most famous of ancient schools of Greek philosophy began." An article on the subject has appeared recently in *The Times Educational Supplement*, from which we learn that Khaki College has eight departments: classics, modern languages, English, Celtic, literature, history, mathematics and engineering, business, and agriculture. Each department has a head and also a full teaching staff of recognised academic standing. The constitution of the college provides that the governing body shall consist of a Chancellor, who shall be, *ex officio*, the G.O.C. of the Division; a Senate comprising all the active teaching staff, together with two representatives in each infantry brigade, one from each artillery brigade, and one from each unit of the divisional troops, to be appointed by their respective commanding officers, and an executive faculty, consisting of the heads of the departments, together with two others appointed by the Senate. The Senate elects the president and secretary, the latter being an officer of the Y.M.C.A. The functions of the Senate are to review the general work of education, to receive reports from the Executive Faculty and to decide appeals, and it alone has the right to alter the constitution. The practical administration of the college is in the hands of the Executive Faculty, whose duty it is to secure teachers, to arrange classes, to provide necessary accommodation, and to supervise all the courses of study which must be submitted to it for approval. The heads of departments are held responsible for the work of their own department. Certificates of proficiency are issued by the college on the recommendation of the heads of each department concerned, such certificates being signed by such heads, and countersigned by the Chancellor and the President. It is further provided that the Chancellor, the Senior Chaplain, and the Y.M.C.A. Area Supervisor shall, *ex officio*, be members both of the Senate and of the Executive Faculty.

The President of the College is Lieut.-Col. Day, formerly Professor of English in the University of New Brunswick, and subsequently Professor of English in the Carnegie Institute. The Chairman of the Executive Faculty, who is also head of the Department of Classics, is the Hon. Capt. J. A. Petrie, formerly Lecturer in Oriental Languages at Queen's University, Kingston, Ont. Major R. L. Calder, of Laval University, Montreal, is head of the Department of Modern Languages. The head of the Department of History was Capt. C. McKinnon, Principal of Pine Hill College, Halifax, until he went to France to establish the University of Vimy Ridge, and was succeeded by Lieut.-Col. J. A. Cooper, a Canadian journalist and an ex-President of the Canadian Press Association. The heads of the other departments are: English, Lieut.-Col. Day; Celtic Literature, Hon. Capt. A. J. Macdonald; Mathematics and Engineering, Lieut.-Col. Malcolm, Professor of Municipal Engineering and Surveying, Queen's University; Business, the Hon. Capt. W. G. Frisby, ex Assistant Principal of Kent School and

teacher in the School of Finance, Toronto; Agriculture, Lieut. P. Stewart, District Supervisor in New Ontario. There are two lecturers in history, three in English, four in classics, three in modern languages, and one in Celtic literature, these subjects forming the literary course, or, as we in our English Universities would call it, the Faculty of Arts. There are four lecturers in mathematics and two in engineering, four in book-keeping and two in shorthand, and one each in commercial history, commercial law, economics, and penmanship. In the Agricultural Department of the College there are lecturers on animal husbandry, on field husbandry, on horticulture, on farm book-keeping, &c.

Although Khaki College has only been in full swing for some five months, examinations were held at Christmas in all the various departments. There are over 900 enrolled students, of whom about 370 sat for the first examination.

THE PENAL REFORM LEAGUE.

No Quarterly Record has been published by the Penal Reform League since that for July, 1914, but we are glad to see an announcement in the Report which has recently been issued for 1914-17, that it is hoped to commence the publication of it again shortly. The past year has been marked by a renewal of activity with a revival of public interest. Great uneasiness has been manifested in regard to the urgent problem of juvenile delinquency, and the Howard Association issued a thoughtful little book by Mr. Cecil Leeson, their new secretary, under the title 'The Child and the War,' which will be found of great value by workers in this field. The Home Office also formed a committee of representatives of agencies for juvenile welfare, which is a hopeful sign of the times, and at a conference on 'Juvenile Delinquency' held in Caxton Hall last February, under the auspices of the League, the following resolutions were passed:—

1. That juvenile delinquency is largely the result of the community's neglect of its children and of their parents (especially the mothers), and is to be combated by providing for all children a full education for life, including ample scope for play, and for all parents the means of performing their duties efficiently, rather than by punishing delinquents without helping them to a better use of their time and energies.

In the meantime there is immediate need of greater opportunities for healthy activity for children and young people, and this conference strongly supports the scheme of the Howard Association for Provisional Councils of Child Welfare in populous centres, and would also urge measures for enabling the Scout Movement to reach those strata of lads and girls where there is particular need of guidance.

2. That a Committee be formed to draw up a memorandum setting forth a policy with regard to the problems involved in juvenile delinquency, and, if possible, to promote the organisation of Provisional Councils of Child Welfare for each of the London boroughs, the Committee to consist of the following members, with power to add to their number: Lord Henry Cavendish-Bentinck, M.P., Chairman; Mr. Cecil Leeson, Secretary of the Howard Association; Miss Philp, State Children's Association; Arthur St. John, Penal Reform League.

A memorandum drawn up by the Committee thus appointed, entitled 'A National Minimum for Youth,' has now been published as one of the Penal Reform League Series, and can be obtained from the Hon. Secretary, Capt Arthur St. John, 68A Park Hill Road, London, N.W.3. A memorandum on 'Penal Reform' which was submitted to the Russian Minister of

Justice on the outbreak of the Revolution, as the result of a suggestion made by a friend of M. Kerensky, and which contains some helpful suggestions as to the wisest, most practical, and humane methods of dealing with crime and the criminal, is added to the Report in the form of an appendix.

NEWS OF THE CHURCHES.

Belfast.—The death occurred on January 19 of Mr. Stuart S. Little of Castlelodge, Greenisland, a member of the First Presbyterian Church, Belfast, after a short illness. The funeral service both at the house and at the graveside on January 22 was conducted by the minister, the Rev. H. J. Rossington, and the very large number of persons present at the interment bore witness to the respect in which Mr. Little was held both in business and social circles.

Belper.—The Rev. A. Leslie Smith, B.A., has accepted a unanimous invitation to the Hunslet Unitarian Church, Leeds. He leaves Belper at the end of March, after a ministry of nine years in the town.

Blackpool.—A sound financial position, with a balance in hand higher than any of recent years, was reported by Mr. W. McKinley, Hon. Treasurer, at the annual congregational meeting of the Waterloo Road Unitarian Church, held after evening service on Sunday, February 3, Mr. W. Hartley Bracewell (President) in the chair. Mr. A. Wilkinson, Hon. Secretary, stated in his excellent report of church activities that several families had joined the church during the year, and that the prospects were very encouraging. Mr. Bracewell was unanimously re-elected President, and the other officers were re-elected.

Bournemouth.—The first of a series of addresses on 'Religion and National Reconstruction' was given by the Rev. V. D. Davis in the Bournemouth Unitarian Church, West Hill Road, on Sunday evening. He said they had tested new and better ways of using their resources; and these, which had served them in war, must be used with yet greater effect in peace, to make good the losses and secure an ampler, worthier life for the peoples of every land. The years of conflict had brought inevitably a great impoverishment of the nations. Their burdens must be accepted, not in bitterness nor with a greedy scramble of the strong and selfish for what they could get at the cost of the less fortunate, but with mutual aid, sympathy, and brotherhood as their watchwords. They could learn to be content with fewer things and simpler ways of life, slowly building up again the desolations and nurturing a healthy, temperate life, with joy in the universal gifts of beauty and delight, which God provided for them so richly in His world, feeding their hearts on admiration, hope, and love.

Chatham.—The Rev. F. Cottier, of the Pioneer Preachers and the Home Missionary College, Manchester, was inducted to the ministry of the Hamond Hill Church on Saturday, February 2. The service was held at 4 o'clock, conducted by the Rev. W. H. Drummond, minister of the Provincial Assembly, who also gave the charge to the congregation, the charge to the minister being given by Principal Mellone. In the evening a public meeting was held. The chair was taken by Miss Waite, Chairman of the Church Committee, who, after reading letters of regret for absence from the Rev. R. J. Campbell, Vicar of Christ Church, Victoria Street, S.W., and the Rev. Dr. Orchard of the King's Weigh House, and the Rev. H. McLachlan, Warden and Tutor of the Home Missionary College, Manchester, welcomed Mr. Cottier on behalf of the congregation in a delightful little speech. Addresses of welcome were also given by the Revs. Dr. Mellone, W. H. Drummond, and T. P. Spedding, and by Mr. Atwood, the senior churchwarden. Mr. Cottier in his reply said that he felt he had learnt much during his recent experience with the Y.M.A.C. in France, and hoped that he would be able to live up to the many friendly things which had been said about him that day.

Huddersfield.—On January 30 a lecture on 'My Indian Tour,' with special regard to the four religions—Hinduism, Buddhism, Jainism, and Mohammedanism—illustrated by lantern views, was given by Sir Robert Pearce, F.R.A.S., M.P., at the Temperance Hall, Huddersfield, under the auspices of the Fitzwilliam Street Social Union. The lecturer described a tour made through India, from Bombay, northwards past the famous cliffs in which were the religious colleges and churches cut out of the face of the rock, towards Jaipur, Gwalior, Delhi, and then down the Ganges to Benares and Bhagadpur. Some beautiful pictures of Indian architecture were thrown on the screen.

Ilford.—At the Annual Meeting of the congregation of the Unitarian Church on Saturday, February 2, a letter was read from the Rev. A. H. Biggs, M.A., stating that after much anxious thought he had accepted an invitation to take charge of the church at Mansfield, Notts. He therefore tendered his resignation, which will take effect in June next. He cordially acknowledged the kindness of the members during the nearly seven years of his pastorate, and said he should feel the parting very keenly. Several speakers testified to the value of Mr. Biggs's services and spoke of his many lovable qualities. As the first minister of the church he has done excellent work in many directions, especially among the young people, and in building up the Sunday school. The resignation was accepted with regret. Mr. E. R. Fyson, who was Chairman of the church during the first ten years of its existence, was elected to his former office in view of the special circumstances which had arisen; and he called for a strong committee and the enthusiastic support of the congregation to overcome every difficulty which may have to be encountered before a suitable successor to Mr. Biggs is discovered and appointed. Mr. Arthur Beecroft was re-elected Treasurer; Mr. A. L. Riggs Secretary; and Messrs. Walter Russell and H. Huntley auditors, together with a committee of twelve. The evening services are to be held at 6 instead of 3.30 on and after the first Sunday in March.

Leeds.—The fifty-fourth Annual Meeting of the Leeds Unitarian Friendly Society was held on January 26, when the Report and Balance Sheet were presented. The membership is now 329. The sum of £172 2s. 2d. has been paid out for sick benefits and £48 in death claims. Members' contributions amounted to £178 12s., which would have been increased by £35 had not the contributions been suspended to members now on active service. Of these there are 56—three having fallen during the past year, and two are now reported missing. A resolution was passed requesting the President and Secretary to send a letter of fraternal greetings with a copy of the Report and Balance Sheet to each of these. The claims of sick benefit and death claims have been normal, and this enables the Committee to carry forward the handsome sum of £170 1s. 7d. on the year's working, which was mainly due to the investments now made, and which are free of income tax. The funds now stand at £3,240 5s. 6½d., £1,570 being invested in the War Loan and £1,450 in Corporation Stocks. The President congratulated the members on the financial status of the Society, and the excellent spirit and good feeling in the Committee and among the members, assuring them that the interests of all were safeguarded, and that the Society merited the confidence of all. The President (Mr. Charles Stainer), Treasurer (Mr. J. E. Broadbent), Secretary (Mr. Edward Hill), and other officers of the Society were re-elected.

Leicester.—At the recent exhibition by the Leicester Society of Artists a landscape by the late Miss Fanny Fullagar, for many years a member of the Great Meeting congregation, whose death took place on January 13, was on view, and there were also two pictures by the Rev. Kenneth Bond, formerly of the Free Christian Church. One of the latter pictures, 'The Fellow Sufferer,' depicts a wayside crucifix before which figures in black are in communion. Nature is shown large in comparison with the smallness of the human figures. Near by is a tree twisted as if by torture. Miss Fullagar, for whom beauty of life was wedded to the beauty of art, had rendered many practical services to the town in which she resided, being the first lady Guardian of the Poor in Leicester, the first to institute ambulance classes, and also known for her work among indigent ladies and in protecting children from cruelty. Mrs. Wright, who died on January 19, was another constant attendee at the Great Meeting who was ever engaged in good deeds, and active in the pursuit of duty up to the end of her long and useful life.

London: Hampstead.—The Rev. H. Gow is giving Sunday evening addresses on Dante's 'Divine Comedy' during February—except the 10th, when the Rev. F. K. Freeston will conduct the services. The Rosslyn Hill Vigilance Fund Committee has again contributed its annual £70 to the Central Fund.

London: Theistic Church.—On Sunday morning there was a large congregation at Essex Hall on the occasion of the first service by the new minister, the Rev. J. Tyssul Davis, whose sermon on 'Does God Care?' was heard with evident appreciation. Pointing out that God works not by miracle but by undeviating law, he said man had struggled upward in a long ascent of life, saints and sages fore-gleaming a still higher condition. If we face our troubles bravely the strength of the ages is with us as we advance in sonship to God.

London: Wandsworth.—On Sunday evening the Rev. W. G. Tarrant, speaking on the subject of the 'Origin of War,' said the love of domination,

a sense of injury, or other emotional impulse might sometimes precipitate war; but usually, he believed, the desire for other's possessions was the chief motive. The remarkable fact had been observed that among primitive tribes, in all parts of the world, who had no fixed property, a great number were quite pacific and good-tempered; and such a condition, judging by the evidence of the earliest stone implements, was apparently that of primitive mankind. Was the "discovery" of property, then, a mistake, or an evil for the race? Only in the same sense as any other new sphere for man's activity might become an evil. Every new physical or mental endowment as it arose might be misused; and so it was with wealth. The pressing problem for mankind was how to use this marvellous extension of life's interests and potency so as to eliminate the evil results and extend the good. It is thus that the education of man proceeds, and his life's range is ever widened.

Maldstone.—The Annual Meeting of the congregation of the Unitarian Church was held on Monday evening, January 28, presided over by the Rev. Alexander Farquharson. The report stated that the difficulties of these unparalleled times had been safely overcome and the work of the church carried on with energy, devotion and success. The financial statement showed that the church and its institutions had all ended the year with balances in hand. The "Roll of Honour" contained the names of seventy-eight of the young men of the congregation who had gone to the war, and especial remembrance was given to those of them who had been wounded and those who had been killed. Satisfaction was expressed that the land next to and behind the present church had been purchased, on which to erect a commodious hall for Sunday school and other purposes, and for needed improvements to the church, including a new front entrance with vestibule, better access to the galleries, and a church parlour and vestry behind. The report gave the warmest recognition to the work of Mr. Farquharson, the valued minister of the church, and assured him of the full confidence reposed in his leadership. By the influence of his own positive faith and his unflinching spirit of courage and cheer he had sustained the interest of the congregation in spiritual things through a time of national darkness, uncertainty, and sorrow. His work was beyond praise. The meeting expressed hearty congratulations on the results of a successful year.

Mansfield.—The Rev. A. H. Biggs, M.A., LL.M., has accepted a cordial and unanimous invitation to the ministry of the Old Meeting House.

Middlesbrough.—The congregation of Christ Church, Middlesbrough, have invited the Rev. W. H. Lambelle again to become their minister, and on Wednesday, January 30, over one hundred members and friends assembled to accord a welcome to him and Mrs. Lambelle. Mr. T. Y. Howcroft, J.P., occupied the chair, and among those present were Mrs. T. F. Ward, Councillor T. B. Davies, J.P., the Rev. A. Scruton, Mr. Wilson, and Mrs. Tyas (Stockton). In responding Mr. Lambelle appealed for the support of every member and well-wisher of the church. A musical programme followed, arranged by the organist, Miss Cosgrove.

North Cheshire Unitarian Sunday School Union.—The Quarterly Meeting of the Union was held at Ashton-under-Lyne on Saturday last, but owing to several causes there was a small attendance. A meeting of the Committee was held before tea, at which several important matters were dealt with. The Rev. A. Thornhill, ex-President, presiding. The Rev. Charles Travers took the chair at the evening meeting, in the unavoidable absence of the President and Vice-President, the latter being "somewhere in France." Mr. James Cope gave a lucid and well-informed lecture on 'Useful and Injurious Beetles,' which he illustrated by several cases of excellent specimens.

Plymouth.—On January 30 the fourth tea of the season for wounded soldiers was held in the schoolroom of the Unitarian Chapel. Guests were present from the South Devon and East Cornwall Hospital, Ford House Hospital, Devonport, and the Salisbury Road Military Hospital. Among them were two Unitarians, one from Dob Lane, Manchester, and one from Adelaide. The minister, the Rev. W. H. Burgess, welcomed the company, and an enjoyable afternoon was spent, making a pleasant break from hospital routine.

Yorkshire Unitarian Union.—A Conference has been arranged for Saturday, February 23, at the Fitzwilliam Street Schoolroom, Huddersfield, when the principal speaker will be Dr. J. Estlin Carpenter, who is preaching at Lydgate and Huddersfield on February 24. His subject will be 'Religion in War-Time and After.' Mr. Grosvenor Talbot, J.P., will preside.

BIRTH.

REDFERN.—Sunday, February 3, at 17 Cecil Road, Norwich, to the Rev. and Mrs. Lawrence Redfern, a son.

MARRIAGE.

BRIGGS—HANKINSON.—On February 2, at Old Meeting Church, Birmingham (by the Rev. J. M. Lloyd Thomas), Charles Lionel Briggs (R.A.M.C.) younger son of the late Thomas James Briggs, and of Mrs. Briggs, King's Norton, to Hilda, daughter of Mr. and Mrs. John Hankinson, Alvechurch (formerly of Dean Row, Cheshire).

DEATH.

HALL.—On February 3, Norman Heaton, late Sapper, Royal Engineers, younger son of the late Thomas Howard Hall and Mrs. Hall, of 46 Queen's Road, Finsbury Park, N., aged 24.

OUR CALENDAR.

SUNDAY, February 10.

LONDON.

Acton, Creffield Road, 11.15, Rev. GARDNER PRESTON.
 Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.
 Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
 Brixton, Unitarian Christian Church, Effra Road, 11, Rev. W. COPELAND BOWIE.
 Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 5.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. J. BEGG; 5.30, Mr. J. HARRY SMITH.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. F. K. FREESTON.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 3.30, Rev. A. H. BIGGS, M.A., LL.M.
 Islington, Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.
 Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.
 Leytonstone, Haydn House, 63 Fairlop Road, 11, Mr. E. R. FYSON.
 Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 3.30, Rev. R. TRAVERS HERFORD, B.A.
 South Norwood, League House, 141 Portland Road, 6.30, Mr. FRANK G. FINCHAM.
 Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6.30, Mr. J. BEGG.
 University Hall, Gordon Square, W.C., 11.15, Rev. GILBERT T. SADLER, M.A., LL.B.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
 Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11, Rev. LAWRENCE CLARE; 6.30, Rev. THOS. GRAHAM.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. W. H. DRUMMOND, B.A.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN ROW, 10.45, Rev. W. T. LUCAN-DAVIES.
DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. O. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. J. ISLAN JONES, M.A.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30, Dr. CHAS. HARGROVE.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.
LIVERPOOL, Bootle Free Church, 11, Mr. W. NEWALL; 6.30.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. J. STREET, M.A., LL.B.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. J. W. LEE.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. H. GOW, B.A.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. ALFRED HALL, M.A., B.D.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 11.15.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
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[THREE HALFPENCE.]

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

PRESIDENT WILSON'S latest speech once more sounds the most hopeful note for the future of humanity amid the strife of tongues. Clear, patient, insistent, resolute, it gains an immense reinforcement in the knowledge that America is "all in" for armed backing of its appeal. He is spoken of by some as an "idealist"—with a covert suggestion that practical statesmanship is not his strong point; but, if we were as well-assured of the wisdom of statesmen nearer home as we are of his who has so dexterously led the States to an all but unanimous consent to intervene in the war, we should be in better case than we are.

* * *

'THREE Years in Belgium under the German Occupation' is the title of a most interesting and impressive article, from the pen of Miss Hélène Goblet d'Alviella, which we hope to print in our next issue. The author has had exceptional opportunities of judging what the temper of the Belgians is under German rule, having resided in Brussels till recently, when she joined her parents at Havre. Her father, Count Goblet d'Alviella, holds an important position in the Belgian Cabinet, and has long been known to scholars in Europe and America as one of the foremost living authorities on the History of Religions. He sent a cordial message to the Boston International Conference of Religious Liberals in 1907. It will be seen that in addition to her own keen observation of the facts Miss d'Alviella has exceptional means of estimating the general situation.

* * *

At many places of worship congratulatory reference was made last Sunday

to the political enfranchisement of women. Illustrative of the various public meetings held to commemorate the event is that held at the Manchester Reform Club on Saturday, when Mr. W. Royle and Mr. G. G. Armstrong gave a reception to a large gathering of workers for women's suffrage in that district. As Mr. Royle said, Manchester had been largely responsible for launching the movement, and he appropriately recalled the names of Lydia Becker and Jacob Bright, who had led the way long years ago. Councillor Margaret Ashton declared the victory now won was not an end but a beginning. The present crisis showed how necessary it was for men and women to go forward together. Mr. C. P. Scott paid tribute to the signal service rendered to women's cause by John Stuart Mill. It was absurd to fear that women would be unsexed by a larger scope of life; they would be enabled to be not less but more themselves. Mrs. H. M. Swanwick and Bishop Welldon also spoke, and the whole proceedings were gratifying and memorable.

* * *

LAST week was a busy one at Lawrence House. On two nights the couch in the Rest Room was brought into requisition as a bed, seven men sleeping at the hostel each night. Several others who did not wish to stay the night turned up during the daytime to sit and rest and chat and leave their packs while they went for a stroll to see something of London. A couple of sailor lads came just for the luxury of a hot bath, which they greatly appreciated, their last dip having been in the Mediterranean when their boat was torpedoed. One of those who stayed for several nights was a wounded Australian on his way to visit friends in Ireland. During December 127 beds were made up at Lawrence House, and during January 134. The Bulletin sent out at Christmas time has been greatly appreciated and several hundred letters of thanks have been received. It is most gratifying to find how much our men appreciate a word of sympathy and encouragement from an organisation that is of larger scope than the particular

church or Sunday school to which they belong. It gives them a sense of fellowship, and a feeling that people personally unknown to them are nevertheless interested in their joys and their troubles.

* * *

SOME idea of the magnitude of the scope of the new Reform Act may be gathered from the following figures given in *The Times*. The Act of 1832 (which in its day was regarded as "the end of all things") added half a million middle-class voters to the register; the total then being about a million, or 1 in 24 of the population. In 1867 a million working class (urban) voters were added: total on register, two and a half millions, 1 in 12 of the population. In 1884 two millions (largely agricultural labourers) received the vote; total on register about five millions, 1 in 7 of the population. This year's Act adds *eight millions* (five millions being married women and one million unmarried, and two millions men); and the new register will thus have no fewer than *sixteen million* voters, or 1 in 3 of the whole population.

* * *

If the last quoted figures are correct, we may well rub our eyes. This is democracy indeed—at least the potency of it. When a former extension of the franchise was granted a not over-pessimistic statesman called it "a leap in the dark"; Carlyle, *more suo*, described it as "Shooting Niagara," and rather thought "the better kind of our nobility" should leave oratory thenceforward to "Cleon the Tanner & Company." More serviceable was the conclusion of another that "we must educate our masters," which remains—or rather intensifies as—the most pressing of duties. And to "masters" we must add "mistresses"; what *would* our grandfathers (and grandmothers) have said!

* * *

BUT in soberest earnest, the advance now taken is surely big with immense and quite incalculable possibilities. Questions rush on the mind from all sides: What *average* level of opinion will

be exhibited by this vast electorate? What type of appeal will the party organisers devise? Will the baser elements, mere ignorant prejudice, class cupidity, class fear, swamp the finer political moods of our people? Clearly, the old landmarks are over-whelmed as with a flood, and much time is likely to be needed to evolve anything like orderly procedure. Every one, nearly, appears to be convinced that Labour is destined to make a great stride in power, and minds are hopeful or the reverse in the degree of their trust in the sagacity of the workers. One thing, as we have said, is indisputable—*political education* is imperatively needed. It includes information on many things—economics, history, even geography. But it also includes high principles—the love of a freedom which others may share beside ourselves; the faith that justice is the only solid foundation to national, as to individual life; the resolve to give our best to our nation as truly as to seek our best at its hands.

* * *

REFERRING to correspondence in our columns recently, Mr. A. G. Tarrant sends his testimony concerning soldiers and their morals; we can only give space for a brief summary of his letter. As one who was two years in the ranks he knows well how the troops generally regard the absurd extremes of their extollers on the one hand and their censors on the other. As a whole, the men are neither paragons nor "vulgar Tommies"; what they were in "civies" they are in "khaki." If easily temptable before joining up they are so after; but not usually so if they lived straight. As to the American troops, our correspondent reluctantly adduces evidence that sometimes they are far from decorous on arrival in the Northern camp near which he is stationed; and their misconduct cannot be set to the account of the tiny English village which, we regret to hear, has suffered badly from their rowdyism. As to prohibition, there have been wilder orgies, he declares, in Arras or Laventie—where the sale of spirits is forbidden—than in Woolwich or Chatham. His own conclusion is that danger lurks less in facilities for temptation than "the atrophied individual morality that yields to every onslaught."

* * *

LORD DESBOROUGH reminds managers of working boys' clubs in London that a Federation of these clubs has been in existence for thirty years and has enrolled a considerable number of the better known clubs, large and small. But it is most desirable that, so far as possible, all should be enrolled, and thus reap the advantages of experienced advice in the support and conduct of club life. The Government Committee dealing with "Juvenile Organisations" have looked to the Federation as a leading auxiliary in the planning out of schemes for the future bettering of young workers. Any one desiring further information should write to the Hon. Secretary, F.L.W.B.C., 2 Summer Street, Southwark Street, S.E.1. We are assured that there is no financial or other obligation involved in enrolment.

BISHOP HENSLEY HENSON AND THE ETHICS OF CONFORMITY.



DR. HENSLEY HENSON preached a fine sermon on 'Pharisaism' at the Temple Church last Sunday.

"The early Pharisees exhibited a disposition which belonged to all nations and all Churches and which had perhaps nowhere received more exaggerated expression than within the sphere of Christianity. It implied the assumption of a special measure of spiritual insight, and that orthodox opinion was a pledge of soundness." He set the words of Christ side by side with the arrogance of the Pharisees in order to exhibit the contrast. "The one implies that spiritual knowledge is the gift of God: the other claims that it is the acquisition of man. The one roots Christianity in discipleship; the other in orthodoxy. The one makes religion essentially moral; the other makes religion intellectual and ceremonial. The one is broadly catholic, making an appeal which is co-extensive with the conscience and reason of mankind: the other addresses itself to theological experts and the timorous host of conventionally religious believers."

Such words as these, of course, call forth our warmest sympathy. We say "Amen" to them with all our heart and mind. They express our inmost faith. We are glad they should be spoken by an Anglican Bishop. But at the same time we are puzzled. How can a Bishop who has accepted the Articles and who repeats the Creeds make Articles and Creeds agree with such a broadly catholic utterance? We are reminded of Henry Sidgwick's words in the days when Stanley and Jowett and Temple were attacked by Puseyites and Evangelicals: "I confess I feel less and less inclined to take my stand on the unstable footing of Liberal Anglicanism, and though practically I sympathise more with the Liberal Anglicans than with their opponents, yet in my inmost heart I lean towards the others (or rather in my inmost mind)." As Liberal Christians we all sympathise like Sidgwick with the catholic Christianity of such men as Dean Stanley or Bishop Henson. We do more than sympathise with it: we share it. We recognise that they are expressing our own thought and ideals. But, on the other hand, we cannot help feeling that those who really believe in the Creeds and Articles are justified in urging that Deans and

Bishops, not to speak of clergymen generally, ought to believe the Creeds that they repeat and the Articles to which they sign their name. We are obliged to recognise that the truly Orthodox have a higher standard of intellectual veracity than Broad Churchmen, and in this sense our sympathies are rather with the former than the latter in this conflict.

It is still the habit of some people to talk of Unitarians as a small obscure sect holding odd and perverse views about religion which are regarded by the vast mass of Christians as untrue, and which are more and more seen to be in a back-water outside the main stream of Christian thought and life. The exact reverse of this is true. The Gospel of Christianity taught by such men as Channing, Martineau, Thom, or Beard is the Christianity with which the majority of thinking men and women in all Protestant Churches agree. A belief in a God of Wisdom and Love as the Supreme Power, a belief in divine revelation through human life and human goodness, and a belief in the atoning sacrifice of love, finding their central expression and meaning in the life and death of Jesus Christ, this is becoming more and more in all the Churches the essential of belief. The miracles of the birth and resurrection are disregarded or disbelieved. To disregard them is to disbelieve them. If they were true, orthodoxy is right in thinking they are of stupendous importance. To treat them as unessential is practically to deny them. The only real difference between Broad Churchmen and ourselves is that they are inside the Anglican Church and we are outside. It is a difference as to the ethics of Subscription and the ethics of repeating Creeds in a non-natural sense. They hope to make the Church free from within. They submit to the yoke of Orthodox Creeds and Articles in order to destroy it. We prefer, at all costs, to be free men. We recognise that we pay a heavy price of isolation and neglect and misunderstanding. We feel the attractiveness, the historic dignity and beauty of the Church of England. We are most of us, like our Presbyterian ancestors, unwilling Nonconformists, and like them we feel no hostility or bitterness towards the National Church. It is respect for veracity alone which prevents us from being Broad Churchmen. We do not desire to judge such men as Bishop Henson. We are confident that it is not base personal motives which keep them within the Anglican Church and persuade them to conform outwardly to doctrines and ceremonies which are not in accordance with their highest thoughts.

But we believe they are making a mistake if they think that by so doing they are serving the best interests of religion. We talk much of the need of a revival of religion. It is not a new religion but a deepened sense of the reality of the old religion of Christ which is needed. If the Broad Churchmen, lay and clerical, refused to be bound any longer by Creeds and Articles, there would be a revival of religion such as has not been seen since the days of Puritanism, and with more hope for Catholic Christianity because it would be free from the dogmatic prepossessions and bitterness of Puritanism.

There might be forty years in the wilderness for such brave spirits seeking a new home, but they would reach in time the Promised Land. Rooting Christianity in discipleship they would found the true Catholic Church which is the Church of Christ. H. G.

THE 'Life and Letters of Edward Everett Hale,' by his son, is announced by Messrs. Little, Brown & Co., Boston. The work is in two volumes.

THE Editor of THE INQUIRER, the Rev. W. H. Drummond, crossed over to France on Wednesday, and our good wishes follow him in the important work for the Y.M.C.A. which he has taken up. May we remind our correspondents that all communications should be addressed, during his absence, to the Office of THE INQUIRER, 13 Bream's Buildings, Fetter Lane, London, E.C.4, and not to Hampstead, as formerly.

IN Convocation last week the Archbishop of Canterbury declared that he had thoroughly investigated facts and found there was "practically nothing at all" to support the charges of widespread immorality among the women workers, or the members of the W.A.A.C. Moreover, he maintained that "no one could make a general accusation against our army compared with most other armies in the world," though grave facts do exist. Profiting by our experience, the American authorities had made excellent rules and arrangements for the safe-guarding of their troops.

THE *Christian World*, emphasising the fact that in the enlarged war work of the Y.M.C.A. "Unitarians have taken an honourable share," adds "We are confident that nothing but good has resulted from such co-operation." And it expresses satisfaction that Dr. Campbell Morgan, who feels difficulty in co-operating in this way, none the less admits his debt to Channing and Martineau.

THE Annual General Meeting of the Peasant Arts Guild will be held on Wednesday, February 20, at 3 P.M., in the Guild-room, 17 Duke Street, Manchester Square, instead of on the 13th as was stated in the programme issued some time ago. The Toy-Making and Weaving Schools will be open for inspection, and all friends are invited.

JULIUS WELLHAUSEN.

THE death of Prof. Wellhausen last month closed a long life of various labour and far-reaching influence. He was born in 1844 in the ancient little town of Hameln on the Weser, five and twenty miles south-west of Hanover. The son of a pastor he was naturally marked out for a university career, and as a student at Göttingen he came under the powerful influence of Heinrich Ewald. There in 1870 he began to teach. Two or three early essays, notably a bold treatment of the text of the books of Samuel (1872) and another on the Pharisees and Sadducees (1874), of which it was said that "it would have been epoch-making if anybody had read it," soon attracted attention, and he passed through a series of appointments at Greifswald, Halle, and Marburg, till he returned at the height of his reputation to Göttingen in 1892. For one-and-twenty years he continued to lecture; but at length increasing infirmity led to his retirement in 1913, and his work was done.

Its main achievement, as every reader of the Old Testament now knows, was to supply a brilliant reconstruction of the development of the religion of Israel on lines already marked out by the insight of previous investigators. Since the days when Astruc (in 1753) pointed to the composition of the book of Genesis out of antecedent documents, a long series of scholars had been engaged in resolving the whole Pentateuch into its constituent elements. Three great groups had been clearly distinguished: (1) a brief summary of the patriarchal period beginning with the stately narrative of the creation in Genesis i.-ii. 4a, and leading up to the great body of the Levitical legislation in the middle books; (2) a second series of stories also starting from the origin of the human race, in the garden of Eden, and concentrating its interest in prophetic style on the fortunes of the patriarchs and the Mosaic age; and (3) a book of exhortations and laws, ascribed to the great Liberator on the eve of the entrance of the Israelites into the promised land, Deuteronomy. Literary criticism had reached substantial agreement on the main outlines of this scheme. The contents of the laws and narratives in the priestly group (P) could be clearly distinguished from those of the prophetic (JE) and the Deuteronomic (D). But in what relation did they stand to each other? Ewald had made the priority of the Priestly Code the basis of his great 'History of Israel,' and his powerful personality long swayed the critical schools. For a whole generation, however, before Wellhausen took the field, suggestions, hints, inquiries, had pointed to a different solution, placing the great mass of Priestly legislation last instead of first, and carrying its publication down to the fifth century under the authority of Ezra in 444 B.C. On this hypothesis Kuenen of Leiden founded his scientific reconstruction of the development of Israel's national faith in his well-known 'Religion of Israel' (1869-70). But the proof of this hypothesis still lacked completeness. Much of the evidence was, indeed, accumulated by Kuenen himself in the elaborate notes to his History and in critical essays of the finest discrimination in the pages of the Dutch Theological Review. But a full treatment of both sets of problems, the literary relations of the documents to each other, and their historical position in the centuries of their evolution was urgently needed. This twofold demand was supplied by Wellhausen with a force and brilliance which carried all before it.

He dealt first with the actual contents of the different strata of the Pentateuch and the Book of Joshua, in which the presence of the same constituents had

long been recognised. In a series of articles in the '*Jahrbücher für Deutsche Theologie* (1876-77)' he examined the whole 'Composition of the Hexateuch,' and proved the literary dependence of Deuteronomy on the "prophetic" materials of JE and the sequence of the Priestly Code on Deuteronomy. It remained to bring this order to the test of history. For two generations, ever since the days of De Wette, Deuteronomy had been identified with the "book of the law" on which the reformation of Josiah was based in 621 B.C. The Priestly Code, therefore, which Wellhausen proposed to designate by the symbol Q (for the Latin *quatuor*, four, because it contained four covenants), must be carried down later still. The historical investigation of its multifarious contents, and the ideas which lay beneath them, formed the subject of a further work issued in 1878, as the first volume of a History of Israel, afterwards translated into English (1885) under the heading of 'Prolegomena.' It contained a searching criticism of the Levitical institutions. The conditions of worship, its place, its sacrifices, its feasts, its sacred orders of Priests and Levites, were successively reviewed, and tested by the evidence of the historical books. The demonstration of the late character of P was triumphantly successful. Prof. Robertson Smith invited Wellhausen to contribute the article on 'Israel' in the ninth edition of the 'Encyclopædia Britannica' then in progress (1881), and from that date his construction of the development of the religion of the Old Testament acquired continually increasing recognition. It was not his way to fortify his position by reference to his predecessors. He claimed a proud independence at the same time that he asserted that he had learned from them all. But though he did not quote from Kuenen, he made the acquaintance of the great Dutch scholar, and remarked afterwards, "That's the man I should like to annex Holland for."

In 1894 a sequel to Wellhausen's critical labours appeared in the form of a survey of Israelite and Jewish history down to the fall of Jerusalem in the year 70 A.D. The final chapter on the Gospel revealed his religious position: "Jesus did not found the Church; he pronounced the condemnation of the Jewish theocracy. The Gospel is only the salt of the earth; if it seeks to be more it is less. It preaches the noblest individualism, the freedom of the children of God." His views were not acceptable to the ecclesiastical authorities of Berlin. Disappointed of his hopes of further promotion (so it was rumoured), he turned to the Arabic studies in which his scholarship found ample scope without exciting theological opposition. He had assimilated the origins of religion among the early tribes of Israel with the type of Arabian practice. He saw the whole science of cuneiform decipherment grow up around him, but he took no notice of the bearing of Babylonian discovery on the Old Testament. The wide outlook which distinguishes younger representatives of his critical school like Gunkel, or interpreters of prophecy and psalm like Duhm and Gressmann, was closed to him. The problems of Israel's religion are handled now on a broader basis than the actual literary record; Mesopotamia and Egypt must be taken into account. The whole method of treatment has expanded; new factors have been introduced, and the area of comparison has been immensely enlarged. To some extent a similar limitation applies to his New Testament work. His brief commentaries on the Synoptic Gospels and his discussion of their relations (1903-5) are full of pregnant criticism and incisive remark; but in the dictatorial confidence of his aphorisms the reader constantly desires a fuller and freer discussion and a clearer appreciation of the manifold influences which shaped their

records. But all students will long continue to learn from him. He seemed to himself to have adventured along untrodden paths; he recognised frankly how much yet remained to be made clear; the labours of his successors, while they have opened up inquiries whose significance he did not perceive, have fundamentally justified his results.

J. ESTLIN CARPENTER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and the address of the senders.

THE CHURCHES AND THE MINISTRY.

To the Editor of THE INQUIRER.

SIR,—There is one point in Dr. Rattray's article worthy of serious consideration—the closing of small struggling causes with small endowment, and a pooling of the funds to help those places where there is more hope of success. As layman, trustee, and secretary, the writer has been connected with such a chapel for about thirty-five years. Every effort is made, but there is always the tendency to deadness. We advocate freedom of thought, and so we have many amongst us who revolt at the idea of a regular mechanical service. Cheap books abound, and the spread of education, a good thing, seems also to be a difficulty for preachers in our body. May I cordially unite with Dr. Rattray in his sympathy for men or women entering our ministry. "Why don't you get so and so?" is a common remark to a secretary. But how can one expect a brilliant man to struggle against the dead-alive conditions prevailing in some of these centres? And may I remark that a secretary of such a place has his difficulties quite as much as the pastor. The children of the old families drift away, and the State Church, with its tempting, broadening tendencies, is a formidable rival.—Yours, &c.,

E. HILL

(Hon. Sec. Warwick Chapel).

February 11, 1918.

[Dr. Jacks, Principal of Manchester College, and Dr. Stanley Mellor, have also written important letters on this subject. We hope to insert them both next week; but writers must realise that our available space is very limited.—EDITOR.]

MADAME PAUL HYACINTHE LOYSON who has been doing such splendid work at the Soldiers' Convalescent Hospital in Paris, has refused the "Medal of French gratitude" which the authorities wished to give her. She believes that a reward of this kind is contrary to the spirit in which she has always worked, and finds ample recompense for anything that she has been able to do "for love of suffering humanity" in the joy and honour of being able merely to serve.

SINCE his removal to London, the Rev. R. T. Herford, author of 'Christianity in Talmud and Midrash,' has won gratifying recognition among Jewish scholars as an authority upon Rabbinical literature. A learned paper read by him to the Society of Hebraic Studies on 'The Effect of the Fall of Jerusalem upon the Character of the Pharisees' was printed last year, and we understand that he has another paper in the press.

DEMOCRACY ON TRIAL.

It could be forcibly and justly objected to the title of this article that democracy has never yet been on trial. England, France, and the U.S.A.—and, I suppose, Russia at this hour—are called democracies, but, as a matter of fact, no such thing as a democracy exists now—least of all in Russia—or has ever existed. Democracy in its true sense can, then, only first be tried when its principles are applied, not to mere sections of society, but when its principles are the very life-breath of the whole social organism.

I know of no apter definition of democracy than that of President Lincoln: "the government of the people, by the people, for the people." But the word *people* here means the *whole* people, and this government can never be tried until it is representative of the *whole* people, motivating and directing and controlling the people's energies, and itself motivated and directed and controlled by the people in return. Its operations, too, should extend over the whole area of religious, educational, and industrial life, and even over the arts. The alternative of choice lies between an untrammelled individualism on the one hand, and an effectual social organism on the other, in which both individual and social factors, in so far as they contribute to the well-being of the whole, receive the recognition which is their due.

No matter how men would, they cannot permanently stem the democratic tide: it will eventually and inevitably overrun their dykes. If they are wise, they will dig channels through which the flood of waters may irrigate and fertilise the land. If they are unwise, and do not dig the channels, they will sooner or later be swept away. So terrible a force, for good or for evil, was never let loose in the world before. It were well to dig those channels, and wisely to distribute and apportion them! There is the best fertilising material in the alluvial deposit, veritable mud of old Nile!

One neither marvels at the passionate dread of democracy felt by Edmund Burke, confronted by the horrors of the French Revolution; nor, on the other hand, does one marvel at the ecstatic hopes of democracy cherished by Mazzini and Whitman. The people may be a Nero, revelling in blood, or a Marcus Aurelius; a Caliban, or a Prospero.

Looking forward, looking with faith and hope, what sublimer goal could ever be set before humanity than this?—

"Imagine a people a hundred million strong, each conscious of his own responsibility, each contributing his genius, self-control, and provident pity to the nation as a whole—a hundred million wills all working together to one goal, a hundred million intellects reflecting upon one problem, a hundred million hearts beating with love for the redemption of each through the integrity of the whole!"

But there is a long, long way to be traversed, a way full of dangers and menace not unknown to the terrors and the despairs, and it will demand all our faith, and hope, and charity to keep us undaunted on the march, and only through the faithfulness of man to man,

and the utter resignation of his will to God's, will the goal of that far pilgrimage at length be won. Who shall hold in Behemoth? Who shall bridle Leviathan?

You will never have your one hundred million wills all working together toward one democratic goal; you will never have your one hundred million intellects all reflecting seriously upon one democratic problem; you will never have your one hundred million hearts all beating with love for the redemption of each through the integrity of the whole—until you have one (or more) embodied, democratic *personality*, whose will, intelligence, and love shall fuse, direct, and control all these, and be fused, directed, and controlled by them in return. For *me*, the one commanding, fusing, democratic personality is Jesus Christ: we need those who shall live and triumph in his spirit.

The feudal and aristocratic world managed, somehow or other, to discover its feudal and aristocratic chiefs; the democratic world, too, must discover its democratic chiefs, or perish and prove the most tremendous failure of time. The whole issue and crux of the democratic problem lies there. "Produce great persons; the rest follows." If there were men in this land to-day like Cromwell and his Ironsides of the Commonwealth—religious men and men of action—yet more democratic than these, and understanding better than these the scope and purpose of democracy; if there were a writer, a prophet, like Milton, to inspire and direct them, the future of democracy in this land would be sure. Where to-day are the Ironsides of democracy?

Here I agree with Walt Whitman. He writes:—

"I can conceive of no better service henceforth by democrats of thorough and heart-felt faith, than boldly exposing the weakness, liabilities, and infinite corruptions of democracy."

Again he writes:—

"Democracy, the destined conqueror, yet treacherous lip-smiles everywhere, and death and infidelity at every step."

Cheap optimism is as fatal as the most pernicious pessimism. We must not shrink from gazing steadily even into the abyss.

I suppose there was never a truer democrat than Walt Whitman. His definition of a democrat is the best I know: "One who accepts nothing which all cannot have their counterpart of on the same terms." In this spirit he lived—"I claimed nothing for myself which I have not carefully claimed for others on the same terms." Thoreau said of him "He is democracy." Yet Whitman did not hesitate to expose to the full glare of day the terrible evils of the democracy of his time. Read the passage in his 'Democratic Vistas' which begins: "Society in these States is cankered, crude, superstitious and rotten." These evils were due not to democracy, in the sense in which I trust we shall more and more understand that word, but to *anti*-democracy, or premature democracy, or rather to a dearth of true democracy. Carlyle would not abuse a true democracy. It was a false democracy which fired his

satire and his scorn. It was when he saw Caliban elect Stephano, the drunken butler, to be King of the Island, in lieu of the sage Prospero, that he vented his maddened rage, and called us, as we deserved, unutterable blockheads and fools. Democracy presupposes the capacity of the people to choose its best representatives. Upon its ability to choose these the future of democracy depends. And it is a fact of most auspicious omen that the people of the U.S.A. have chosen for their Presidents men like Washington, Adams, Jefferson, Lincoln, and Wilson; and that the people of France choose worthy men for theirs.

The looming dangers of the future lie not in democracy but in an ignorant, unethical, and irreligious populace. The safe-guarding of the nation's well-being lies not in the abandonment of democracy, but in the enlightenment—intellectual, moral, and spiritual—of the people. And, meanwhile, we may be thankful that certain surviving anti-democratic and even feudal forces still operate as conservative national safeguards, and they will not be, and ought not to be, abandoned until democracy has demonstrated without the shadow of a doubt that it can stand and rule alone.

Educate! Educate! Yea, and learn first of all what true education means. It is the development of all men and women to their fullest possible extent—physically, mentally, morally, and spiritually. It is to have no unnecessarily stunted bodies, blunted minds, blighted characters, or withered souls. It is to direct all these fully-developed physiques, minds, characters, and souls toward the common general good for the greater glory of God.

H. H. JOHNSON.

"YOUR KING AND COUNTRY NEED YOU."

(August, 1914.)

'Twas no cruel command,
From a tyrant's hand,
That flashed through our land at kingly
behest;
But a tender appeal,
Bold, and true as of steel,
And our hearts, with glad tears, gave
their bravest and best.

'Tis for freedom and Right,
And true Peace that we fight,
And God's Light leads us on though the
battle cloud rolls.
Our hearts you may break,
Our lives you may take,
But never, thank God, shall you conquer
our souls.

Though thoughts of the morrow
Bring weeping and sorrow
More deep when the tumult of battle
shall cease,
Yet beyond the dark night
Shines a Vision of Light
From the nobler world born at the
Dawning of Peace.

AGATHA RUSSELL.

BELGIAN HOSPITAL FUND.

The objects of the Fund are: (1) To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium. (2) To maintain a Civil Hospice at Calais. (3) To aid the Belgian School Colonies in France.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

158TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,048	15	0
Miss E. C. Harvey (13th)	..	3	0 0
Mr. B. J. Hobbs (2nd) ..	..	1	1 0
Miss F. Booth Scott (13th)	..	1	0 0
Nurse Copeman (15th)	..	0	10 0
Mr. and Mrs. Harold Coventry (monthly)	..	1	0 0
Miss Swaine (34th)	..	2	0 0
Mr. and Mrs. C. W. Chitty (44th)	..	4	0 0
Mr. C. E. Hudson (2nd)	..	1	0 0
Collection at Meeting of Women's Fellowship Guild, Leicester, on Feb. 9, per Mrs. Squirrell	..	4	9 0
Mrs. A. H. Paget, Leicester (6th)	..	5	0 0
Mr. and Mrs. Pratt, Leicester (3rd)	..	1	1 0
Miss Mary B. Lamb (13th)	..	2	0 0
Mrs. du Vallon (16th)	..	4	0 0
"Thomasina Smith" (8th)	..	1	0 0
	£20,079	16	0

*Parcels have been received from:—*The Misses Newling and Bendelack; Mrs. Bowen Evans; J. S. (Plymouth); Mrs. Thos. F. Ward; Mrs. Wallace Bruce; Miss Short; Mrs. and Miss Carter; Miss C. Sharpe; Working Party at the Unitarian Church, Newport, Isle of Wight, per Miss Ruddle; High Pavement War Relief Committee, Nottingham, per Miss Guilford; Miss Swaine; Mrs. G. Walker (Swarthmore, U.S.A.); Miss Hall; Master Charles W. Hall; Miss Fretwell; Miss F. Booth Scott; Mrs. Harold Coventry; Miss Kent; Miss K. Freeston; Old Meeting Church, Birmingham, per Mrs. Lloyd Thomas; Platt Chapel Dorcas Society, per Miss A. Fryer; Mrs. Frank Manvell and friend; Blackfriars Mission and Stamford Street Chapel Branch of the Women's League, per Mrs. Athelstane Tayler; Miss Terry; Miss A. J. Partridge; Miss Clephan; Anonymous (Surrey); Mrs. Titterton; The Misses Tedder.

WEEKLY NOTES.

AMONG the letters received this week are the following:—

From the Belgian Front acknowledging some socks and other comforts.

"Mothers have the secret of guessing what their children need. You are a mother to us and we feel ourselves well looked after. The socks arrived at the moment when we were stationed at a specially wet place. You ought to have been present when I distributed the socks. You would have felt well recompensed, but you have all the trouble and I have all the pleasure."

From a Colonie Scolaire for little boys.

"Thank you from my heart for the parcel of eight pairs of knickerbockers for our little boys. I cannot tell you how welcome they are. I do so like to see our children decently dressed and without your aid I certainly could not do it. We shall remember you with gratitude all our lives."

ROSE ALLEN.

SPECIAL WANTS.

Men's dressing-gowns.
Pyjamas, shirts, socks, and all sorts of men's underclothing.
Slippers, mufflers, mittens.
Clothing for women and children, especially stockings.
Games, jig-saw puzzles, writing paper.

Calico bags, 2 ft. by 3 ft., and any smaller size.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

BOOKS AND REVIEWS.

ST. FRANCIS XAVIER.

THE LIFE OF ST. FRANCIS XAVIER. By Edith Anne Stewart. With translations from his Letters by David Macdonald, B.D. London: Headley Bros., Ltd. 12s. 6d. net.

THE lives of the saints can never be told too often. Because there is something universal in their genius every generation puts them in a new setting composed of its own thought and experience and the romantic illusion which surrounds the achievements of the past with a halo of glory. The Catholic may plead that the Protestant can never understand his special types of piety, but he cannot rob M. Sabatier of his insight into the heart of St. Francis of Assisi; and there is nothing incongruous in the appearance of a life of one of the most distinctive figures of the Counter-Reformation by one who reveals no papal prepossessions, though it is difficult to agree entirely with the judgment that "Xavier as a Protestant would not have been very different from Xavier of the Company of the Name of Jesus. The greatest of Loyola's disciples was the least of the Jesuits. At home or abroad, within the visible Church or without it, Francis, after his conversion, knew nothing but Christ and Him crucified, and could do nothing but preach Him to the Gentiles." In this judgment we think there is some tinge of historical mis-statement. St. Francis Xavier belonged to the missionary type of the Society of Jesus. He had nothing to do with the world of ecclesiastical intrigue or the school of moral casuistry with which we often associate the name. But he was a Jesuit to the core in the completeness of his obedience and the narrow intensity of his vision. It was by his sympathy and his tenderness that he excelled his teachers, and here he owed little to his training. No mechanism of goodness could crush the rare spiritual qualities which made him a saint.

Miss Stewart has had many predecessors, but the recent completion of the 'Monumenta Xaveriana' has placed many new documents at her disposal, especially in the form of letters. Apart from her own sympathetic interpretation of character, it is the larger use which has been made of these letters that gives a distinctive value to her book even for those who are familiar with some of the older lives. Those written from Japan are documents of first-rate importance, for they contain the earliest descriptions of the country by the hand of a European. It is, however, the intimate passages of spiritual autobiography which are most precious. In a few lines, without a trace of self-consciousness, he reveals the matchless courage, both physical and moral, with which he faced danger or administered rebuke.

"The Chinese ports," he wrote in 1549 "have all risen against the Portuguese. But not for that will I give up going to Japan, as I have written you. Since there is no greater rest in this laborious life than to live in great danger of death when it is all undertaken without any other motive than the love and service of God our Lord, and the increase of our holy faith."

About the same time he sent the following words of solemn warning to the King of Portugal:—

"Be prepared, for kingdoms and lordships finish and have an end. A new thing it will be, and something that never happened to your Highness before, to find yourself dispossessed at the hour of your death of your kingdoms and lordships, and to have to enter into others, where this new thing must happen to you, to be sent, may God forbid it! out of Paradise."

Miss Stewart says that St. Francis Xavier was dominated by the greatest of all passions, the passion for souls. This is true, and yet it was a passion which was largely inspired by religious conceptions which for us have lost their power. The mediæval doctrine of hell and the fate of the damned brooded over his life and filled his soul with a frenzy of pity. To baptise thousands of natives, while they were still without much knowledge of the Christian faith, was for him a supreme act of charity, for it decided their fate in the conflict between the devil and God. Men of the modern world are not moved by this sense of peril for all who have not passed through the water of baptism into the safe fold of the Church. For them the passion of souls must take a very different form. But the qualities which made St. Francis Xavier great, his courage, his tenderness, and his unflinching zeal for his cause are not bound up with this doctrine of a lost world, which gave such driving power to all his missionary activity. In all ages they shine with heavenly brightness in richly gifted and dedicated souls, and passing beyond the human limits of thought and speech make one fellowship of the saints of God.

We cannot leave this deeply interesting book without congratulating the publisher as well as the author upon its attractive appearance. Paper, printing, and the series of fine illustrations will all bear the scrutiny of the most exacting taste.

AN EXPERIMENT IN RELIGIOUS CO-OPERATION.

To many of his Boston friends, interested in the growth of inter-denominational good feeling, it was a sign of the times when Boston Central Congregational Church (U.S.A.) invited the Rev. W. Harris Crook, of Manchester College and Harvard, as a Unitarian, to become its Assistant Minister. This step has helped to pave the way, during the present shortage of fuel in Boston, to a further form of co-operation between Congregationalists and Unitarians. The Committee of Central Church, feeling itself fortunate in possessing a supply of coal sufficient to meet all present needs, got into touch with its neighbour, the "First Church" (Unitarian), during the week of January 6, and sounded the views of the latter with regard to union of services in the interest of coal conservation. The coal supplies of the First Church were somewhat low; and when, as a result of preliminary overtures, the formal invitation was issued by Central Church, the response was immediate and hearty.

The first joint service was conducted on January 13 in Central Church by the Rev. Willard Sperry of Central Church, and the Rev. Charles E. Park of the First Church was the preacher. The two choirs combined and the two organists co-operated.

The Fuel Administration at the State House has assured the congregations of these churches that such a union will be of real value as an example and an influence. It was difficult, the authorities said, to get secular organisations to agree to such co-operative measures unless religious bodies were willing to lead the way. Pew-holders at Central Church are showing towards this sudden influx of a considerable body of people into their already well-filled church the greatest hospitality and goodwill.

THE BOOK ROOM IN HAYRE.

	£	s.	d.
Already acknowledged	..	27	15 0
R. B.	..	5	0 0
Miss Evers	..	0	10 0
D. F. B.	..	1	1 0
	£34	6	0

A NOTABLE SCOTSWOMAN.

MRS. SELLAR, widow of Prof. W. J. Sellar, of the Chair of Humanity in Edinburgh University, has just died. An accomplished and brilliant woman she numbered among her friends some of the most notable men and women of her time. She was very intimate with the author of 'Rab and His Friends,' and with Thomas Stevenson, at whose wedding she had acted as bridesmaid, and with "R. L. S." she was, of course, familiar from the days when he was merely a "fractious baby." At Oxford she had as friends "whole successive generations of the Fellows," and it is said that in her company Jowett lost all his shyness and silence. Of Kenbank, in Galloway, where the Sellars made their home in 1872, Mr. Andrew Lang, Mrs. Sellar's nephew by marriage, wrote in some of his verses, and it was to her that he dedicated his 'Ballads and Lyrics of Old France.' Though not a literary woman in the strict sense, Mrs. Sellar has left behind her a charming volume of 'Recollections and Impressions,' published in 1907, and one of her daughters, Mrs. MacCunn, is well known for her historical studies of John Knox and Mary, Queen of Scots. The following passage from an account of her life which appeared in *The Times* last Wednesday gives some idea of the wonderful vitality and charm of this remarkable woman: "Her personality eluded description, as her face was the despair of the portrait painter; strongly marked, grave and almost stern in repose, but hardly ever in repose for five minutes together, irradiated by the quick play of feeling and lit up by boundless kindness. Burne-Jones, who like every one else was captivated by her at their first meeting, made a little drawing of her—she was then 65—under the figure of a nymph dancing through a wood among birds and flowers."

WE recently quoted some weighty words spoken last year by Mr. W. L. Hichens, Chairman of Messrs. Cammell, Laird & Co. Here is an extract from an address given by him at Greenock last month at the Watt anniversary: "No man can serve two masters; he cannot serve himself and the community; for then the kingdom would be divided against itself; he can only serve himself by serving the community, and this is surely the only sound foundation on which industry can rest. If we are ever to solve the great industrial problem it can only be by recognising that industry is primarily a national service, and that the object of those engaged in it is first and foremost for the good of the community as a whole."

THE Bishop of London drew attention at the Upper House of Convocation of Canterbury which met at Westminster on February 5 to the fact that wet canteens had been started in the special battalions, formerly Territorial Reserve battalions, but now called "Young Soldiers' battalions" of boys of 18. Headmasters of the country at a recent meeting were very much disturbed about it, and without taking any fanatical attitude he considered that for boys of 18 these wet canteens were serious things. The Archbishop of Canterbury expressed agreement with what had been said and promised to bring the matter before the War Office authorities.

NEWS OF THE CHURCHES.

Barnard Castle.—At the conclusion of a farewell service conducted a fortnight ago by the retiring minister, the Rev. J. B. Robinson, a presentation was made to Mr. and Mrs. Robinson by Mr. George Morton, the Treasurer, on behalf of the congregation. A silver-mounted walking-stick was presented by Master Robbie Morton on behalf of the Sunday scholars. Mr. Robinson has also been the recipient of gifts from the National Home Reading Union, which he and Miss Mary Smith founded in 1912, and of which he continued to be the leader. The presentation was made by Miss M. A. Smith, who expressed the regret the members felt at parting with one for whom they had such esteem and affection. Mr. Robinson has been very active in connection with the National Egg Collecting Movement, and owing to the response made to his appeal some 65,713 eggs and £102 in cash have been sent for distribution among the base hospitals in France. The eggs are received at the Unitarian school-room.

Bradford.—At an Interdenominational Conference of ministers of religion and Christian workers at the Hotel Metropole, which has been secured for Y.M.C.A. work, Dr. Campbell Morgan spoke of the Mildmay Colony, which is a centre for hut workers, a training place for Y.M.C.A. workers, and a centre for Bible study. A question having been raised by the Rev. Thomas Paxton, who was present, Dr. Campbell Morgan expressed his opinion that, when it came down to "bases of service," there could not be co-operation with Unitarians. Mr. Paxton, to whose fine work in connection with the Khaki Club in Bradford we have drawn attention in *THE INQUIRER* more than once, gave as instances of co-operation the Sunday school forward movement in Birmingham, of which he was founder and secretary, and which provided University lectures for Sunday school teachers of all denominations. He was sorry if the constitution of the Y.M.C.A. precluded Unitarians from co-operating. Dr. Campbell Morgan said: "I have the profoundest respect for his [the Unitarian's] position. I never preached on the new theology in my life; I should not think of doing it; but there is a difference between that and my co-operating with any one who does not render to my Master the absolute worship of Deity. My friend cannot do it, and I respect him, but I do not see how he and I are going to work together in training the young or anything else. We may as well be frank about these things. I owe a great deal—I do not know what I should have done at one time without Martineau and without Channing. I think they have done enormous service in that they have helped the Church from mediævalism to the human Jesus. But I do feel there are things I cannot yield them." In reply to further remarks Dr. Campbell Morgan said there was no doubt they had been helped by Unitarians in the direction of war-work, but it was in regard to the question of training that he had made the statement quoted above.

Burnley.—A very successful Sale of Work has been held in aid of the Trafalgar Street Unitarian Church. A pleasing feature was the presence of many former members of the church now living in other towns, including Blackpool and Bury, and there was a very large attendance at the opening ceremony, which was performed by Mr. Lawrence H. Clegg of Bury. Mr. Waddington of Bury presided, and was supported by Mrs. and Miss Clegg, the Rev. F. Coleman, Mr. J. S. Mackie, Mr. J. W. Jackson (secretary), and others. The devotional part of the proceedings was conducted by the Rev. H. B. Hannah of Immanuel Baptist Church, Burnley, who has accepted a unanimous call to the Horwich Unitarian Church. The receipts amounted to £135 15s.

Croydon.—The Committee of the Croydon Domestic Mission have very cordially invited the Rev. D. Delta Evans (who recently resigned his ministry at Woolwich under the London District Unitarian Society) to undertake the responsibility of the institutional work at Dennett Hall, West Croydon, and to revive the evening service there.

Hapton (Norwich).—The Rev. J. B. Robinson, formerly of Barnard Castle, has been appointed to the ministry here.

Ilford.—The Annual Meeting of the British Women's League was held last Tuesday. Mrs. E. R. Fyson presided over a good attendance. The Annual Report, which was read by the Secretary (Miss Clark), showed an increase in the membership, and described the various activities of the year. Several members who have left the district have joined the recently established Fellowship Section, and appreciative letters from seven of these absent members were read. The Sewing Circle Treasurer (Mrs. J. G. Foster) and the War Fund Treasurer (Mrs.

C. Dupuy) presented their balance sheets, which, together with the general balance sheet, showed money in hand. The officers were re-elected. The increased subscription was again voted to headquarters, and work for the coming year was discussed and settled.

Leicester.—At a meeting of the Great Meeting Women's Fellowship League on February 9, Mrs. Bernard Allen gave a very interesting account of the work done for the Belgians in France through the Belgian Hospital Fund. There was a large attendance, and the collection taken, although it had not been announced beforehand, amounted to £5 10s. On the following Sunday afternoon Mrs. Allen also addressed the Sunday school. By her visit she has quickened hearts and minds, and movements have been stimulated into action which will bear fruit later on.

Lewes.—The Rev. F. K. Freeston will lecture to the Literary Society in connection with Westgate Chapel on February 19, Dr. Blake Odgers on March 5, and Dr. W. F. Adeney on March 12.

London: Dingley Place Mission.—Owing, we regret to say, to rather serious illness, the Rev. F. Summers has been obliged to resign the charge of the Mission to which he has devoted himself with continuous and self-denying service for thirty-nine years. The deep sympathy and good wishes of a wide circle of friends will go out towards so genial and stalwart a veteran in his illness. He is at present under Dr. Weir, at the Homœopathic Hospital, Queen's Square, W.C.

Nottingham: High Pavement.—A notice board having stated that the congregation here was founded "by the three clergymen who were ejected from the churches of St. Mary and St. Peter, in this city, under the Act of Uniformity, 1662," a correspondent to *The Nottingham Daily Guardian*, Mr. D. S. Ransom, denied the claim of the founders to the style of "clergymen," on the ground that they were not episcopally ordained. Mr. John Warren replied, giving reasons for adhering to the description on the notice board, and the discussion was continued in six letters. They are printed in full in *The High Pavement Chronicle* for February, and, as our readers would expect, Mr. Warren, who is President of the Unitarian Historical Society, shows himself master of the evidence, and an energetic defender of the rights of our Presbyterian pioneers to full recognition as clergy in the eyes of the law in their day.

Nottingham: Resignation of the Rev. J. C. Ballantyne.—At a meeting of the congregation of the High Pavement Chapel which was held on Wednesday evening, January 17, Mr. E. Wilford, Chairman of the Council, presiding, a letter announcing his resignation was read from the Rev. J. C. Ballantyne. In expressing his warm appreciation of the kindness which had always been extended to him at the High Pavement, and his love and reverence for the place and the congregation, Mr. Ballantyne said that it had been a matter of serious deliberation with him whether he could best serve the churches and the ministry as a whole and follow his own aptitude to the fullest extent by remaining at Nottingham, or by accepting the responsibility of becoming "Minister to the Poor at the Mill Street Mission, Liverpool." The whole matter was not one of personal likes and dislikes but of duty. He was glad that their answer, when the question was put to them, though it was considered right that he should go, was given with reluctance. He would go to Liverpool as a son of the High Pavement, proud of that designation. The Chairman, after voicing the sorrow with which they must all have heard of Mr. Ballantyne's resignation, and their warm gratitude for his devotion, energy, inspiring enthusiasm, and kindness, moved the following resolution: "That this meeting of the High Pavement congregation has received with deep sorrow the resignation of the Rev. J. C. Ballantyne, on his acceptance of the charge of the Liverpool Domestic Mission, a resignation which they most regretfully accept. They desire to record their sincere regret at this severance of the ties between him and them, which were daily growing stronger, and to express their indebtedness to him for all his good work among them in the district. Mr. Ballantyne will take with him to his new charge the assurance of the deep regard and affection of every member of the High Pavement congregation, and of their warmest wishes for the future welfare and happiness of himself and Mrs. Ballantyne, and their family." Mr. J. T. Perry seconded the resolution, and after other speakers had addressed the meeting, it was carried unanimously.

Southern Provincial Assembly.—It is requested that during the absence of the Minister, the Rev. W. H. Drummond, in France, all communications connected with the supply of pulpits in the province and the work of lay preachers should be sent to the President, Mr. E. R. Fyson, 16 Airlie Gardens, Ilford.

BIRTHS.

BARNES.—At 22 Park Hill, Ealing, on 7 February, the wife of Mr. A. Barnes, S.O., a daughter.

HERFORD.—On February 8, at 153 Gatley Road, Gatley, Cheshire, the wife of Robert Osler Herford (*née* Aldyth Johnson) of a son.

SANDS.—On January 29, to the Rev. W. H. and Mrs. Sands of The Manse, Framlingham, a daughter.

OUR CALENDAR.

SUNDAY, February 17.

LONDON.

Acton, Creffield Road, 11.15, Rev. A. GOLLAND, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.

Brixton, Unitarian Christian Church, Effra Road, 11, Lieut. G. W. H. TROOP.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 5.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. FRANK G. FINCHAM; 5.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 3.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Rev. J. VINT LAUGHLAND; 6.30, Rev. J. H. MUMMERY.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Miss ROSALIND LEE, B.A.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 11, Mr. J. W. PETERKEN.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 3.30, Rev. R. TRAVERS HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 6.30, Miss M. FRANCIS.

Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. FRANCIS H. JONES, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11, Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. THOMAS MUNN.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. Dr. CARPENTER.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. H. McLACHLAN, M.A., B.D.

DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. MARGARET B. CROOK, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. J. ISLAN JONES, M.A.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Lieut. Col. BULLOCK.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.

LIVERPOOL, Bootle Free Church, 11, Mr. R. F. LISTER; 6.30, Mr. W. JACOBSEN.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. J. MORLEY MILLS.

MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STEET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 11.15, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

MAGNIFICENT heroism, once more, and even beyond record, is revealed in the account now published of the stand of our British troops at Bourslon Wood, Nov. 30, and on the Cambrai front generally. No words can express the admiration and profound gratitude evoked by this new evidence that our race is true to itself still—faithful, gallant, self-sacrificing, dutiful. Can the people at home read this story and not be moved to share so much of like qualities as are demanded of them? It is but very far short of their degree that we are called upon to be brave and loyal in our respective posts of duty.

* * *

PROFOUND uneasiness, to give the feeling no weightier name, evidently exists far and wide in view of recent political developments. At the moment when the nation needs most of all to be staunchly united and resolute it is almost tragic that the very centre of Government should be suspect. The Prime Minister of a nation like ours, daily faced by tasks so immensely urgent and so deeply complicated, may well engage the sympathy of all thoughtful citizens. We believe that many people have loyally refrained for a long while from criticisms which at other times would have been freely uttered. But there are limits, and if we care at all for the good name and real prosperity of our nation's cause we Englishmen must not hold silence too long. The sinister prominence of Lord Northcliffe in the inner circle, itself of very dubious elements without him, has become a menace. A man with his public record is emphatically not a man we can trust. Recently, Mr. Austen Chamberlain much surprised his friend Mr. Balfour by an explosion of sound democratic sentiment instilled into

his mind by the Radical education of his youth. We are indebted to Mr. Chamberlain for letting Mr. Lloyd George know, on Tuesday in the House of Commons, that the type of publicist he now favours is unworthy of him, and that, in the lobbies and outside, there is emphatic condemnation of this Press alliance.

* * *

THE letters of Dr. Jacks and Dr. Mellor which appear in this week's issue show with sufficient clearness that the question of the Churches and the ministry is already uppermost in the minds of our leaders. We offer no comment at present on the different points raised by them; no doubt further considerations will be suggested by other writers. The only remarks we submit here are these. In the first place, the discussion, to be fruitful, must certainly cover no narrow ground; and a mere "attack" on the Colleges or any of them is least likely, in our judgment, to do the slightest good. Critics may assure themselves that most serious attention—the attention of skilled and experienced workers, be it remembered—is constantly converged upon the special problem of the education of our students. Secondly, this problem is so far from being peculiar to ourselves that it is raised just now in connection with many, if not most, of the religious fellowships; and a standing committee is charged with its investigation to-day among our Boston brethren. Last, but not least, we should very much like to know what the man in the pew thinks about these and kindred matters. If we could only get at that we should be the more likely to be in touch with the living needs of people outside all pews.

* * *

THE decision of the A.S.E. to reject the Government's man-power proposals is, apparently, not taken in responsible quarters as so ominous as might at first be judged by the outside observer. We are assured, indeed, that there has been a decided change for the better in the tone of the workmen at their meetings and in their workshops, and that much voluntary enlisting is going on.

We can only trust these indications are of real value; but the worst folly is the optimism that ignores ugly facts—which certainly do exist in this case.

* * *

PROF. H. WILDER FOOTE has recently given (in *The Harvard Theological Review*) an account of a discovery interesting to hymn-lovers, especially Unitarians. It refers to a hymn to be found in several American collections, and known on this side from its inclusion in Dr. Hunter's hymn-book, in the first edition of the Essex Hall Hymnal, and others, and attributed variously to "Anon.," Caroline Gilman, and Dr. Martineau. The reason for the last-named ascription is that the verses, which begin: "He who himself and God would know," are obviously based upon a passage in Dr. Martineau's sermon on 'Silence and Meditation' printed in the 'Endeavours After the Christian Life.'

* * *

DR. MARTINEAU himself said, however, twenty-five years ago, that he knew nothing of the hymn's authorship. Prof. Foote says he last year accidentally found a letter, in a copy of the 'Unitarian Hymn and Tune Book' (1877) on the shelves of the library of the Union Theological Seminary in New York, which was written in 1880 by the Rev. Samuel Longfellow, and in which the writer states that he "versified it" "from a passage in one of Martineau's sermons." That a writer of so many noble hymns, familiar in many collections, "versified" this one may perhaps lead to its wider inclusion by future editors. In any case, the point is worth remembering. The article—printed in last quarter's *Review*—contains other valuable information as to Samuel Longfellow's hymns.

* * *

OUR Chicago contemporary, *Unity*, January 17, gave a very good portrait of the late Rev. T. Lloyd Jones of Liverpool, "a Genial Worker for Humanity" whose passing was a loss and grief to a large number of people, of very diverse rank in society. He was a kinsman of the editor of *Unity*, the Rev. Jenkin Lloyd Jones, who has pride in

reprinting the testimonies to our late friend's character and influence published over here at the time of his death, last October. Speaking of visits paid by him to America, we are told how the friends there, the social workers especially, "much enjoyed his buoyant good cheer. He was a breezy, cheerful, joyful, radiant kind of man, who would promptly adopt into his heart as a member of the family whoever came within reach of his cordial hand clasp and warm heart clasp."

* * *

DR. WASHINGTON GLADDEN, vigorous veteran that he is, does not shrink from denouncing the orthodox dogmas which, as he maintains, are largely responsible for nourishing a disposition to war. He says:—

If God hates all sinners with such a hatred as is implied in the doctrine of eternal punishment, then it cannot be wrong for men to hate one another and for nations to hate one another; it must be the natural thing for men and nations to hate one another; and a firm foundation is laid for endless enmities and eternal wars. And whatever the churches have done in their theologies to cultivate and justify these elements of enmity must have helped to keep smouldering in human hearts the embers of war.

The insistence upon the doctrine of eternal punishment which makes the centrality and eternity of hate the cornerstone of Orthodoxy; the insistence upon the infallibility of the Bible which conserves, like flies in amber, the paganisms of past ages and turns them into laws of life for this generation; the acquiescence in the atheistic nationalisms of modern centuries which make every nation a law unto itself and every other nation its enemy, and utterly repudiate the fact of the divine Fatherhood and the law of universal love—these are facts which no man can dispute. We think they explain the shrinkage and depression, and sense of failure of the Church in these last days.

* * *

WE are interested to observe that efforts to utilise old machinery for new and more pressing—at any rate, more possible—out-put extends to educational as well as to mechanical work. Our own colleges, largely denuded of students as readers will know, have provided short courses of study for ministers engaged in active work; and the Settlements in London and elsewhere are following similar lines. "Mansfield," Canning Town, for example, has a new training scheme in operation under the title 'Education as National Service,' by which experts are helping to equip students (mostly women and disabled officers) for advance in Continuation teaching. Another branch of its activity consists of "Social Study Schools," and endeavours to do similar work for ministers, deacons, employers, schoolmasters, and others, in addition to ordinary students. One excellent feature in the latter course is the introduction of working men and women as speakers to classes mostly composed of the well-to-do.

THREE YEARS IN BELGIUM UNDER THE GERMAN OCCUPATION.

BY MISS GOBLET D'ALVIELLA.

IT is very difficult to give a concise idea of Belgium under the German Occupation. The continual haunting presence of the enemy and the extreme difficulty of material life has reduced existence to a few simple interests. What it has lost in complexity it has gained in intensity.

A wonderful feeling of brotherhood unites all classes of society. Rich and poor are in hourly contact and help is given as simply as it is received. Literally one half of the nation is carrying on the amazing task of feeding and clothing with his own hands the other half, become destitute. Life is at stake, and knowledge of this leaves one no respite in unceasing toil. Notwithstanding this immense social work, the population of Belgium is daily being reduced in health and vitality. Tuberculosis is increasing among the many weakened by growing privations. Everything is being done to stem this frightful disease, but now years of underfeeding and strenuous living are beginning to tell. Even among the rich a grey haggard look is on every face. During the last year food has risen to such prices that wealthy people's incomes are spent chiefly on getting staple nourishment. But there is little complaint. It is war. This fact is thoroughly grasped by everyone. The nation is straining its every nerve to "live on" to weather this unmerited storm of calamity. "To make the best of it" is felt to be a patriotic duty. It is not talked about, it is felt. There is very little talk in Belgium. Three years of life without newspapers have left the nation without self-consciousness. One does not look at oneself living. One lives.

Lack of news is felt as a greater privation than lack of food. Except by intermittent correspondence with Holland and Switzerland (correspondence which can only convey the vaguest and the most "neutral" information) Belgium is completely cut off from the outside world. To have no news of those fighting at the front is a torture difficult to realise for people whose mail daily brings them in touch with their dear ones. It is only equalled by the utter loneliness of the Belgian soldier on this side, cut off from his home and family, ignorant of their welfare and often of their very existence, unable to realise their present conditions of life, and

always coming across and believing the wildest tales.

What has hurt Belgium deeper than any other wrong inflicted by the Germans is the deportation of her men. All the world knows how, against all rules and conventions of war, Belgian workmen were dragged away from their families and sent to work in Germany, freeing in this way German soldiers who could be sent to the front. The parting of these men from their wives and children led to the most heart-rending scenes. Their departure in every town and village gave rise to patriotic manifestations, the men singing forbidden national songs at all the stations they passed through. The treatment they endured in Germany was such as to be almost unbelievable. Only the sight of the stricken bodies of those that returned carried home to us what tortures they had gone through rather than consent to work for their country's enemy.

There seems to be a strange tendency among the Allies to consider Occupied Belgium as being simply a dead weight on their hands. Our country seems to them to have for the time being become a part of Germany and is reduced in their minds to a store-house for German troops. The inhabitants are chiefly "the poor Belgians" passively suffering under German oppression, but in no way participating in the great world struggle for liberty. In reality, this is not so. The whole of the nation under constant menace of imprisonment and death is fighting, without arms, against German power and influence. There is no need of pro-Ally propaganda in Belgium. The presence of the enemy is propaganda enough.

The daily attitude of the people towards the Germans is one of open defiance and hostility. In the streets they are chiefly ignored. This being "overlooked" is particularly amazing to the acuteness of their childlike vanity. They have slowly learned during these past three years that a man wearing the German uniform is an object of hatred, and that a Belgian risks his reputation in the eyes of his fellow-people if he is seen speaking to one of them. Even in the loneliest country villages the German soldier and the peasant who lodges him do not fraternise. They sit apart at the *café*, they are shunned in all places of reunion.

In reality the whole of the country is one vast conspiracy against the Germans. Everyone in every class of society is engaged in some secret work, passing letters, sending out information, helping recruits to cross the frontier.

The forbidden paper *La Libre Belgique* still flourishes, a thorn in the German flesh. Prisons are filled with its editors, its collaborators, its porters. Still the paper appears, more vengeful after each fresh condemnation.

The martyrdom of Miss Cavell is a daily recurring tragedy. Men and women unflinchingly go to their death with the cry of "long live Belgium" on their lips. The people who come out of prison tell moving tales of the heroism they have witnessed. In a prison in Germany is an old woman condemned to ten years hard labour for some patriotic work which the Germans name "treason." This woman was giving last messages to a fortunate companion who was leaving: "Tell them over there," she said, "they must not make a bad peace. I would rather die in this prison than think the Allies would make a bad peace."

And that is the general feeling in Belgium. We have suffered too much, we have been fighting too desperately to bear the thought of all our work being annihilated by a peace which would not be based on the triumph of the Allies.

The Germans having found that the Belgian spirit was unconquerable have tried their favourite method of stirring up race feeling. The task appeared easy. Belgium is divided into two races: the Dutch element represented by the Flemings, the Latin or French element represented by the Walloons. These two races are entirely different in character and language. The sudden onslaught of the Germans had brought about a fine unity of national feeling, and against this rock all efforts to "germanise" the Belgians have repeatedly failed. The Germans, then, have tried to disunite our people. In these attempts they have signally failed. The leaders of the Flemish party who before the war were clamoring for "rights" have preferred to be sent to prison in Germany rather than accept the fulfilment of those same rights when proffered to them by the German Government. Against the people's will, the country has been divided into two different administrations, but the public officials of Belgium have resigned in great numbers rather than countenance a measure imposed on us by the enemy.

Love of freedom is a long inherited passion in the Belgian heart. Our patriotism consists chiefly in a fierce love of the soil. Belgium's whole history is one long record of struggle against oppression. Again and again the iron heel of the conqueror has crushed our nation, drenching the land with the life-blood of our heroes. We are a marvellously tenacious and "living"

folk, rebellious by instinct to all attempted tyranny.

And in this dark hour this instinct has not failed us. It is alive to-day among the children of our people. Last August I was at a way-side inn in the country with a party of club girls from our Brussels "East End." The landlady's son, a little boy of twelve, knew a great amount of those patriotic songs that are chiefly taught—since they are forbidden. He stood on a table amidst a sea of our girls and sang song after song in a high clear voice. After a while, we asked him to sing the 'Brabançonne,' our national hymn. He started, but suddenly broke down in the middle and began to cry. I thought he was merely over-excited, and taking him out in the garden I tried to comfort him—as one would a little child. And he said to me among his tears: "It's not all that, Mademoiselle, it's that I do so want to be free."

And this child did but voice the longing of all our hearts. Three years of misery and oppression have strangely spiritualised the Belgian nation. The harder life becomes the more the people rise above material circumstances.

BELGIAN HOSPITAL FUND.

The objects of the Fund are: (1) To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium. (2) To maintain a Civil Hospice at Calais. (3) To aid the Belgian School Colonies in France.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

159TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,079	16	0
Highgate Unitarian Church (24th)	..	..	3 11 7
L. O. M. (23rd)	..	..	1 0 0
Cabfare	..	..	0 2 6
Mr. and Mrs. John T. Osler (7th)	20	0	0
Dr. Eliaert, Belgian Army Medical Service	..	..	1 16 5
Mr. J. W. Belfield (2nd)	..	..	0 10 0
Todmorden Branch of the Women's League, per Miss Shaw (2nd)	..	..	5 0 0
Mr. J. Evers (6th)	..	..	6 0 0
	£20,117	16	6

Parcels have been received from:—Mrs. Notcutt; Miss Mary B. Lamb; Miss Gertrude Martineau; Miss Wimble; Mrs. W. Nuttall; Anon.; Ladies of the War Distress Effort of the Upper Chapel, Sheffield, Branch of the Women's League, per Mrs. Wm. Laycock; Essex Church Work Parties, per Mrs. Worthington; Mrs. Long; Miss C. Harrold; Anon. (Eccles); Mrs. Harrison; Mrs. Newton; Rosslyn Hill Sewing Society, Hampstead, per Mrs. Thomas Cobb; Anon. (by hand).

WEEKLY NOTES.

THE following letter from a correspondent at the Belgian Front, gives an interesting account of the education which is being carried on among the men. The Belgian army contains many young men who joined at 16 or thereabouts in 1914 and have been fighting ever since. It has been felt that something ought to be done to fit them for a civil career after the war.

"For some time past we have, at the instance of our Minister of Science and Arts, M. Pouillet, begun the work of instituting courses of teaching for our soldiers at the front—a voluntary piece of work which our military help as much as they can by granting all facilities. The work consists in placing 'précis' of courses in the hands of the soldiers—these 'précis' having been prepared by professors chosen among the officers, the chaplains, and the soldiers themselves. Up to now, it is divided into three sections: (1) Primary education, given *viva voce* to groups collected together in the cantonments. (2) Secondary and professional education, given chiefly by correspondence. The professors send papers and advice and correct written work. The men are prepared for the examinations for the Chamber of Commerce and for the administration of public offices, such as the post office and railways. (3) Higher education, including preparation for the entrance examination into the universities, and for examinations in the various faculties of the universities such as philosophy, science, medicine, law. This is done partly by classes partly by correspondence. As the Belgian universities do not exist now, the Minister of Science and Art has appointed bodies of men to examine and carry on the work of the universities. He considers that after the war it is of the greatest importance that there should be a number of young men fit to take up professions at once, and it is to secure this that this work has been organised by co-operation between official authority and private enterprise. One of my chaplains is at the head of the university section. The young men themselves are very keen to continue their education at the times when their military duties leave them free, and they attack their work with heroic ardour under conditions which might well daunt them. The number of students is considerable and increases daily. It is unnecessary to insist on the enormous moral influence such a movement must have in the ranks of our army beside the real necessity from the intellectual and scientific point of view for the people of to-morrow of whom we have here the most vigorous and deserving element."

ROSE ALLEN.

SPECIAL WANTS.

Pyjamas, shirts, socks, and all sorts of men's underclothing.

Slippers, mufflers, mittens.

Clothing for women and children, especially stockings.

Games, jig-saw puzzles, writing paper.

Calico bags, 2 ft. by 3 ft., and any smaller size.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE BOOK ROOM IN HAYRE.

Already acknowledged	..	£34	6	0
Mr. James Bradshaw..	..	1	0	0
Total	..	£35	6	0

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and the address of the senders.

THE CHURCHES AND THE MINISTRY.

To the Editor of THE INQUIRER.

SIR,—All who are engaged in the training of the ministry will greatly welcome the correspondence on this subject to which you have opened your columns and will look to it for many helpful suggestions. But may I remind your correspondents that suggestions are not helpful when they pay no regard to what is practically possible in the conditions under which we work. By emphasising the practically possible I do not wish to lower the aim of the discussion but to call attention to such simple facts as that we have only a certain amount of time at our disposal, that there is a limit to the number of lectures and classes a student may be reasonably expected to attend (coupled, I might add, with a tendency on the part of the student to put the limit rather below than above what is reasonable), and a further limit to the number of subjects which even the most gifted and industrious person can profitably study at the same time. These are only a few of the practical considerations that have to be remembered. Suggestions which ignore them are not likely to prove helpful.

What I would suggest to your correspondents is that after drawing up what they consider an ideal training or curriculum for the theological student, they should then make out a specimen timetable showing us how we are to cover the ground in the time at our disposal and with due regard to the powers of the student. Those of your correspondents who are acquainted with the working of the Home Missionary or Manchester College would have no difficulty in doing this. It would be an immediate test of the practical nature of the proposals and would save us from discussing impossible things.

Further, when your correspondents come to subjects with which the students ought to be acquainted I would beg them to make out the list in the order of importance. This is the only method which will lead to good results. If there is no discrimination between the essential and the important, and a haphazard list presented of all the knowledge the student should acquire, we shall find ourselves unable to stop, for there is no limit to the number of subjects that might be named as belonging to the proper equipment of the minister. Dr. Rattray gave a long list in his letter; but there are many others I could add, for example, Science and European History, of which no minister in these days can afford to be totally ignorant. But if we go on in this way the discussion ceases to be helpful; for we are constructing programmes which turn out unworkable the moment they encounter the bare necessities imposed upon us by the calendar and the clock. I endorse Dr. Rattray's statement that a minister should know everything of something and something of everything. But I venture to say that a college which taught "everything of something" would find enough in that alone to fill its timetable and to tax its students' powers to the uttermost. It would have no time, and certainly no energy, for the immense demands of the other half of the programme—"something of everything." Here, too, we need to discriminate between the essential and the important. Which is which—"everything of something" or

"something of everything?" I can imagine a college coming to grief through not making up its mind on that point.

My own experience, so far, has been that a college which confines itself to essentials will find itself more than fully occupied. There is, of course, a question as to what the essentials are, and it will be most helpful to learn the opinions of your correspondents on this point. But I think all of them will find, if they will check themselves by making a time-table, that when they have named three or possibly four essential subjects—no matter what—they will almost have exhausted both the working hours and the powers of the student. At present Manchester College regards Old Testament, New Testament, Christian History, and the Philosophy of Religion as the four essential subjects, with Homiletics and Sociology added, and we find that even a moderate attention given to them brings the student to the end of his time and energy. Of course we might change the four essentials for another four; for art, music, general literature and liturgies; but if we were to add the new four, and the others mentioned by Dr. Rattray, to the old list we should find ourselves utterly at a non-plus.

Of course the difficulty could be met to some extent by giving a little of each, and by making it *very* little we might greatly extend our list, and even attack the problem of teaching the student "something of everything"—though we should then have to omit "everything of something." And this seems to be Dr. Rattray's point when he speaks of a *short* knowledge of these subjects. But then he adds two other adjectives, scholarly and accurate. Now, for my part, I do not know how to teach either the Bible or philosophy so as to make the result scholarly and accurate as well as short. Accurate and scholarly knowledge of the Bible demands knowledge of Hebrew and Greek, and there is no short form of it that would serve the purpose either of accuracy or scholarship.

I might summarise the above remarks by asking your correspondents to weigh the following points before making their suggestions: (1) Is there any part of a minister's culture which he may reasonably be expected to acquire for himself, or at all events through other agencies than those of a theological college: in other words, is "what the minister ought to know" the same thing as "what the College ought to teach"? (2) Should a college, in forming its curriculum, be guided exclusively by what needs to be *taught*, without paying attention to what the students are capable of *learning*, in view of the time at their disposal, the degree of their previous education, and the average quality of their mental powers? (3) Are we to consider the *number* of students likely to be available at any given time, or are we to neglect this and make up a many-sided programme which would be quite workable with a large number, say 100, students, who might be segregated according to aptitude, but quite unworkable if the number were so small as to make segregation impossible? These are the chief practical considerations I wish to emphasise. We who are engaged in college work know how important, indeed how inexorable, they are. But we find them frequently overlooked even by the most loyal and well meaning of our friends.

Lastly, in discussing the method of selecting students for the ministry, about which Dr. Rattray makes some admirable suggestions, may I again ask your correspondents not to forget that any method of selection we may approve presupposes that we have the material to select from. This is the root question of all; and here it is that I find Dr. Rattray most disconcerting. What troubles me is not so much his statement that Manchester Col-

lege is denominational—though I don't agree with him—but the statement which precedes it—viz., that the denomination with which the College is connected and on which it depends *is ceasing to exist*. If the denomination is ceasing to exist we can hardly escape the conclusion that the supply of young men for the ministry is ceasing to exist also. The two things are intimately correlated. We may establish our method of selection, but with a perishing denomination behind us we shall find there is nothing or very little to select from. And not only will the young men become progressively fewer in number as the denomination ceases to exist, but they will be poorer in quality—men who represent the declining faith of a dying cause. This is a very serious outlook, and at once raises the question—Where is the supply to come from? Shall we say it will come from "outside"—from other denominations? But surely we are indulging an idle dream when we expect that "outsiders" will be eager to serve a denomination which is ceasing to exist and is publicly described in those terms by one of its ministers. Suppose a young man from the Wesleyan body were to consult me about entering Manchester College and I were to tell him, as Dr. Rattray tells your readers, that Manchester College is a denominational institution dependent on a denomination which is ceasing to exist. I venture to say that the Committee of Selection would have no further trouble with that young man.

I can quite understand the frame of mind which, believing that the denomination is ceasing to exist, calls on the Colleges to come to the rescue. But if the Colleges are dependent on the denomination they are equally in need of rescue themselves. College and denomination are like two drowning men tied together by a rope and it is hard to see how either can save the other. Here, surely, we are moving in a vicious circle from which, so far as I can see, the reform of our College curriculum is not likely to deliver us. This is at least what follows if we tie ourselves down, as I do not, to Dr. Rattray's double proposition that the College is a denominational institution and that the denomination is ceasing to exist.

L. P. JACKS.

Oxford, February 14, 1918.

To the Editor of THE INQUIRER.

SIR,—Dr. Rattray has raised an issue of great importance to "our churches and our ministry." He believes that, unless we bestir ourselves, our "churches of the free basis," as he calls them, will cease to exist. He may be right; but it is not an encouraging prospect. What he seeks, apparently, is a new and rich supply of ministers to save us from this impending doom, and he seems to think that we may secure the ministers by making changes in our theological colleges, and by reorganising our denominational machinery in other ways. Though I sympathise with much that he says, I am in the end left dubious and wondering, and what I wonder most is whether Dr. Rattray has reached the essence of the matter he brings before us. Let me, as briefly as I can, state the grounds for this hesitation in my mind.

No one, I suppose, would suggest that our Colleges, admirable institutions in many ways as they are, could not be improved. Certainly I think, and I believe there is a growing feeling in that direction, that real good might result from some closer union and co-operation between our colleges in Oxford and Manchester, and from some scheme whereby students for our ministry might regularly enjoy the advantages of both colleges, and under which the two colleges should function as one instrument. But, in all discussion of

the colleges, we ought to remember that the vitality of the colleges depends on the vitality of the churches, rather than vice versa, and that, during the past ten years at any rate, according to actual statistical records, our colleges have *not supplied half the ministers* who, in that period, have entered our ranks. This is *not* because the colleges have been inefficient, unattractive, useless for their purpose. The colleges may be imperfect, doubtless are very imperfect; but they cannot train more men for the ministry than the churches send them or than are, *in their youth*, attracted by the prospect of service amongst us. The fact that our colleges have had the privilege and responsibility of supplying only so relatively few of our ministers during the past ten years indicates simply the further fact that our churches themselves have not been possessed of vitality sufficient to keep their own ministry going, let alone anything else. Our churches have not been able to inspire their own sons to enter the ministry of the faith and gospel in which they have been reared, nor to attract young men from outside to come in by the admittedly best and most satisfactory door that is open.

Will any re-organisation of the colleges alter this fact of depressed vitality in the churches? Is it a matter that can be dealt with by multiplication of committees and half-hearted attempts to improve or reform machinery? I do not believe it. Is there a kind of untapped reservoir of possible ministers outside, fine, intelligent, high-hearted young men, who will rush eagerly in to save us from ruin if only we re-organise our colleges? Again, I do not believe it. Young men and women, contemplating the vocation to the ministry, will look first at our churches and then at our colleges. They will ask what do these churches stand for, what is their gospel, what contribution are they making to the life of religion, what scope is there in them, what vitality, what power of the spirit? And if they ask this, as they should, what answer can we make to them, what will they see for themselves? Here, it seems to me, is the real issue, the "critical question," not "the getting ministers who could get people," but the discovery of an ideal and a purpose for our churches capable of revivifying their internal and now not very vigorous life, and of appealing to youth, within and without, as a cause and a crusade worthy the uttermost self-devotion.

Brevity has gone from me; but I cannot help it. I am not hopeless about our churches. I still believe they have a place to fill and a work to do; but I know that my view of that place and work is not the view of some of my brethren. And it is this *difference of conception* as to the ideal and purpose for which we exist that we must face. Let me speak, Sir, with complete frankness and, at the same time, with full sympathy with those who may differ from me. I see our churches perishing through lack of a central, unifying, thrilling mission and gospel. The service to be rendered by any denomination to the cause of Christianity in the difficult years ahead of us will not depend upon the number of its professing adherents, nor upon the number of its churches and ministers, but upon the quality, depth, power, and intensity of the religious life, purpose, and ideal represented by it. What is our purpose? What is our ideal? What is our reason for existing at all in the seething, tumultuous movements of life to-day, and amid all the amazing springtime of opportunity opening upon us?

Can it be that our purpose and ideal are simply to remain on the outskirts, far off on the extreme left, ultra-Protestant wing, of the main movement of Christianity, holding on, perhaps, to a somewhat in-

transigent theological sectionalism, for its own sake, fighting again and again forgotten battles with effete weapons, threatening a boasted freedom with the worst of schismatic heresies, the heresy of freedom itself? If that, or anything like that, be the ideal and purpose of our churches, I foresee two things at least. None of the young men and women who have breathed the intense, passionate, profoundly Christian air of twentieth century religious life, with its mysticism, its centralisation in Jesus, its personality, its social and democratic enthusiasms, its longing for unified fellowship of Christians will ever come our way, whilst, on the other hand, some whom to-day we count as ours, men and women not without merit and something of the fire of God and His Christ, will, with sorrow and pain in their hearts, depart from us for ever. The way of "liberal theology" can also lead to the confines of death, and, in any case, it is daily more evident that a bare humanistic Theism, no matter how morally pure and lofty in some of its aspects, is not the line coincident with the deepest religious needs and aspirations of our time, and does not contain within itself the gospel which will sweep the western world. I do not say that, by following this way, our churches would cease to exist: they might still be the haven of refuge for extreme views, and for a temperamentally irreconcilable minority, and they might still shelter valuable types of the religious life. But they would break with their noble history, and they would be outside the new life of that full Christianity which will, ere long, break upon the world.

Over against all this, I would suggest another ideal and purpose—this, namely, to take in both hands such treasures of religion as history and experience have given to us, for example, our love of intellectual and spiritual freedom, our eagerness for veracity in worship, our sense of the value of congregational liberty, our strong conviction that an upright and pure moral character is no small part of religion, and, with these treasures, follow the path of the *great reconciliation*, laying these as our gifts on the altar of a unified Christian Church, and *receiving with gratitude from others all they can give to us*, seeking the full fellowship of Christ and the majestic goal and service of manifesting Jesus to a redeemed humanity, going back to the main movement of the Christian Church and forward to the emergence of the Holy Catholic Church of Christ which alone can avail for the salvation of mankind. Are we going to tread the way of extremism still further into the wilderness of isolation, cherishing the delusive hope that the rest of Christendom will blindly follow us to death, or are we going to offer the gift of our historical and traditional principle of liberty, when it rightly belongs as our contribution to a unified Christian Church, thus following the path of *reconciliation*, which means not only giving but *receiving* as well, ready to revise our theology at the bidding of the new workings of Christ's spirit in the main body of the Church, to centralise with the rest of Christ's disciples our whole life and faith in his faith and gospel, and to join in the evangelisation, the full and complete Christianising, of the world?

This seems to me the vital issue, deeper than all organisation and machinery. For what purpose do we need ministers, and what ideal are we inviting men and women to serve?

"Union is strength," says Dr. Rattray. Quite true; but I protest that I am not anxious to secure the unity of a "bundle." We have had too much of that already. What I want is the unity of *organic life*, and this is achieved not by fastening broken bits together, but by the felt

presence throughout the whole organism of a vivifying purpose and ideal.—Yours, &c. STANLEY A. MELLOR.

Liverpool.

IN the debate on the Address last week it was asserted, and not contested, that over half-a-million tons shipping would have been saved for the carriage of food if prohibition of drink had been adopted during the war. Mr. Hoover has ordered brewers in the United States to cease the purchase of barley, &c., for malting.

IT is gratifying to know that the Y.M.C.A., by means of their War Roll, are helping various Church organisations to keep in touch with the soldiers and sailors who belong to any stated denomination. By the courtesy of the Y.M.C.A. in sending to Essex Hall the Roll cards of men describing themselves as Unitarian, Lawrence House is enabled to check the lists already in their possession and to send communications to any whose names have not been supplied by ministers, church secretaries, or others. Already over one hundred of these Roll cards have been sent to Essex Hall and further small packets of them may be expected from time to time. The Y.M.C.A. thus performs an interdenominational work which we greatly appreciate.

WE understand that an earnest appeal has been addressed by the International Committee of the Red Cross to the various belligerent States, pleading that the competition in the direction of rendering more deadly in their effect the asphyxiating and poisonous gases to which the rival armies have had recourse may be stopped. It is pointed out that if the "odious practice" of using these gases is continued, there will be no end to the ferocity and brutality which we shall be led to sanction, and which must revolt humane men and women in all countries.

THERE seems to be every prospect that the demand of women to be admitted to the legal profession will be recognised before long, and Miss Helena Normanton, B.A., who is being warmly supported in her application to be received as a student of the Inns of Court, has received her admission forms. A number of Members of Parliament have signed a memorial to the Government asking that time may be given this session to the Solicitors' (Qualification of Women) Bill.

SCOTLAND too! In the manifesto of the "Disestablishment Council" against the transference of denominational schools as provided for in the Education (Scotland) Bill 1918 we find, following detailed criticism, these words: "The Council is not called upon to submit alternative proposals but it would approve of Education strictly secular being given in the schools by the State and Religious Instruction by the Churches at their own expense, through teachers approved by the authorities and under a conscience clause. This system has been working successfully in the training colleges since 1907."

"THE Greeks," writes from Salonica one of our Burnley lads in khaki, "seem a very queer people; and it is a common sight to see an old pack mule coming along, with the fat old Greek riding, and the poor wife and children walking behind!" He keenly looks forward to a visit to Lawrence House, "when this job is over."

NOTES ON SOME RECENT BOOKS.

[A short Notice in this column does not preclude a review in a later issue.]

Belloc (Hilaire). *THE FREE PRESS.* London, Geo. Allen & Unwin. 102 pp., 2s. 6d. n.

We are convinced that the basis on which this book was written is true, but there is so much exaggeration that we fear many open-minded readers will dismiss it as untrustworthy, and mainly issued for the purpose of adding to the prestige of *The Eye Witness*, which the author started, and *The New Age*, in which the matter here reprinted first appeared.

Carr (H. Wildon). *THE PHILOSOPHY OF BENEDETTO CROCE.* London, Macmillan & Co. 209 pp., 7s. 6d. n.

A closely-reasoned introduction to the problems dealt with in the writings of Croce, one of the few living philosophers who is widely read and honoured outside his own country. It is Croce's theory of art and his doctrine that "beauty is expression" which has brought his name into prominence, and Mr. Wildon Carr, who translates from the original Italian and adopts the method of free paraphrase in order to render the meaning as clear as possible, is anxious to show how this contributes to "a new order of knowledge and a new meaning of life and mind."

Coulton (G. G.), compiled by. *SOCIAL LIFE IN BRITAIN FROM THE CONQUEST TO THE REFORMATION.* Cambridge, at the University Press. xvi—540 pp.

Readers of Mr. Coulton's 'Mediaeval Garner' will be glad to welcome another volume in the same kind. This volume of carefully selected extracts, drawn largely from Latin or Old French sources, is intended to supply the background of social history which is necessary to a sympathetic comprehension of our own literature in the Middle Ages. The material is grouped under various headings such as 'Town Life,' 'Rich and Poor,' 'House, Dress, and Meals,' 'Women's Life,' 'Architecture and the Arts,' 'Medicine and Justice,' and 'Superstitions and Marvels.'

Gardner (Percy), Litt.D., F.B.A. *EVOLUTION IN CHRISTIAN DOCTRINE (Crown Theological Library).* Williams & Norgate. 241 pp., 5s.

This volume is well worthy of its place in the "Crown Theological Library." Dr. Percy Gardner's previous works will assure the reader of scholarly, grave, and large-minded matter. "Loyal to the Church," he unhesitatingly espouses the modern view of life and the world, including Christian History, the Creeds, the person of Christ, &c. He urges the need of all who think with him in supplying their quota to the religious life of the nation, along with High Church and Low.

Gordon (Alexander), M.A. *UNITY CHURCH, ISLINGTON: Its Early History, 1667-1758.* London, Essex Hall, Essex Street, W.C.2. 24 pp., 6d.

The congregation of Unity Church has had a long and varied history and a remarkable succession of ministers, of whom the first, Matthew Sylvester, had as unpaid assistant for many years no less a person than Richard Baxter, and after that, for a short period, Edmund Calamy, then a young man and willing to give his services for £40 a year. A most interesting survey of its fortunes during ninety-one years was given by the Rev. Alexander Gordon in an address delivered at Unity Church on its 250th anniversary (November 11, 1917), which has now been published.

"Ignotus." *THE QUESTIONS OF "IGNOTUS"; with replies by the Right Rev. Bishop Welldon, D.D., the Rev. Father Power, S.J. and others.* London, Chapman & Hall. 244 pp., 5s. n.

This is a challenging book, consisting of articles (with consequent correspondence) that were published in *The Manchester City News*. The 'Questions' include such as: 'Why are the Pews Empty?' 'Can the Pews be filled Again?' 'Should Heretics be Condemned?' 'Why does Heresy Exist?' 'Need we believe in Miracles?' 'Does the World want Religion or Theology?' The writer, acute if not profound, represents a state of mind to be reckoned with. We cannot imagine a clergyman or minister whose thoughts would not be fruitfully stirred by his arguments and appeals.

Kidd (Benjamin). *THE SCIENCE OF POWER.* London, Methuen & Co. 298 pp., 6s. n.

In this arresting book Mr. Benjamin Kidd traces our Western civilisation to its roots in combativeness and the belief in force, points to the grave results of following the Darwinian theory of the "efficient animal" to its logical

conclusion, and elaborates the idea that power in the future will be based upon "the emotion of the ideal in the collective mind" of which "the first stages have been displayed in the history of modern Prussia." The "first stages," with all their crudities and barbarities, must not, of course, be confused with later developments along the path of self-sacrifice and "the principles which subordinate us to the universal." Mr. Kidd's whole contention is that the lower standards of ethics must be replaced by the higher, and in dealing with the social integration of the future he gives a very high place to the influence of women in their relationship to power.

Murray (Gilbert). *FAITH, WAR, AND POLICY: Lectures and Essays.* Oxford, University Press. 280 pp., 6s. n.

A new volume by Prof. Gilbert Murray hardly needs any words of ours to commend it to readers of *THE INQUIRER*. The series of lectures and essays published under the above title are, however, of special interest at the present time in view of the changing political situation, and the authoritative statements made by Mr. Lloyd George and President Wilson in January, which Prof. Murray considers of the utmost importance. The volume includes the notable address delivered at the Triennial Meeting of the National Conference at Essex Hall in 1915 and subsequently printed in these columns.

O'Grady (Standish). *SELECTED ESSAYS AND PASSAGES; with introduction by Ernest A. Boyd.* London, T. Fisher Unwin. 340 pp., 3s. n.

A welcome addition to "Every Irishman's Library." Mr. Standish O'Grady's services to Anglo-Irish literature in the capacity of historian, novelist, dramatist, editor, and publisher have been many and varied, and love of Ireland and the ideal is the dominant emotion of his life.

Oman (John), M.A. *GRACE AND PERSONALITY.* Cambridge, at the University Press. 288 pp., 6s. n.

This book is based on a series of articles by Prof. Oman which appeared in *The Expositor*, commencing in the October number, 1911, but it is not a reprint of them, and has, indeed, been entirely rewritten. The work, as it now stands, is an effect of the war, though it avoids direct references to it in order not to divert the mind from the larger issue to which the thoughts of the writer are turned. What that "larger issue" is may be gathered from Prof. Oman's expressed conviction that "the greatest need even of our needy time, is a religion shining in its own light, and that, greater than all political securities for peace, would be a Christian valuation of men and means, souls and things."

Russell (Rollo). *PSALMS OF THE WEST: 7th edition.* London, Longmans, Green & Co. 148 pp., 1s. n.

In this, the seventh edition of a book which was first published in 1889, and is very well known on the Continent in translations, the author's identity is publicly revealed for the first time, though it has long been a familiar secret. The 'Psalms' are often used in many of our churches as pulpit readings, for which they are excellently adapted.

Smith (W. F.). *RABELAIS IN HIS WRITINGS.* Cambridge, University Press. vi—230 pp. index, 6s.

In this volume much use has been made of the researches of the Société des Études Rabelaisiennes, beside careful study of the older authorities and the earliest editions. Analyses are given of the principal works of Rabelais, and his wide range in science, history, law, art and religion is illustrated. His coarseness is admitted, but his earnest purpose as a reformer is maintained. There is a copious chronological list of his extant writings and correspondence, and of documents bearing on his life. The book is important to all students of the humanist movement of the sixteenth century.

Temple (William). *ISSUES OF FAITH: a Course of Lectures.* Macmillan, 1917. 75 pp., 2s. 6d. n.

A series of lectures delivered during Lent, 1917, on the last paragraph of the Athanasian Creed.

Thomas (Edward). *POEMS.* Selwyn & Blount. 63 pp. portrait, 3s. 6d.

One of the slightest in bulk and choicest in quality of the books of verse by soldiers who have fallen in the war. Some of the poems were occasionally published with the name of "Edward Eastaway" attached; but those who are in touch with the finer literature of the past twenty years have now the guarantee of the real name. Others, if "happy enough" (as Wordsworth said Coleridge was not) may soon get to understand why the book, published in October, is now in its third edition.

[Exceptional pressure on our space this week obliges us to hold over many short notices.]

NEWS OF THE CHURCHES.

Bournemouth.—The second of the series of six addresses on 'Religion and National Reconstruction' was given by the minister, the Rev. V. D. Davis in the Unitarian Church on Sunday evening, February 10, his subject being 'Home Life.' Mr. Davis said it was their hope that as a result of the war, the world would be made "safe for democracy." But if the people, having gained that freedom and security from an evil tyranny, were not to perish through ignorance and a lack of self-restraint, there must be vision, and a clear understanding of the laws of life. There must be a devoted loyalty of service, in personal faithfulness, and the control of a sufficient force of public opinion, to secure the right obedience, for health and vigour and true welfare. With the questions of house room, cleanliness and wholesome surroundings, the question of a living wage was also involved. In the constructive work of the future that was a need which must be met, and when they considered the millions so freely poured out in the destructive work of the war, they might surely hope that patriotism would be equal in the future to that better ordering of their common life which was essential to the true welfare of the people.

Bradford.—The Rev. Thomas Paxton has written a letter to *The Yorkshire Observer* with reference to the attitude of Dr. Campbell Morgan to Unitarians engaged in Y.M.C.A. work, to which attention was drawn in our Church news last week. He disclaims any intention of introducing the bitterness of a theological controversy, but feels that the public is entitled to know whether Dr. Campbell Morgan's statement was his own personal opinion or the opinion of the National Council of the Y.M.C.A. "He was very explicit," Mr. Paxton says, "that he could not co-operate with Unitarians, while he very frankly made the confession of his own personal indebtedness to such well-known Unitarians as Martineau and Channing. We all know that the pre-war policy of certain branches of the Y.M.C.A. was not as broad as it might have been, and we all rejoice in the fact that in all its war work it has leaped the borders of sectarian prejudice. It seems to me that now there are some who wish to bring back the old tendencies. As a Unitarian minister nothing has given me more joy than to know some of my brethren have been able without any compromise to take a share in war work at home and in France under the auspices of the Y.M.C.A. Many of our well-known laymen have contributed to the cost of the huts, &c. Dr. Campbell Morgan states 'that when it comes down to the bases of service there cannot be co-operation.' Surely Dr. Morgan is not as blind to the times as he would make us believe. There is already this co-operation. Men and women, heedless of their differences, have found, and are finding, these bases of service. I know what Dr. Campbell Morgan would say to this. He perhaps will qualify his statements and say it is only where Bible study is concerned he cannot co-operate. I would ask, then: Is Dr. Campbell Morgan's interpretation of the Bible, and those who think as he thinks, to be the only interpretation given? Are there not scholars in denominations which Dr. Campbell Morgan dare not exclude who differ from his teaching and interpretation on important points? But the question is a wider one than this. Have we not learned that whilst the minds of men may differ they can still be at one for the uplifting and enrichment of the life of the world? The world will only be saved by saintly life, for whatever is good is born of God, no matter what theologians think. The question, then, is a very vital one to the interests of the world and the Y.M.C.A."

Huddersfield.—A public conference will be held in the schoolroom of the Fitzwilliam Street Church, Huddersfield, on Saturday, February 23, at which Dr. Carpenter will deliver an address on 'Religion in War-Time and After.' Mr. Grosvenor Talbot, J.P., will preside. Dr. Carpenter will preach in the church on Sunday evening, February 24.

London: Essex Church.—A carved oak screen is being in the Church in remembrance of Mr. Richard Worsley, who died on Nov. 9, 1916. It is the gift of Mrs. Richard Worsley, and will form a beautiful decoration, in harmony with the oak work of the Church and with the window below which it will be placed. The window itself was Mr. Richard Worsley's gift, in remembrance of his father.

London: Mansford Street.—The Annual Sunday School Parties in connection with Mansford Street Church and Mission were held on February 9 and 16. Owing to the difficulty in getting certain provisions cocoa and buns were provided instead of the usual tea. There were 130 children and helpers on the first evening and on February 16, 235 were present. A performance of 'Sleeping Beauty' was given on both occasions by some of the children, who had been excellently trained by Miss Keen.

Midland Guilds' Union.—The Spring Meeting of the Union was held at Coseley on Saturday last. There was a good attendance, representatives being present from the Guilds at Old Meeting and Handsworth, Birmingham; Oldbury, and Walsall. After tea, kindly provided by the Coseley Guild, a Committee Meeting took place, when arrangements for the Annual Meeting on May 11 were made and other business was transacted. At the Conference which followed the Rev. A. H. Lewis of Small Heath gave a stimulating address on 'Utility,' for which he received the thanks of the meeting. The proceedings were opened with a hymn, and a prayer by Mr. H. Crabtree.

Northampton.—The annual meeting of the congregation of Kettering Road Church was held on Thursday, February 14, and was unusually well attended. It was reported that during the past year the adverse balances of the two previous years had been discharged by the special donations of members, that the membership had increased, and that the attendances at worship during the present winter were in advance of those of last winter. The various institutions of the Church had been kept vigorous and healthy, despite local conditions imposed by the necessities of the war.

Wandsworth.—A large gathering of friends was present at the Unitarian Church on Wednesday at the marriage of Miss Kathleen Joy to Sapper T. C. Boswell, R.E. The Rev. W. G. Tarrant, who officiated, in his address paid warm tribute to Miss Joy's excellent service in many branches of their Church's work, especially the Sunday school and Girls' Club. Following the ceremony a social meeting took place at the United Methodist Chapel, Mallinson Road, Battersea, friends from both congregations attending. Bride and bridegroom have long been zealous members of the Good Templar Lodge at the latter place of worship.

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BIRTH.

SAUNDERS.—Tuesday, February 19, at 11 Jefferies Road, Ipswich, to the Rev. and Mrs. John Saunders, a daughter.

MARRIAGES.

BOSWELL—JOY.—February 20, at the Unitarian Church, Wandsworth, by the Rev. W. G. Tarrant, B.A., Sapper Thomas Charles Boswell, of Walworth, to Lily Maud (Kathleen), eldest daughter of Mrs. Joy, of Wandsworth.

FRIPP—HARVEY.—February 12, at Knighton Church, Lieutenant Paul Fripp, son of Rev. Edgar and Edith Fripp, of Altrincham, to Mabel Seddon, daughter of Mr. and Mrs. Rueben Harvey, Knighton Drive, Leicester.

DEATHS.

FRIPP.—Died of wounds at Camiers, on April 17, 1917, George Mackay Fripp, 7th Battalion Canadians, elder son of Robert Mackay Fripp, Vancouver, B.C., in his 25th year.

FRIPP.—December 16, 1917, his 61st birthday, Robert Mackay Fripp, architect, Vancouver, B.C., sixth son of the late George Arthur Fripp, R.W.S.

LAYCOCK.—February 14, Priscilla Mary, the beloved wife of Wm. Laycock, of 23 Wigfull Road, Sheffield.

OUR CALENDAR.

SUNDAY, February 24.

LONDON.

Acton, Creffield Road, 11.15, Rev. W. H. ROSE.
Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11, Rev. BERTRAM LISTER, M.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11, Rev. J. ARTHUR PEARSON; 5.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. BEGG; 5.30, Rev. T. P. SPEDDING.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30.

Ilford, High Road, 11 and 3.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, and 6.30, Rev. Dr. HARGROVE, M.A.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 Rev. BASIL MARTIN, M.A.; 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 11, Miss L. G. ACKROYD.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 3.30, Rev. R. TRAVERS HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 6.30, Mr. J. W. GALE.

Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6.30, Mr. J. HARRY SMITH.

University Hall, Gordon Square, W.C., 11.15 Rev. A. A. CHARLESWORTH.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11, Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. W. S. MCCLAUCHLAN M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. J. ISLAN JONES, M.A.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Lieut. Col. BULLOCK.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.

LIVERPOOL, Bootle Free Church, 11, and 6.30, Rev. J. COLLINS ODGERS, B.A.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. L. REDFERN, M.A., B.D.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.

MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 11.15, Rev. G. A. FERGUSON.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

THE announcement that the Rev. Christopher J. Street is to have as his co-pastor at Upper Chapel, Sheffield, the Rev. Alfred Hall of Newcastle will be good news to everybody—except Newcastle people. Mr. Street's long and unwearying work in the ministry has always been, as is well known, supplemented by important duties in other ways; among those of late years we may specially name the Ministers' Pension Fund and the Ministerial Fellowship, to both of which he has rendered invaluable help. While we may reasonably believe that the appointment of so able and energetic a partner for him as Mr. Hall will help to extend much further his period of pulpit service, it is good to think that he will be in a real measure relieved of the strain which only a rare self-devotion could so long have sustained. His ministerial brethren will heartily join us in congratulations and good wishes for the new departure, which should serve to keep the vigorous life of the Sheffield district fully up to its best.

* * *

SHOULD representatives of the Allies meet in conference with representatives of the Central Powers? Our Government, it will be remembered, emphatically thought not, when the proposed Stockholm meeting was to the fore last year. Will they now consent to such meetings? The proposal for one comes from Scandinavian bishops, who suggest that members of every branch of the Church, among both neutral and belligerent nations, should at least come together for common worship and meditation, as a means of generating the temper of goodwill which alone can secure lasting peace. Our Presidents,

Dr. Hargrove and Dr. Carpenter, warmly commend this scheme to the support of our churches, and we can hardly doubt that such support will be given. The Conference, we hear, is to meet in August—not April, as first intended.

* * *

AND now the Inter-Allied Congress of Labour and Socialist unions, in its remarkably unanimous endorsement (with some modifications) of the Labour Manifesto issued a short time ago in this country, has just forwarded another proposal for a conference between representative workers from all belligerent nations. So far we have not observed any sign of Governmental opposition this time; but the ways of our officials are hard to forecast. It seems to us that the veto of such proposals can only arise from a fear lest "the democracy"—to which so much lip-homage is now given—should really begin to shoulder off the burden of office-holders, who have indeed done many really great things during the war, but who cannot do the greatest—end it. As to the idea that somehow, "German gold" or "German craft" will bribe or hoodwink every one who talks with Germans, what a preposterous and insulting one it is! The Manifesto to which we refer is as whole-hearted in its denunciation of Prussianism, and in determination to fight it to the death, as any one can wish, and we believe Labour men are too sensible in the West to lean on such a sentimental policy as has brought the Russians into so pitiable a plight. But they are also too sensible to believe that merely to fight one another in the dark is the way to secure amity among the peoples of the earth.

* * *

ON Monday, at a special meeting of the General Purposes Committee of the Birmingham City Council, Alderman Neville Chamberlain presiding, the Lord Mayor reported that Alderman Sir George Kenrick had offered to the Corporation the building in John Bright Street known as the Athletic Institute, and also the playing fields, about

16 acres, in Pershore Road. This generous gift is unconditional, we are informed, but it is suggested that the properties could be utilised by the Education Committee, of which Sir George has long been chairman, in connection with the further facilities for physical training contemplated by the new Education Bill. So timely and useful a civic endowment, which is in line with many others bestowed by Unitarians in their respective communities, and which is but the latest of many benefactions from the same generous hand, might well be imitated just now elsewhere.

* * *

FROM a large number of letters received, evincing the greatest interest in the subject of the Churches and the Ministry, we print this week a representative selection, reserving a further communication from Dr. Rattray, whose article started the discussion, till a general survey of the correspondence may be taken. We are especially glad that our invitation to others than ministers has been responded to by several writers; we still think that if this stratum of opinion could be more frequently sampled the effectual life of the Churches, and through them of the whole community, would be more likely to benefit than it possibly can from the well-devised, but obviously one-sided, advice of professional men and women. If things are wrong in religious culture as usually practised—and the indifference of the vast bulk of people would seem to prove it—where, precisely, lies the mistake; and how, practically, can it be set right?

* * *

THE Rev. E. W. Lummis, whose signature revives kindly memories, pleads in his letter on the case of Bishop Henson against a too rigorous verdict in regard to the more or less ambiguous Broad Church use of prescribed terms and formulas. We admit that in certain circumstances a man may employ a phrase just in its conventional shape, without necessarily being supposed to

endorse its literal meaning. What staggers the mind, however, is how this kind of action is conceived to be justifiable in the moment of declaring, ostensibly, the man's solemn belief. It is so conceived, we know, and by men of recognised probity, but we still wonder how.

* * *

OUR friend the Rev. Wilfred Harris of Adelaide has been moved to warn his fellow-citizens against the growing ascendancy of Roman Catholicism in Australia, as evidenced by a recent pronouncement of the Archbishop of Sydney. That prelate had taken the strongest line of opposition to the referendum on compulsory military service, on the ground that it would jeopardise the liberty of Romanist teachers and priests. This "glaring instance of sectarianism," says our good brother, should rouse Australia to a sense of the self-aggrandising policy indicated, which would set the interests of his own denomination first, even in the greatest national and international crisis known to history.

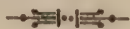
* * *

MANY Unitarians in England will learn with regret of the death of the Rev. Joseph May who for a quarter of a century was the beloved minister of the First Church in Philadelphia. Mr. May graduated at Harvard in 1857, and from the Divinity School in 1865. He had brief ministries at Yonkers and Newport before going to Philadelphia. Mr. May was a cultivated and thoughtful preacher, a charming host, a public-minded citizen,—a man whom to know was to love. He was the author of a 'Life of Samuel Longfellow,' and of 'Miracles and Myths in the New Testament.'

* * *

It is reassuring to see that, while covertly or openly, moved by weak or cynical suspicions, or by a downright British militarism, men in high positions have been disparaging the proposal of a League of Nations, leaders of religious life and thought have risen to their duty in stirring up the churches to a sense of their opportunity, and very grave responsibility, in the matter. In a letter to the press, signed by the Archbishop of Canterbury, several bishops, the heads of Nonconformist churches, Labour leaders, and others, "Christian people at large" are called upon "duly to consider and openly to welcome the idea of such a League as shall safeguard international right and permanent peace," and endowed with economic or armed forces adequate to the restraint of any lawless and bellicose nation. What is wanted, say the signatories, among whom is Dr. Estlin Carpenter, is "to make manifest and effective the full force of Christian conviction in its favour"—a conviction still largely latent. We trust our ministers and people will do all in their power to diffuse a knowledge of this scheme and to generate for it the enthusiastic support of all sensible—not to say sane—people in the land.

WHAT IS CATHOLICITY?



At the present moment, when the desire for the unity of the Christian Churches is more widely and deeply felt than at any time since the Reformation, the word "Catholic" is a good deal on men's lips. Amid the claims to the use of that word made by differing Churches it is worth while asking what it means. Does it imply a type of doctrine or does it point to a disposition of mind?

According to the Oxford new dictionary "Catholic" means "universal, all embracing, the whole, the complete." But it is evident that this is not at all the meaning attached to it by the Churches and movements claiming it specially for themselves. None of them are universal and all-embracing. All of them are more or less exclusive—otherwise there would be no heretics. The Roman Catholic Church instead of all-embracing, shuts out all who do not submit to that Church as the supreme and final authority on all matters of faith and conduct. The Anglo Catholic Church will not admit any to membership who cannot assent to the Apostles' Creed. The old Catholics of Germany would not open their doors to one denying the Virgin birth. The Free Catholic Movement at its first Conference held last month deliberately excluded from its fellowship the Quakers,* whom every one admits to be among the most sincere and devoted followers of Christ the world can show. Some of our friends attended that Conference, but what Unitarians have to do with a movement which demands as a condition of membership a pledge of loyalty to a full and "rich blooded" Sacramentarianism is a mystery. Such a condition is of the nature of a test, from which their churches are supposed to be free. This new Movement is no more Catholic, according to the proper use of the word, than the narrowest of the sects. Oddly enough, we are reminded by *The Times* of the real meaning of Catholic in a description of science: "Science is truly catholic and bounded only by the universe." But the churches and religious movements now calling themselves Catholic are very strictly bounded by something else—by assent to certain disputable opinions or the observance of certain rites and ceremonies. We should have thought it obvious that no Church and no society or movement can be truly Catholic which makes opinion or observance a condition of entrance.

* See report in the *Church Times* for January 18.

In dealing with the claim of the Romish Church to "Catholicity," Dr Martineau, in his 'Seat of Authority in Religion,' points out grimly that to secure uniformity by excluding dissidents is a comparatively easy thing, only the process robs the supposed feature of the true Church of all its impressiveness. "It would affect us strangely," he says, "did we find a society, consisting wholly of one-eyed people; but the wonder would vanish if we learned that it was a rule to put out the other eye during the novitiate, and to remove out of the way all who objected to the operation. Such a monocular phenomenon is the orthodoxy of the Church.... That there are none but true sheep under the chief Shepherd means only that every goat is turned out of the fold." Is that the ideal of these latest claimants to the great name of "Catholic," with the added title "Free"?

The dictionaries give us a lead in a more attractive direction when they supply the secondary definition: "not narrow-minded, partial, or bigoted; liberal." Here, we venture to think, lies the path that Unitarians as a rule would prefer for themselves and wish for their neighbours in all the Churches. How else shall we solve the problem of Christian unity than by Churches *ceasing* to exclude, cultivating a genuine and warm-hearted sympathy, and developing, so far as may be, an active co-operation with all who live, or try to, in the Spirit of the Master, whatever forms may be adopted by them for worship or definition? Surely, if any Church could rightly claim the use of that beautiful word "Catholic" it would be the one which Oliver Wendell Holmes humorously called "the Church of the Gentiles," whose doors stand freely open to all the world without any barriers or pledges or tests. None are excluded from it by requirements of "assent or consent" to doctrine or ceremony. A Catholicity that begins by exclusion is a contradiction in terms, and the contradiction loses none of its absurdity from its belated imitation of the old bad methods of the "Catholicism" of old.

MR. ALAN LUPTON, whose death is announced, was the third son of Mr Darnton Lupton of Leeds and a brother-in-law of Mrs. Estlin Carpenter. As chairman of Messrs. H. R. Baines & Co., newspaper proprietors, he was an energetic and considerate employer; and has assisted officially in the Remount Department.

THE current *Harvard Theological Review* contains a full and valuable article by the Rev. R. W. Boynton, First Unitarian Church, Buffalo, on 'The Catholic Career of Alfred Loisy.' He believes Loisy's 'Choses Passées' "bids fair to become in its turn a classic," and take its place beside Newman's 'Apologia' and Renan's 'Souvenirs.'

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and the address of the senders.

THE CHURCHES AND THE MINISTRY.

To the Editor of THE INQUIRER.

SIR,—The point which attracts Mr. Hill is, in my opinion, the one defect in Dr. Rattray's very suggestive and timely article. We want more churches of the free basis—not fewer. To close a small struggling cause and to transfer its endowment to provide a decent stipend for a minister in another district is not only immoral, but it is also detrimental to the interests of a denomination. The difficulties may be real, but this short cut to a solution only prolongs the struggle of our denomination to make effective headway as a religious force in the community. If Unitarians realised more fully what Dr. Rattray emphasised in his article, that they do belong to a denomination, they would soon find there are other ways of dealing with the problem. Our denominational system of government is not sufficiently representative yet to keep alive a strong denominational consciousness.

The circuit system might solve the difficulties. Several churches could be grouped together under a representative circuit committee, with a superintendent minister at the head. The splendidly trained man, such as Dr. Rattray suggested might and should be produced, would be of enormous service to the cause as the guiding genius of a circuit where there was a group of young ministerial helpers, and lay preachers, to encourage and direct. It is not good for a highly trained man to waste his time and energies over small business details of church management. His qualities of mind and heart can be put to better service. Under the circuit system the really good man would, as superintendent, find ample scope for the work for which his qualities fit him and for which he has been trained. Moreover, the system would be relatively more economical, and thus be able to relieve the superintendent from personal financial cares, and set him free for his educational and spiritual work. Young men like the Pioneer Preachers in London would get excellent training under such a superintendent, and the lay preaching element would find ample scope, and at the same time be under the wise direction of one respected for his scholarship and ministerial experience. Denominational help would be far more profitably applied in enterprises like this than in giving little doles to small independent churches.—Yours, &c..

J. W. PETERKEN.

35 Gordon Road, Wanstead.
February 16, 1918.

To the Editor of THE INQUIRER.

SIR,—May I, as a layman, venture upon a comment on this important subject. In the first place I would refer to the letter of Dr. Stanley Mellor in your last issue. Its full meaning does not seem very clear, and it would be interesting to know, for instance, what is meant by "laying our gifts upon the altar of a unified Christian Church," i.e., how such a project would work out in practice. One thing seems evident from his letter, viz., that he advocates a narrowing of the Unitarian outlook rather than a broadening. When he tells us "the Holy Catholic Church of Christ can alone avail for the salvation of

mankind," surely he is trying to put back the clock many decades! Who are we that we should abrogate to ourselves the right to say to any "Mine is the only true Church"? I should have thought we had sloughed this old narrow spirit.

It is to be hoped that we shall learn many lessons from the terrible war that is raging—surely one of the most remarkable results so far has been to break down old barriers of various kinds and to inculcate the spirit of inclusiveness; and is our message to our Mohammedan fellow-subjects from India, for instance, with whom we have fought side by side, to be: "Your only method of obtaining salvation is to join the Holy Catholic Church"? It is unthinkable. We want something even more inclusive than Christianity, as interpreted in Dr. Mellor's letter. Which is more important: to make men Christians or to make them good?

There is a parallel between our religious life and our political life; both are tending towards greater freedom, to larger inclusiveness; many of us are hoping to see nationalism gradually replaced by internationalism; and, personally, I cannot look forward with much enthusiasm to a rousing of our Church life if it is to be bought at such a price as Dr. Mellor's words seem to suggest. I do not know whether he has ever realised that the position which he is advancing would have the effect, with some at any rate of his friends, of making Jesus a stumbling-block rather than an increased source of inspiration.

In the second place, as to what we do want, I am inclined to think that too much stress is being laid upon the intellectual equipment and capacity of our ministers. I am not suggesting that intellect and education do not matter—we all acknowledge their importance and influence—it is just a question of perspective. We want our ministers practical, dealing with the realities and problems of life as they come home to us day by day, rather than abstruse speculations on points of theology and philosophy; we want them to get, so far as in them lies, into intimate touch spiritually and mentally with our lives, and bodily with our homes. "A little less of the preacher, and more of the pastor" would perhaps be as good a motto as any for our Colleges.—Yours, &c.,

HAROLD COVENTRY.

1 Hamilton Road, Wallasey.
February 25, 1918.

To the Editor of THE INQUIRER.

SIR,—You say you would like to know what the man in the pew thinks about this and kindred matters. The criticism of one person in the pew is as follows. If our denomination is ceasing to exist the colleges are in no way to blame. They turn out fine men, when they have the material to work on, and the professors gain the gratitude and reverence and affection of the men, which is life long. There may be questions of the desirability of co-operation or re-organisation, and these may easily be left to be settled by the colleges concerned. As time passes improvements suggest themselves in every department of life. But these are quite minor questions and do not affect the vital issue under discussion.

It seems to me that our failure to keep up our congregations, and our supply of students for the ministry, lies entirely in our churches' disregard of our children. The Sunday school does good that is incalculable, and establishes a bond of affection between teachers and young people that can never be estimated and is never lost. But it will not make children loyal and enthusiastic supporters of a Church that has almost ignored them.

Why do we not learn from other churches? The Catholic Church is su-

preme in its care for its children and keeps them for ever. The rare exceptions prove the rule. The Church of England comes next with its definite instruction, and preparation classes before confirmation, and it loses comparatively few in the after years. I would suggest in every church a Children's Church: membership should begin at the age of 5 or 6, and at 15 or 16, after a simple confirmation service, the young people should be transferred to the church proper.

The services of this Children's Church should be held in the church with proper music, suitable hymns, short prayers with responses, a simple form of Belief recited by minister and children, and a short address. In this way, in simplest words, the children could be taught all that we stand for. The loving sympathy and interest of the minister, especially his interest in the boys as they grow into manhood, would kindle in them a love of their Church and a deep feeling of responsibility towards it. And would it not be a sure means of "getting" students for the ministry who in their turn would "get men"? A bright little girl rebelling against going to church, and being reminded of the attractiveness of the singing and the pleasant walk to and from, replied: "Yes, but there is the sermon, and I don't understand it, and if I indulge in my own thoughts the sermon interrupts me"! One is sorry for the small children who desire bread and are given a stone.

The objection to this suggestion of a Children's Church is, of course, the increased work that would devolve on the minister. For no one could take his place. But, if the matter is as important as I believe it to be, it should be done, even, if it must be, at the expense of the older members. Many of us are past praying for; some would enjoy the children's services, and all would have the opportunity of one adult service a day.

One word more about the colleges. If it is possible to teach a man, who does not see it for himself, the importance of a beautiful and dignified service, with collects and prayers culled from wiser and more spiritual sources than his own mind and heart can always give, it would be a real gain to our churches. Of course, the minister should always have the opportunity of expressing his own inspired thoughts and aspirations, but no man is always inspired, and sometimes our services are very bare and unsatisfying.—Yours, &c.
E. B. COOK.

Liverpool, February 25, 1918.

To the Editor of THE INQUIRER.

SIR,—May a non-professional intrude into this symposium of experts to say that to some (doubtless, unpractical) minds this crude statement of "getting people," as the all-important aim of the churches, seems to miss the finest things, the essential things, altogether? It is a question of immediacy; that is granted; St. Francis himself would have been ineffective without hearers. But St. Francis would not have been without hearers, for many reasons: one of the chief being that he did not trouble so much about getting people as about what he got them for. When, or if, people are "got" this ultimate question remains—and indeed it is a common accusation of critical minds that this pre-occupation, rivalry, competition in getting people into the churches is not justified by the goods that are offered them when they have been got there. Why are ministers so anxious to get people into their particular churches? I submit that the secret answer each one gives to this is the whole crux of the matter. Fully as I endorse old John Donne's ironic assertion that "some degree of eloquence is necessary for the delivering of God's messages," and that this "elo-

quence," liberally considered, is an affair of the colleges, it is not here that men will re-capture the immortal gleam of which the vision alone makes churches, and the getting of people into them, worth while. That is not a question of a college syllabus, nor of a particular denomination. If a denomination ceases to exist we may take it for granted that the essential thing, and the prophets of it, have faded out. It is a Pentecost we want, not a particular curriculum; prophets, apostles, not merely professional "specialists in God"; men who are absorbed in an imperative message, not in the messenger; men who are passionate for the winning of souls, not so much for the getting of bodies into the churches.

It may be answered to this visionary contention that such exalted souls do not exist, or if they exist they are not to be attracted into the churches. If that is so, then indeed the churches are outworn paraphrases of a once living word, and the getting of people into them is beside the point; for counting heads and paying pew-rents are only of secular interest and irrelevant to the Kingdom of Heaven. But I believe that God has not left Himself without witnesses at any time, and, in fact, that it is dangerous to take the inferiority of men for granted—as the history of the last years proves. And *that*, the getting of such men into the pulpits and not the getting of people into the churches, is the real question.—Yours, &c.,

FLORENCE ROBERTS.

Liverpool, February 25, 1918.

To the Editor of THE INQUIRER.

SIR,—It is not, I suppose, for the ordinary layman to understand the workings of the clerical mind, but I doubt if Dr. Mellor's remedy for what is alleged to be our falling off as a denomination will commend itself to the general body of Unitarians. His suggestion is, in effect, that we shall have twice as good a time, if we but give up half our manhood. We are to bring to "the altar of a unified Christian Church" (among other things) "our eagerness for veracity in worship," and, leaving there our gift upon the altar, take away with us a readiness "to revise our theology at the bidding of the new workings of Christ's spirit in the main body of the Church." In other words, that we may increase our numbers, we are to give up what we have always held to be our most cherished possession—fidelity to what we believe to be the truth. I am happy to think that the vast majority of us would prefer that we should die out as a denomination than that we should give up this our birthright for a mess of Free Catholic pottage. If I misunderstand Dr. Mellor, perhaps he will tell us what he really means.—Yours, &c.,

JOHN C. WARREN.

Feb. 26, 1918.

To the Editor of THE INQUIRER.

SIR,—In your issue of February 23 you express a desire to hear what the laity have to say on the above subject. I, therefore, offer you my opinion.

1. Our denomination does not sufficiently emphasise the view that orthodox teaching of Christianity is largely responsible for the moral evil which exists because it fails to lay sufficient stress upon the commands of Jesus. It directs attention to theological speculations about him rather than to his precepts and example.

2. Ministers are insufficiently paid. We require a good Sustentation Fund to ensure each minister a decent livelihood, and we need an adequate Pension Fund to provide for ministers who are incapacitated by bad health or old age. A vast amount of Unitarian money is spent every year in promoting unsectarian philanthropic

schemes. Much of this wealth would be more usefully employed in strengthening the denomination by giving ministers a sense of security against want.—Yours, &c.,

JOHN CAMPBELL.

Crescent House,
University Road, Belfast.
February 25, 1918.

THE BISHOP OF HEREFORD AND SUBSCRIPTION.

To the Editor of THE INQUIRER.

SIR,—May I, against my friend H. G.'s definition of a Broad Churchman as an unvarnished Unitarian, set Dr. Mellor's words in your last issue: "a bare humanistic Theism, no matter how morally pure and lofty in some of its aspects, is not the line coincident with the deepest religious needs and aspirations of our time"? Men whose conception of God does not exclude His manifestation in humanity, His capital manifestation in one man, are not Unitarians; and men who recite the creeds for what they actually are, very ancient documents expressive of a faith they still share, through a medium of physical notions which are obsolete, are not necessarily unvarnished. Even an allusion to "Jesus Christ" or to the "Virgin Mary" by these current titles, without a conviction that Mary was a virgin or Jesus a Christ in the first meaning of those words, can only be called untruth by a somewhat harsh and dry system of morals. E. W. LUMMIS.

Kingston-on-Thames Grammar School.

EDMONTON MILITARY HOSPITAL.

To the Editor of THE INQUIRER.

SIR,—I am visiting some Lancashire and Leicestershire men and others in the Edmonton Military Hospital, and hope to continue to do so for some months. It is a troublesome place to get to—takes about half as long again from Hampstead as the journey from Liverpool to Manchester—and consequently there are a good many men there who seldom see a visitor. If any of your readers, knowing of any one there who would like a chat to break the monotony of hospital life, sends me the man's name, I will gladly look him up next time I go. If I have the number in the Army list and the name of the ward it saves much time and trouble; but this is not indispensable, though very desirable if possible, as it enables me to give more time to the men and less to inquiries and waiting for information.—Yours, &c.,

FRANCIS H. JONES

51 Howitt Road, Hampstead, N.W.3.
February 25, 1918.

THE urgent need for the provision of additional means of healthy recreation for boys and girls who, in official language, "are without adequate control," is being recognised by the authorities, and it is understood that the formation of Juvenile Organisation Committees throughout the country to deal with this matter is being attempted. The Standing Committee appointed by the Home Secretary in 1916, which is representative of various organisations concerned in providing recreation and occupations for young people, has recommended this scheme being adopted in all large towns, and last year such committees were formed in fifty of them. A conference has recently been held at the Home Office at which there were present social workers from all parts of London, and an appeal is made for voluntary workers to step into the gaps left vacant by the absence of so many organisers of evening clubs, sports clubs, Scout troops, &c., and help to direct the energy and vitality of youth into the right channels.

BELGIAN HOSPITAL FUND.

160TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,117	16	6
Mr. Thomas Chattaway (10th)	0	5	0
Melbourne Unitarian Young Peoples' Guild, per Miss Wren (3rd)	1	10	0
Mr. and Mrs. J. H. Green (17th)	1	0	0
Northgate End Chapel, Halifax, per Mr. J. Teal (21st)	1	8	9
Bootle Free Church War Relief Committee, per Mrs. Yates (33rd)	1	7	0
Mrs. Burridge (6th)	2	0	0
	£20,125	7	3

Parcels have been received from:—Tadmorden Unitarian Women's League, per Miss Shaw; Miss A. L. Colfox; Mrs. Leys; Miss C. Scott; Mrs. Thorneley; Clapham Ladies War Relief Committee; Mrs. J. M. Gimson; Miss Whitfield; Miss Blake; Plymouth Branch of the Women's League, per Miss R. A. Bond; Miss Nettlefold; Mr. H. Jones; Mrs. Helsby; Miss Evers; Miss C. Wells and the children of Gardenfields School, St. Albans; Bury Branch of the Women's League, per Miss Johnstone; West Grove Women's League, Cardiff, per Mrs. Fox; Mrs. S. Wilson; Mrs. and Miss Carter; Mrs. Ussher; the Rev. W. Carey Walters; Trim Street Sewing Society, Bath, per Mrs. Taylor.

MRS. ALLEN writes:—"I have now received some more grey wool like that I had before, for making socks. The price is 6s. a lb., but if more than 5 lbs. is ordered at one time, it will be 5s. 6d. a lb. I shall be obliged if people will take as much as possible at one time as it will save much time and trouble in packing and posting."

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

[We regret that owing to the increasing pressure on our space we shall be obliged to discontinue the publication of the 'Weekly Notes' for the present. Mrs. Allen has, however, kindly promised to send us some record of the work that has been done in connection with the Belgian Hospital Fund once a month.—EDITOR.]

ADVERSITY has its uses. Scarcity of fuel has led in a considerable number of cases in the United States to a pooling of resources by different churches, including Unitarians and orthodox. Thus combined services are being held, with associated or alternate ministrations. We cannot doubt there will be mutual benefits, and that, as in the case of our Y.M.C.A., the broader sympathy evoked will tend to more practical religious effort in the future.

ACCORDING to the annual report of the Joint Finances Committees of the British Red Cross Society and the Order of St. John of Jerusalem, a total income of £8,451,790 has been received in the three years ended October, 20 1917, and £7,178,939 expended. The report contains a mass of detail which the committee recognise it is right that the public should be acquainted with, since it is the money of the public which is disbursed. The total personnel of the Red Cross, excluding members serving in auxiliary home hospitals or V.A.D. members in Government service, is 7,781; of this number 2,282 are unpaid workers.

NOTES ON SOME RECENT BOOKS.

[A short Notice in this column does not preclude a review in a later issue.]

Bartlett (J. Vernon) and Carlyle (Alexander James). *CHRISTIANITY IN HISTORY: a Study of Religious Development.* London, Macmillan & Co., 1917. 633 pp. index, 12s. n.

This important book is the result of such close collaboration that there is no indication of the sections for which each author is responsible, though we are probably right in assigning Parts I. and II., which deal with the Beginnings and Ancient Christianity, to Dr. Bartlett, and Part III., the Mediæval period, to Dr. Carlyle. Part IV. deals with the Great Transition, including the break-up of the mediæval system from the time of the great Schism, the Conciliar Movement, and the Reformation. Part V., under the general title 'The Modern Period,' deals with the growth of Rationalism, the revival of religion in the eighteenth century, the romantic movement, philosophy and historical criticism in the nineteenth century, and the present situation. It is deeply significant of the new sympathies which are being created by the unfettered study of Christian life and thought that two scholars trained in different schools of ecclesiastical polity should be able to co-operate in a work of this kind. The long story of historical development which they unfold has an important lesson which it is clear they are anxious to press home upon the attention of their readers, namely, "the need for radical revision of traditional Christian conceptions in the light of modern knowledge and changed views as to the relations of God and man."

Drever (James). *INSTINCT IN MAN.* Cambridge, at the University Press. vii—281 pp., 9s. n.

In a sub-title this book is described as a 'Contribution to the Psychology of Education.' It consists of a thesis submitted for the Doctorate of Philosophy of the University of Edinburgh, where the author holds the position of Lecturer on Education. His purpose, he says, is "to attempt to give a psychological account of instinct in Man, and thereafter to study, still in the main from the psychological point of view, the relation of Instinct to Emotion, with special reference to human emotions, and the part which Instinct plays in that phase of human development to which we give the name Education."

Mackenzie (J. S.). *ELEMENTS OF CONSTRUCTIVE PHILOSOPHY.* London, George Allen & Unwin. 487 pp., 12s. 6d. n.

This is a new volume in the "Library of Philosophy" edited by Professor Muirhead. The author states that it was undertaken more than twenty-five years ago, and his object in writing it has been to clear up his own ideas on a number of fundamental problems. His treatment has been a good deal influenced by the writings of those who are commonly referred to as the New Realists. Special attention is given to some of the leading conceptions of Oriental speculation. Professor Mackenzie has written for those who take an interest in fundamental problems without being specialists in philosophy. He has endeavoured to avoid technicalities as far as possible, and to give a considerable number of simple illustrations; and he has not hesitated, especially in the more speculative parts of the work, to refer to writers who cannot in any strict sense be described as philosophers. "If this is an offence against the dignity of the subject," he writes, "I must crave the indulgence of the more purely scientific reader."

Mallock (W. H.). *THE LIMITS OF PURE DEMOCRACY.* London, Chapman & Hall. 392 pp., 15s. n.

At a time when the word "democracy" is on everybody's lips, though its full implications are very imperfectly understood, Mr. Mallock's searching inquiry into the ideas which it connotes is useful and opportune. He by no means admits that democracy can be achieved by the easy assumption of the doctrine of "equality for all," with authority for none, and his tendency to extol the power of oligarchies will hardly suit the popular temper of our time. It is, however, true that, as he points out, power must always reside with the few who are gifted with the qualities of leadership, and have the capacity to evoke the dynamic forces latent in the many.

Rogers (Clement F.), M.A. *QUESTION TIME IN HYDE PARK.* London, Society for Promoting Christian Knowledge. 64 pp., 6d. n.

The price of this booklet makes its possession possible to most people to-day and we believe there is a wide need for it. Mr. Rogers displays

real wisdom—knowledge combined with sympathy, broad-mindedness, and common sense, and we congratulate questioners on having such an able man to answer them.

Sugimori (Kojiro). *THE PRINCIPLES OF THE MORAL EMPIRE.* London, University Press, 18 Warwick Square, E.C.4, 1917. 247 pp. index, 5s. n.

From the commencement of the war the author has been pursuing his studies in different university centres in Great Britain. He has viewed the present conflict as one of the central problems of philosophy, and gives his ideas of a better way of life for mankind in the future.

Yeats (William Butler). *PER AMICA SILENTIA LUNÆ.* London, Macmillan & Co. vi.—95 pp., 4s. 6d.

This book, with its elusive title, consists of prose meditations. They are grouped under two headings, *Anima Hominis* and *Anima Mundi*, and are addressed to an anonymous friend who last summer was "at the age I was when first I heard of Mallarmé and Verlaine." It is steeped in Platonic mysticism, and owes much to the writings of Henry More.

THE Rev. Jos. P. MacCarthy, Ph.D., of Waltham, Mass., whose son is among the American soldiers in France, has arrived in England for a stay of six months. He has a high reputation as lecturer and preacher, and is open to take occasional duty in our pulpits. Address c/o Secretary, Essex Hall.

In the famous Oriental library at Baghdad, which, it is stated, has been burned by the Turks, there were some 20,000 volumes on subjects relating to Mesopotamia in French, English, Italian and German. The collection contained 2,753 Arabic MSS., written by scholars between the seventh and eleventh centuries. Of most of these no other copy exists; their loss is, therefore, irreparable.

In an interview reported in *The Christian Commonwealth* an interesting statement is made by Mr. G. W. Coleman, President of the American "Open Forum" Council, respecting religious affairs in the States. The "Forum" movement itself is significant. Resembling to some extent the Brotherhood movement in this country, it differs in being run by committees of citizens apart from church affiliation. Mr. Coleman has confidence, based largely on experience in this field, that a group of outstanding men has arisen representative of almost every denomination, including Unitarians, Universalists, Roman Catholics and Jews, "prophetic of a better social order." Liberal tendencies are chiefly marked in the Northern States. As indicative of the new spirit, he points to recent utterances of Mr. J. D. Rockefeller, junr., which by their trenchant blows against mere forms and ceremonies and insistence on the vital spirit in religion, have startled his Baptist brethren especially, but also a good many others of the orthodox.

THE Walthamstow Antiquarian Society announce a forthcoming monograph dealing with Essex Hall, Walthamstow, and the Eliezer Cogan associations. The monograph will be uniform with the series to date; large paper edition with eleven full-page illustrations. The text is contributed by Mr. George F. Bosworth, the Essex antiquary. Essex Hall, apart from its interest as one of the manor houses of the district, is famous for its associations with the Rev. Eliezer Cogan, the eminent Greek scholar and divine, who for the first quarter of last century conducted an academy there. Amongst Mr. Cogan's pupils were many who in after life became prominent men: Benjamin D'Israeli, Sharp the Egyptologist, W. E. Nightingale (father of the "Lady with the Lamp"), the Busks, Gurneys, Listers, Martineaus, and Sollys, to mention but a few. Further particulars may be had from the Hon. Secretary of the Society, Central Library, Walthamstow, E.17.

THE LATE DR. JOHN GLASSE.

MANY readers of *THE INQUIRER* will be interested in the following "appreciation" of the late Rev. John Glasse, D.D., the well-known successor of Dr. Robert Lee and Dr. Robert Wallace, as minister of the Old Greyfriars' Church, Edinburgh. It comes from one who both knew him personally and was a constant attendant on his ministrations until his retirement a few years ago. "Dr. Glasse was no ordinary clergyman; he was no ordinary man.... It has been said of him that he 'continued unimpaired that tradition of Moderatism' associated with 'Old Greyfriars.' In a sense that statement may be passed as true, but it is in the sense of a half truth, and it is thus permeated with its dangers. His theology was not only freer and more emancipated than that of any Moderate, but it was also deeper and more spiritual and vital. Indeed the theology of the Moderates can hardly be said to have been a living thing at all. And it is well known that they could combine with the Evangelicals in attempting to stem the upwelling of a vital faith as they did in the case of Campbell of Row.... He was one of those—it was in consonance with his whole philosophy of life—who believed that there was no real salvation for the individual apart from his working for the perfect society. Only with its realisation will we reach anything like the full measure of our stature. We are all bound together in the bundle of life. His outlook was objective—he consequently had no sympathy with that diseased individualism which pursues salvation in the wanderings of a morbid introspection. Certainly it was no Moderate who, when William Morris failed to gather an indoor meeting in Leith on an occasion memorable to a faithful band, joined that earnest propagandist in proclaiming their gospel to a meeting held at the foot of Leith Walk in a night of fierce inclemency. Of his attainments as a pamphleteer, a lecturer and a preacher, of his knowledge of history, economics and theology, of his appreciation of literature and of music I do not trespass on your space to speak. Certain it is that he contributed his part—and that not a small one—in bringing about that changed and more sympathetic outlook on social and economic relationships than that which obtained when he began his life work."

MRS. R. KUMARI DAS, who is known to many of our Unitarian friends, and who has lectured on India at Rosslyn Hill Chapel, Hampstead, has just obtained the "Teachers Diploma of the University of London." The Indian Women's Education Committee have been able to offer Mrs. Das, who is the first holder of the Gokhale Scholarship, the opportunity of completing her studies in England, and they have expressed their warmest appreciation of the excellent work which she has accomplished in three terms at the Teachers' Training College. In spite of the fact that her studies have had to be conducted in a foreign language, she has taken her place on equal terms, and held her own admirably in the College examinations. She has given several courses of lessons, and the Head Mistress reports that they have proved of real value to the elder girls. Mrs. Das is returning to India, and will undertake work in training students in her own country. On the invitation of Miss Talbot, the headmistress, she recently paid a visit to Channing House, and talked pleasantly to the girls, telling them of the customs and amusements of Indian ladies.

THE FREE CATHOLIC MOVEMENT.

The Free Catholic for February contains an article by the editor, the Rev. J. M. Lloyd Thomas, on 'The Free Catholic Conference, and After,' which is more in the nature of a general description of the movement than a record of what actually took place at the Birmingham meetings in January. The Conference lasted four days, and although no particular communion was officially represented, "actually there were represented Roman Catholics, Old Catholics, English Catholics, Broad Anglicans of the 'Modern Churchman' school of thought, Scottish and English Presbyterians, Congregationalists, Methodists, Baptists, Quakers, Free Christians and various minor groups." Those who attended all united for prayer and praise, and, with the exception of "the priests of the Church of England," joined in the Holy Communion, the communicants including a bishop. This latest attempt to promote Christian re-union on a mystical and sacramental basis, without incorporation in the theological and ecclesiastical systems of either the Roman Catholic Church or the Church of England, was started, it should be remembered, "by half a dozen men in the atmosphere of simple devotion and during Retreat," and it is in that atmosphere of intense personal religious feeling and experience that its spirit has been created. There is no desire on the part of its promoters to draw up another creed or found another sect, but their avowed object is rather to "work as a leaven within all the denominations to promote the end of a United Catholic Christendom." Arising out of this is "the sacrificial passion for social reconstruction" which was voiced by Dr. Mellor of Liverpool, and the Rev. H. H. Johnson of Evesham, on the last day of the Conference, when the enthusiasm of those present was, *The Church Times* states in a sympathetic notice, "aroused to its highest pitch."

The opening address was delivered by Dr. Orchard of King's Weigh House, London, whose services and earnest preaching attract large congregations to his own church every Sunday. Later in the proceedings Dr. Orchard, we understand, delivered an address on 'The Theological Formulation of Christian Faith.' In the course of his remarks at the opening of the Conference he outlined the Free Catholic position in the following words (we quote again from *The Church Times* report, which has only just come into our hands): "Many who are looking for Christ consider that Church organisation is fatal to the Christian spirit. We utterly repudiate this ecclesiastical Manichæism. We are convinced that Christianity organised denominationally is bound to fail, because it is wrong, and condemned by the New Testament. We are not inspired in this condemnation because it is wasteful and unpolitic, but because it is fundamentally unChristian. Anglicans are necessary to our Conference, but they may find us vague and erroneous, and we shall be glad if they will put us right. But we think that members of the Catholic Churches must get free while we Free Churchmen get Catholic—and ours is the harder task. We have found the idea of a merely immanent Christ cloudy and insufficient. We have found ourselves drawn to the Altar, the Mass, and the Reserved Sacrament. This has held our heart, and is our first attraction to Catholicism. We crave for something besides a pulpit and the prophet. We want to convey something more than our own popularity and personality empowers us to give. We crave for the priesthood because we see that it is the only way of clinching the Evangelic Faith. We resent separation into prophet and priest, for these functions when divided are both unbalanced and dangerous." Dr. Orchard continued: "We see that an ordered faith

is necessary for devotion and theology, and that Catholic doctrine holds more truth than we thought. We are not content with indefiniteness, for men must know what they are asked to die for, and we see that forms conceal something which we badly want. We need a theology which saints have believed and martyrs have died for; dogmas which will throw us, not on documents, but on a living Church which promulgates them. We shall be told that we ought to go to Rome or High Anglicanism, but we believe the Free Church principle is true. Disestablishment would make a profound difference to us, for many of us could never belong to a State Church. We believe that the Free Churches have a great deal to contribute to the Catholic Church, and without them it is hardly entitled to the name. We must stay inside the Free Churches, and Catholicise them. For all that is right and essential to both Free and Catholic ideas is reconcilable."

There were four Conferences: the first on Free Church and Catholic ideas; the second on Worship; the third on Faith; and the fourth on the 'Social Implications of the Movement.' The preacher at the service in the Old Meeting Church on the last day was the Rev. Conrad Noel of Thaxted, who is at present giving Lenten addresses on Free Catholicism at St. George's, Bloomsbury. He preached for nearly an hour on the freedom, breadth, and democracy of true Catholicism. The Rev. J. M. Lloyd Thomas was the chairman of the Conference.

It is understood that, while many suggestions were made as to the new "basis" of the movement, no final decision was arrived at, and *The Free Catholic* will appear without the usual statement on the cover until the revised or new basis is substituted.

NEWS OF THE CHURCHES.

Aberdeen.—*The Scottish Unitarian* for March contains an excellent portrait of the Rev. Henry Dawtrey, who has recently become minister of the Unitarian Church in succession to the late Rev. L. Tavenor, together with some account of his life and work in Sheffield, Manchester, and Dundee. While in Manchester, where he acted as missionary of the Manchester District Association of Presbyterian and Unitarian Churches, and had committed to his care Broughton Unitarian Free Church, he was the secretary of the Temperance and Anti-Gambling Section of the Manchester District Sunday School Association. His five years' leadership of the Free Religious Movement at Dundee has been marked by strenuous work, and a broadminded and sympathetic interpretation of Unitarianism which have won him the confidence and esteem of all connected with the cause in that town. It is felt that Aberdeen is to be warmly congratulated upon having secured his services.

Bournemouth.—The Rev. V. D. Davis gave his third address on 'Religion and National Reconstruction' on the 17th ult., dealing specially with Education. He said: "the hope of the future was with democracy. In a country where freedom and peace were assured the people must rule; but if they were to rule with justice and an equal care for the well-being of all alike, in a rightly ordered community, they must have knowledge, adequate knowledge, fitly trained capacity, and high ideals; and to that end the whole people must be rightly taught, men and women alike. That was brought home to them with a fresh urgency now that a beginning had at last been made in giving to women their rightful share of responsibility for the government of the country. More adequate knowledge, more efficient training in capacity were needed, if they were to secure in full measure the natural riches of the land in agriculture, and no less in industrial production, that the country might hold its own and make its full contribution to the world's work, and make the best use of its gifts by a more just and beneficent distribution of the fruits of labour. It was not only in the interest of technical and industrial efficiency that educational reform was required, but for good citizenship, for the better organisation of the life of the nation as a whole, that the oppor-

tunities of leisure for the culture of the higher interests of life might be more fully assured to the whole people." In conclusion he referred to the details of Mr. Fisher's Education Bill and urged a generous support of its principles and regulations.

Edinburgh.—The Rev. R. V. Holt began a series of six Sunday evening lecture sermons on 'The Permanent and the Passing in the Christian Gospel,' on February 24, dealing first with 'Stumbling Blocks in the Gospels.' Subsequent subjects are: March 3, 'Evolution and the Christian Gospel'; March 10, 'The Permanent and the Passing in the Christian Gospel'; March 17, 'First and Second Class Christians'; March 24, 'The Gospel and Wealth'; March 31, 'May Christians use Force?' Mr. Holt points out that in this course of lectures an attempt is made to discover and state the principles on which the permanent in the Christian Gospel can be distinguished from the passing. The limitations cease to be stumbling blocks when seen in the light of their time. The force of the permanent is no longer dissipated when separated from the passing, but the whole power of the Christian message is released to transform the life of to-day. There will be no turning back; there will be no attempt to re-create out of time in the twentieth century the conditions of the first. But the truth which the greatest of prophets saw, and which in spite of all the mistakes and unfaithfulness of those who came after him has done so much to reveal to men and women in the past the sacred value of human personality—that truth will inspire and strengthen the men and women of to-day in the establishment of the Kingdom of God here and now.

Huddersfield.—At the conference of members of the Yorkshire Unitarian Churches, held at the Fitzwilliam Street Unitarian Church on Saturday evening, February 23, Dr. Estlin Carpenter delivered an address on 'Religion in War Time and After.' Mr. Grosvenor Talbot (Leeds) presided, and was supported on the platform by the Vicar of Woodhouse; Baptist, Wesleyan, and United Methodists ministers, and the Revs. Robert A. Dickson (Huddersfield), M. Evans (Lydgate), J. S. Mathers (Leeds), John W. Maw (Dewsbury), R. Newell (Pudsey); Messrs. Owen Balmforth, J.P. (Secretary of Education, Huddersfield), Simeon Hall and J. Hess (Leeds). Dr. Carpenter said that in the main the prospects of the churches after the war would depend upon what the church had been during the war. If its temper had been vindictive, if it had shown revengeful impulses, if they strove for selfish ends, and their aim was to pursue war after war in order to hold down a conquered enemy, then he would say frankly that for such a church there was no future until they had changed their hearts. There were manifold signs in the public press and in private talks that such a feeling was spreading at home. It was a mood full of peril for their church life. Whatever it had of justice, it displayed no love of mercy, and knew nothing of the "lowly walk with God." It was in the decline of attendance at public worship that the decline of organised religion showed itself. They had themselves failed to sustain that interest in worship—they had not cherished it in their own homes. They needed a new philosophy of prayer and fresh helps, varied and elastic. On all sides immense problems would await them at the end of the war. Could they overcome the inertness of imagination and really learn to understand the wants and claims of those whose difficulties we were trying to settle in our own way? The churches fundamentally must be democratic. He was not speaking of a system of government, but of a spirit. It could not be fully realised all at once. They would have to train themselves to work out its many implications, even in the narrow field of their own fellowship. Would the church assimilate sociology as it had assimilated Biblical criticism, or, to a certain extent, scientific thought? Would those young men returning from the trenches enlist with the new church in the great fight to which they would call them? If so, a new day would arise, and the prophets would cry "Rejoice, for the kingdom of God is at hand." The Rev. A. Whorlow proposed a vote of thanks, which the Rev. D. W. Jenkins seconded. A short discussion followed.

Leicester.—The annual meeting of members of the Narborough Road Church was held in the schoolroom on Thursday, February 21, Mr. W. B. Martin presiding. Reports dealing with the work for the past year of the church and various institutions connected with it were presented, and it was stated that special donations amounting to £50 had been received. Nevertheless, the membership needs to be increased and the financial position improved. The church has been without a minister for two months, but the services are maintained by "supplies," and there is evidence that interest is being stimulated in the work of the church which, situated as it is in the midst of a thickly populated middle-class district, offers unlimited scope for development.

OUR CALENDAR.

SUNDAY, March 3.

LONDON.

Acton, Creffield Road, 11.15.
 Berrnondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.
 Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
 Brixton, Unitarian Christian Church, Effra Road, 11, Rev. E. A. VOYSEY.
 Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Miss MAUD B. BURTT; 5.30, Mr. J. BEGG.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 3.30, Rev. A. H. BIGGS, M.A., LL.M.
 Islington, Unity Church, Upper Street, 11, Rev. F. H. JONES, B.A.; 6.30, Rev. J. VINT LAUGHLAND.
 Kentish Town, Clarence Road, N.W., 11, Mr. J. BEGG; 6.30, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11, Rev. J. ARTHUR PEARSON; 6.30, Mr. WM. LEE, B.A.
 Leytonstone, Haydn House, 63 Fairlop Road, 11, Mr. E. R. FYSON.
 Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 3.30, Rev. R. TRAVERS HERFORD, B.A.
 South Norwood, League House, 141 Portland Road, 6.30, Rev. J. ARTHUR PEARSON.
 Stoke Newington Green, 11.15 Rev. Dr. HARGROVE; 6.30, Dr. LIONEL TAYLER.
 Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.
 University Hall, Gordon Square, W.C., 11.15 Rev. FREDERICK HANKINSON.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
 Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
 BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing Street, 11.30.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.
 OLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 DEAN ROW, 10.45, Rev. E. MORGAN, B.A.
 DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
 EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
 HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. J. ISLAN JONES, M.A.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
 LEEDS, Mill Hill, 10.45 and 6.30, Lieut. Col. BULLOCK.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.
 LIVERPOOL, Bootle Free Church, 11, Mr. J. N. HEANEY; 6.30, Mr. J. ECCLES.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. BIGGINS, B.A., B.D.
 MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
 TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
 TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.
 WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 WARWICK, High Street Chapel, 11.15, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fishguard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

Notice of any alteration in the Calendar for next week should be sent to *The Publisher*, 13 BREAM'S BUILDINGS, E.C.4, not later than Thursday Morning.

The name of the Minister of the Church is inserted unless instructions are received to the contrary.

Liverpool and District Women's League.—By kind invitation of the newly-formed branch at the Dingle the Annual Meeting of the Liverpool and District League was held in the Ancient Chapel on Saturday, February 23. It opened with a hymn followed by a prayer by the President, Mrs. Mullereux. Mrs. Yates read an excellent report of the year's work of the Bootle Branch. There were two reports from West Kirby—that of the senior branch being read by Mrs. Holder, while a report from the junior branch contributed by a girl of sixteen was given by Miss Gotthardt. The reports of the District League were then given by the secretary and the treasurer, Miss Alison Hall. After tea a timely address on the Enfranchisement of Women was given by Miss Harriet Johnson, who spoke of the difficulties of registration and how they could be met, the qualifications necessary for the woman-voter, and the moral and material results expected from this tremendous addition to the voting power of the nation. The special causes claiming women's sympathy and ably handled by the lecturer were housing, communal kitchens, divorce and temperance. Votes of thanks to Miss Johnson, proposed by Miss McConnell, and seconded by Miss J. Willmer, and to the hostesses, proposed by Mrs. Stanley Mellor and seconded by Mrs. Lloyd Jones, were passed.

London: Brixton.—The Rev. J. Munn has accepted a cordial invitation to become minister of the Unitarian Church at Effra Road. Mr. Munn has until recently been the minister at Padiham, and was formerly (1907-1913) at Grey Abbey, Co. Down. His new duties begin in June.

Manchester District Sunday School Association.—The Home Missionary College, in co-operation with this Association, is again arranging for lectures for teachers to be delivered by the Warden of the College, the Rev. H. McLachlan, viz.: (1) 'The Use of the Bible in the Sunday Schools,' four lectures; (2) 'Chapters from the History of Unitarianism in England,' four lectures; (3) 'History as a Subject of Sunday School Teaching,' two lectures; and (4) 'Jesus, the Man and his Message,' two lectures. The lectures can be delivered at any centre to the teachers of any affiliated local Union, or groups of teachers from several neighbouring schools, and at any time which can be conveniently arranged between April 20 and June 29, 1918, on payment of travelling expenses only. Secretaries of Sunday School Unions and Sunday schools should write to the Hon. Secretary, the Rev. H. Bodell Smith, Mottram, Manchester, not later than March 23, stating what lectures are desired, at what centres and specifying the dates suggested—in time for the meeting of the Special Committee of this Association in April which has the arrangements in hand.

Sheffield: Attercliffe.—The Rev. J. W. Lee has received and accepted an invitation to become minister of the Attercliffe Unitarian Church, and will, consequently, cease to be the Assistant Minister at Upper Chapel in the course of a few months.

Sheffield: Upper Chapel.—In view of the fact that the Rev. J. W. Lee is to become the minister of the Attercliffe Church, the Rev. C. J. Street recently intimated to the Trustees and Committee that he felt the time had now come when he must seek relief from the strain of the work at Upper Chapel, which he found it increasingly difficult to bear. Accordingly he placed before them the alternative of a complete resignation, or semi-retirement with the appointment of a colleague who would undertake the greater part of the work, it being his own intention to live in the country. Very great regret is expressed that such a step has become necessary, but it is desired that Mr. Street shall give the congregation, whose minister he has been for fourteen and a half years, as much of his services as possible, and an invitation has been sent to the Rev. Alfred Hall to become co-pastor with him, which has been accepted.

Southampton.—The Rev. A. Victor Moody, who became minister here three years ago, resigns the appointment at the end of March.

THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.

SECRETARIES of churches which publish Calendars are requested to send the Calendars regularly, and as soon as possible after publication, to the Editor.

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March

3. Rev. FREDERICK HANKINSON, of Kentish Town.
10. Rev. Dr. J. ESTLIN CARPENTER of Manchester College, Oxford.
17. Rev. HARROLD H. JOHNSON of Evesham.
24. Rev. W. H. ROSE of the Rhyl Street Domestic Mission.

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The Inquirer

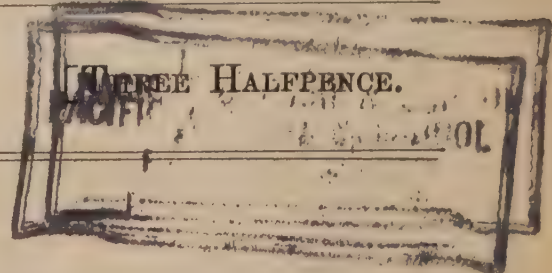
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LONDON, SATURDAY, MARCH 9, 1918.



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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

THE brilliant speech delivered at the Mansion House on Monday by M. Albert Thomas, in connection with the Anglo-French Society formed last October, should help to rally the mental forces which, naturally enough, have of late shown a tendency to ebb owing to the protraction of the war. He rightly recalled the essential fact upon which the great issue arose—the question of an independent national life of peoples great and small, and the free disposal of their lot. Against this idea was set the German idea of the domination of one race. M. Thomas acutely distinguished between cases where self-determination was at once feasible and where, in the interests of a people and its neighbours, it must be postponed to a riper stage of development. Our immediate duty in relation to fighting, he said, is to draft rules of a new international law, and to organise a supernational authority competent to prevent the dangers of dispersion and falling to pieces, as well as those of war.

* * *

ANOTHER memorable utterance of the past week was that of Sir William Robertson, the great soldier who from lowly beginnings has attained to foremost rank in his profession. Unlike some of his German contemporaries, Sir William does not let his professional zeal obscure his sense of humanity. Instead of glorying in the maintenance of great armies as not only inevitable but beneficial to mankind, he declared our chief aim in the present war to be the removal of the "disgrace to civilisation" involved in the waste of energy, material, and life, inseparable from the keeping up of huge armaments such as existed before this war began. The fact that our nation is now one of the greatest military Powers in the world, and that to secure the end defined by Sir William

our whole strength is needed, must not, and we believe will not, dull the vision of a day when our civilisation will be freed from this "disgrace."

* * *

FROM Jerusalem a non-British resident sends the welcome news (though it is just what we should expect) that as soon as our troops took possession of the city they set about cleaning its dirty "streets," which within the walls are mostly dark, ill-paved alleys. Prior to their entry the sale of alcoholic drink, deliberately fostered by the Germans, was widely debauching the natives, Moslem as well as Jews; and prostitution, the usual accompaniment of drink, was equally rampant. By strictness as to the alcohol traffic the latter evil has been already successfully grappled with, and the "holy city" is a good deal cleaner, morally as well as physically, than it was a few months ago.

* * *

THIS, we say, is just what we should expect; but much nearer home the story is very different. Mr. Macpherson has been challenged in the House of Commons repeatedly to deny the charge that British military authorities are not merely conniving at the frequenting of brothels in certain districts of France by our soldiers, but, if the Dean of Lincoln is to be believed, actually encouraging the practice. The official replies have varied. At one time the attempt was made to saddle the responsibility on the French, who (it is said) tolerate "the brothel as an institution" proper to be maintained, and who (apparently) would not tolerate easily "any slur" their Allies would cast upon it by ruling it out of bounds. But this is precisely what the Americans have done; and we are now left to infer that an abominable laxity on the subject exists somewhere at our War Office. We believe there are enough decent parents in this country to make such a protest on behalf of their soldier sons as will greatly startle these officers and gentlemen—to whom a woman's soul is nothing if her body can be purchased. The Churches, especially, must speak out quickly and

forcibly, in denunciation of this latest revelation of what our own militarists can be.

* * *

IN the death of Mr. John Redmond there has been opportunity once more, and the opportunity has been widely seized, to show how in this country there often exists true personal respect among those who appear to be bitterest opponents, and who do in fact stand in diametrically opposite camps of opinion and interest. The tributes of Unionists to the late Nationalist leader certainly look sincere, and there can be no doubt that the Convention has done something real, in spite of all regrettable delays, to inspire a degree of material consideration too sadly lacking formerly in Irish party politics. Unfortunately, these delays have yielded a fresh crop of agitation and lawlessness, which in turn tend to fresh bitterness and a despair of milder measures and concerted action. We must still trust, however, to the larger and more gracious temper of Irish patriots of all the parties to profit by the solemn reminder of Mr. Redmond's tragic passing, and to achieve that victory for peace and goodwill in Ireland which would have so great an effect, we believe, in securing the victory we seek on the larger field.

* * *

UNDETERRED by the chilly reception given in many quarters to his former letter suggesting a conference between representatives of the belligerents, Lord Lansdowne again commends an attempt to arrest the war. In particular, he sees in Hertling's most recent utterance an approach to President Wilson's scheme affording (if it be taken as in earnest) a promising opening. We think that a good many people, in view of the actions of the Central Powers in dealing with Russia and Roumania, will be unable at present to hope much in this direction. Rather, as we recognise the hardening of heart that seems to be going on, not only among the ruling caste in Germany but among people generally there, we have to make up our minds to a stern contest yet, and it may be a long one. Such, at least,

appears to be the matured opinion of men on both sides of the Atlantic, who, if any, ought to know the real conditions and prospects. Peace we want with all our hearts, but it must be a "clean peace," as Lord Lansdowne insists, and not the kind of thing just concluded in the East.

* * *

WHATEVER theories as to Christian communion may be favoured by others, most Unitarians, we are sure, are true to the spirit which cordially welcomes lovers of God and man everywhere as belonging, equally with themselves, to the "One Holy Church" that "appears through every age and race." Perusing the reports now to hand of the All-India Theistic Conference held at Calcutta at the end of December, we recall with grateful satisfaction the wise impulses which in one generation after another moved our people to cherish close fraternity with Indian reformers. Sir Krishna G. Gupta, an honoured civil servant well known in England, welcomed the Conference, and another London friend, Mr. N. G. Welinkar, gave a fine presidential address, breathing an emotional fervour far remote from that "cold theism" which haunts the imagination of those only who are ignorant of Rammohun Roy, Debendranath, Keshub, Mozoomdar, and even of Tagore. Suggestive it is to see that in India, too, according to Sir Krishna, "a certain spirit of conservatism and a not unnatural fondness for ancient forms and symbols" are leading a few of the brethren there "along a path which is full of peril."

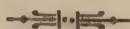
* * *

THE headship of our important public schools is a position of such potentiality, and, we may add, a position too often closed against people of our opinions—they might better be agnostics pure and simple—that we note with special satisfaction the appointment of Miss Drummond, Head of the Camden School, to be Head of the North London Collegiate School for Girls, in succession to Dr. Sophie Bryant. She has a high standard set her in the career of her predecessor, but we do not doubt she will acquit herself well in her new and more extended opportunity of service. As many of our readers will know, Miss Drummond is a daughter of the former Principal of Manchester College, Dr. James Drummond.

* * *

DR. FRANCIS G. PEABODY, formerly Dean of Harvard Divinity School, delivered a forceful address at a recent meeting of Unitarians in Boston, U.S.A. He declared that the dogmatic and sacerdotal methods employed by the Christian denominations in years gone by are utterly inadequate to satisfy the intellectual and spiritual needs of man to-day. A new valuation of Reality and of the eternal laws of righteousness and love must supplant the superficial and transient doctrines of the Christian Church, or the Christian Church must become merely a matter of tradition. Unless religious teachers become more alert and progressive in their thought, Christianity was in danger of becoming a mere survival of antiquity, welcomed only by the sentimentalist and the ecclesiastical functionary.

PSALMS OF THE WEST.



It will be four years this Easter since Rollo Russell died, a man of singularly pure and noble nature, of great humility and tenderness of heart, in whom the spirit of beneficence and brotherly kindness and self-forgetting service was in quiet ways very richly manifest. He was known as a writer on scientific subjects, on questions of health and human welfare, but there was one little book of his which for twenty-five years had gone upon its way anonymously, and had passed through six editions, which had exercised, and we believe is destined to exercise, a deeper and more lasting influence than any of his other writings. It has been for some years an open secret that he was the author of 'Psalms of the West,' and we are glad that a seventh edition has now been issued with his name upon the title-page.* The Psalms, as many of our readers will already be aware, are in rhythmic form. They are the utterance of a nature deeply religious and essentially modern in outlook and conviction. Though impersonal in their confessions, they are witness that the writer was one who had been through deep waters of suffering and sorrow, but found the way of deliverance, and knew the deeper joy of life. There are lovely pictures also of delight in the beauty of the world and the manifold wonders of Nature. Better than any attempted description to give an idea of the character of the work will be the citation of a few verses; and this we offer for the sake of those not yet acquainted with the book:—

Full of beauty and aspiration are the thoughts of the righteous, the strong souls whose wings are lustrous with touches of hope.

Great is the power of man to love thee, to worship thee, to glorify the high Unseen.

Lovely is the sacrifice of the saints, who gave every sweet comfort to the fire, and died that we might better believe thy will.

Round about thy throne is everlasting strength, and from thy kingdom shall the kingdoms of the earth be nourished.

Thou shalt found justice where oppression was strong, and equality where the guilty were princes.

Thou shalt pour freedom on the nations that groaned, and healthful intelligence on the people that trembled in darkness.

The cruel shall be turned to mercy, and in the spring of graciousness the unthankful shall open his heart.

The mean shall be lifted up in the zeal of the noble, and the weary ones shall sing unto thee in the worship of thy courts.

Mighty shall be the will of the least of the children of faith, exalted the honour of the humblest among the loving.

Love hath nought to lose, for loss of all is gain, and in perfect sacrifice the world hath been redeemed.

Surely the seen is an image, and the unseen alone hath power; the invisible hath created, and remaineth for ever, though the fixed stars be melted and moulded anew.

We will not mourn for death, we will pass to thy presence with thanksgiving, and our lives shall be hymns of gladness ascending to the home of souls.

Those are verses from the Psalm 'The Unseen alone hath Power,' and there are others, as in the Psalms on 'The Great Nation' and 'Let War cease and Goodwill prevail,' on which the experience of the past four years may serve, indeed, as tragic comment, but which, nevertheless, will stand in the strength of their steadfast faith in humanity, and may speak to us with prophetic power of that which yet shall be achieved.

So shall the ever-saving hope battle with despair, and the invisible shall become mighty over the visible, and tears will fall away in the sympathy of the All-suffering.

And a strength will remain, to reign over darkness for ever, and the insight of purity will remain, giving wisdom and peace;

And to the whole world will come the spirit of happiness, the will of God, the perfect obedience and the blessing that endureth for ever.

Rollo Russell died before the shadow of the great war fell upon his country. He was born in 1849, while his father, Lord John Russell, was Prime Minister, a man of stainless honour, one of the most trusted friends of Queen Victoria. Thus he was brought up in the tradition of a broad-minded, large-hearted Liberalism, devoted not to personal ambition, but to public service; and he was supremely happy in his mother and the beautiful home she made for her children. She also was of noble family, a daughter of the Earl of Minto, but a woman of the truest democratic sympathies and earnestly religious. It is of special interest for us to remember that in her later years Lady Russell, with her son and daughter, having long been severed by conviction from Orthodoxy, was

* 'Psalms of the West.' By Rollo Russell. Longmans. 1s. net.

closely identified with the founding of the Free Christian Church at Richmond, and was there to the close of her life a faithful worshipper.]

Rollo Russell was educated at Harrow and Oxford. The service of his life was rendered not in any prominent sphere in politics, but, as we have said, in earnest scientific pursuits and in the field of social reform. What that meant to him is clearly reflected in 'Psalms of the West,' and we commend the book very earnestly to a new generation of readers.

BOOKS AND REVIEWS.

'WHY CHRIST IS GOD.'*

THIS sermon is a passionate outburst of emotion rather than a studied effort of reason—a criticism which we believe Mr. Thomas will appreciate. It is welcome from some points of view. It is welcome for the sake of clearing the air, because the author in his introductory note, while endeavouring to support his contentions with quotations from Dr. Martineau, at last makes the frank confession, for which we have long waited, that he has "developed and emphasised the universalising of the Athanasian doctrine for worship in a way which he believes Dr. Martineau would not sanction." This open declaration is a distinct gain. We know now where the author stands. One sign that Martineau was a great teacher is that men who take a theological attitude opposed to his, seek the ægis of his words.

Take the first of the quotations, of which Mr. Thomas says, "I am both comforted and fortified whenever I find my own convictions can thus far appeal for confirmation to his [Dr. Martineau's] illustrious and saintly name": "If there is to be any expression of the Divine character at all, it can only be through the lineaments of an individual soul, passing through a concrete and particular life." But why not go on to quote the explanation which follows on the next page?—"Nor let it be supposed that, when the medium of Divine expression is thus an individual, the thing expressed cannot be universal." Towards the end of the sermon in which these passages occur Martineau says, "Among all natures that can speak of duty and righteousness, and exchange ideas of right and wrong, there must prevail one system of values, one metrical notation; failing this, there could be no commerce of thought or sentiment. Hence we can neither deny to faithful, heroic, and holy men, to a Socrates, a Marcus Aurelius, a Blaise Pascal, an approach to Christ upon the same line, nor claim for him any pre-eminence that removes them from his fellowship." The echo of this thought is to be found in the phrase, with which Mr. Thomas says we were made "painfully familiar a few years ago"—"Jesus is God, so are you." Dr. Martineau closes his sermon with the sentence, "All minds that own a better and a worse are fellow denizens of the same City of God, severed by no antipathies of race or impassable barriers of rank; but inwardly conscious of the same au-

thority and revering the same call; knit together in love, in proportion as they draw nearer to the beauty of holiness; and lifted at last into fellowship with the Supreme Perfection." We are convinced of Mr. Thomas's honesty, but we must respectfully ask him to refrain from quotations which may mislead the many who are not acquainted with Martineau's writings. Whatever else Mr. Thomas may be, he is not a theological disciple of Martineau, and it is sheer travesty to suggest that this great spiritual philosopher supports the contention that Christ is "very God of very God."

As a sample of the matter of Mr. Thomas's sermon, we select the following sentences: "The God of Christians is Christ: and not any merely cosmic Christ, but the Christ of Jesus of Nazareth and of his Holy Church. The philosopher, the man of science, even the theologian may describe another God, or the same God in other terms: but as worshipper and lover his God is Christ." After a vivid description of the horrors which take place in what appears to Mr. Thomas to be, hypothetically at least, godless Nature, though elsewhere he speaks of the Father being within Nature, he says, "Therefore, I still kneel before Thy Crucifix and say, Be Thou my God for ever, for thou art utterly divine." We detect in this passage echoes of Cardinal Mercier's famous pastoral letter! Again, "Christ became for Christendom, in the Nicene confession 'God of God, Light of Light, Very God of Very God.' It is a great, triumphant, resounding confession."

Mr. Thomas is obviously not a Unitarian, and if we adhere strictly to the Creeds, he is not a Trinitarian. He is a Christ-worshipper pure and simple. He is not very certain about the existence of God the Father. That appears to be an inference from the existence of Christ. There are passages in which the processes of heaven and earth come in for such severe censure, hypothetically at least, that the writer surely cannot repeat the words intelligently, "I believe in God the Father Almighty, Maker of heaven and earth." He will have none of your "merely cosmic Christ." Some of his criticisms of creation remind us of those we read in our teens in the pages of *The Freethinker*. Apparently, it is a sorry world we are living in. Neither the starry heavens above nor the moral law within fill the soul of this preacher with new and increasing admiration and reverence. No, it is in Christ, in Jesus of Nazareth that God is to be found—a rather sad look-out for non-Christians.

What impresses us most is the craving for an object of worship—sometimes Christ, and failing him a Crucifix. We are reminded of the saying of a friend, not a member of a Unitarian Church, that "Unitarianism is so spiritual that it will attract only a few spiritually-minded men. Most people require an object of worship." It will be readily understood that nothing derogatory to non-Unitarians was intended, but the view that Unitarians are among those who worship God as Spirit, as we have every reason to believe Jesus did. Doubting Thomas cannot believe unless he touch and handle and see, but a Unitarian can. The measure of a man's devotion cannot be taken; but there have undoubtedly been those who have worshipped God, God the ever-living and ever-present Spirit, as devoutly as those who have fixed their gaze on a crucifix, on a symbol of an embodied God.

But let us for a moment examine this appeal to Christ as the Supreme Revelation of God. Mr. Thomas, in spite of much that is nebulous in what he says, objects to "vagueness and indefiniteness." He compares ideals with facts, much to the discredit of the former. Will he tell us how he discovers that Christ is divine, if

not by reference to the moral and spiritual standard in his own soul? Christ may be all that he asserts, but how did he find it out? That is a plain question. The Roman Catholic answers that the Church says so. The ultra-Protestant that the Bible tells us so. Many Christians dodge the question by saying that Christ is his own verification and there can be no other. What is Mr. Thomas's reply in the clear crisp language which he knows well how to employ?

The feeling is suggested by this sermon that some of us are not Christians, since we find God in his inward revelation of *what ought to be*, which is sometimes in glaring contrast to the fact of *what is*. We discover that our whole personal moral being, as well as that of Jesus of Nazareth, lives and moves and has its being in God. Daily, hourly, confidently and triumphantly some men live in this consciousness. Do they cease to be Christians because this immediate and ever present Life is the anchor of their faith, because they have felt a presence that disturbs them with "the joy of elevated thoughts," and because they cannot therefore restrict their view to one manifestation in history, which was temporal and local?

"Again, let me implore," says Mr. Thomas, "do not let us fly off into futile wrangling about differences in degree and differences in kind in order to save an inadequate theory." This is to burke the whole issue. Anyone who will take the trouble to study the history of the Doctrine of the Incarnation, even in such an orthodox volume as that of Canon Ottley, will see at once that the whole controversy concerning the Incarnation on its human side swings round these very differences. It is no use lifting beseeching hands, imploring us not to argue or think over the matter. This is not the hour to request that we shall accept in faith without enquiry and without study that which cannot be substantiated by reason. The suggestion that we should do so seems to indicate that the writer is inwardly conscious of the insecurity of his doctrine. As Dr. Martineau said eighty years ago, "reason is the ultimate appeal, the supreme tribunal, to the test of which even scripture must be brought." If scripture, then surely the creeds of later development and doubtful authenticity. To-day, at least, reason "means something—something decisive and tremendous for our Faith," and this is the factor Mr. Thomas implores us to leave out.

This sermon, evidently, is altogether alien to the spirit and genius of the leaders of our progressive faith and especially of Martineau. It is a purely exotic growth, which may perhaps with the judicious exercise of force be grafted into the Athanasianism of the fourth century, but never into the Liberal Faith of the twentieth century.

Mr. Thomas has always delighted in the word "Free," especially in the phrase Free Catholic, but he is not freed. Psychologically considered this sermon appears to be another instance of the recrudescence of early faith and influence, which may be pardonable in one who has been trained to love Mother Church, but is certainly not conducive to clarity of judgment and independence of thought.

ALFRED HALL.

BARON VON HÜGEL contributes a valuable letter this week to *The Times Literary Supplement* on Julius Wellhausen, giving some interesting personal touches and an estimate of his work, which he considers of great value in relation to the Old Testament, but less so in Gospel criticism.

* A sermon preached by the Rev. J. M. Lloyd Thomas, of the Old Meeting Church, Birmingham.

CORRESPONDENCE.

[We submit a further selection from the letters which still flow in upon this subject, and regret that several of much importance are too long for insertion this week. Again we appeal for brevity which present conditions renders imperative.—EDITOR of INQUIRER.]

THE CHURCHES AND THE MINISTRY.

To the Editor of THE INQUIRER.

SIR,—May I, as a layman who is deeply interested in the problem of 'The Churches and the Ministry' be allowed to express my views and offer one or two suggestions thereon? The whole of the churches of our Free Faith are indebted to Dr. Rattray for the manly letter by which he opened this discussion. The admission that not only individual churches but the denomination as a whole is in a state of decay and in danger of "ceasing to exist" is one that fills the mind with dismay. His suggestions for arresting the process of extinction are well worth consideration, though they are not all of equal value. With characteristic courage he declares that the only hope—of saving the situation—"is in getting in time a sufficient number of ministers of natural gifts and education to get the people." His proposition I take to be that the minister is the fulcrum upon which the leverage to uplift the Churches must be exerted. There is much to be said for this, but it is not nearly the whole matter.

Dr. Jacks, than whom no man is better qualified to say what inherent powers are in the colleges, their staffs, curricula, and atmosphere to produce the men of the standard set up by Dr. Rattray, says, in effect, the colleges cannot do much more than is now done, and refers the matter to the Churches, that they may send up the right kind of man and more of them for training for the ministry—men of soul, and power, and industry.

Dr. Mellor admits that whilst the colleges are admirable institutions for their purpose they might be improved in ways which he suggests. He backs up Dr. Jacks' statement that the colleges cannot train more and better men than the churches send them. He, however, goes on to say that, apart from the supply of men for the ministry, "the Churches are perishing through a lack of a central, unifying, and thrilling mission and gospel." This seems to me to be the vital question; it is deeper than organisation and machinery, and more directly touches the diseased part in our Church body. "For what purpose do we train and need ministers, and what ideal are we inviting men and women to serve?" This is the real question. Are we maintaining our colleges and churches merely to propagate and perpetuate a form of faith based upon individual and corporate freedom, and an ecclesiastical system of which we are justly proud? Or is our object, aim, and end to uplift man and to make the world a place better worth living in, and so strive to establish that kingdom of God on earth of which Jesus and all the ancient and modern prophets have spoken, by making life sweeter, stronger, purer, sincerer, and juster than it is now or ever has been? If the former is our object the present organisation is well fitted; but if the latter, much remains to be remedied.

If I may without presumption be allowed to ask and try to answer the question: "What is wrong with the Churches?" I would say it is not the form or statement of faith, nor our ideals as they are stated by our ministers. I conceive the mischief to lie in the levity, the coldness, and heartlessness of assent, in the hardness of heart which stands like a stone wall and prevents,

in so many cases, the spiritual message from finding entrance to the heart; in the prejudice against any display of religious sentiment; in the manifest inconsistency between our professed belief in prayer and the practice or non-practice of private prayer. The effect of this more or less anti-religious spirit is that Unitarians and Free Churchmen are much like the conventionally religious men of all the denominations.

The disease of our Churches is the same in nature as that which afflicts the world generally—it is, plainly, materialism, practical Godlessness, Mammonism, the "getting-on spirit," the undue quest of money, power, and position; it is seen in profiteering, in class hatred, in oppression of the poor, in the dishonesty, now so prevalent, which prompts nearly every man to get his hand deep as he can into the pocket of his fellow-man; it is seen in insincerity and untruthfulness. The cure for this hydra-headed disease can be found only in a closer walk with the eternal spirit of justice and brotherhood and God, and this alone can improve the life of our Churches and send men to the colleges with "power to get people."—Yours, &c.,

J. WIGLEY.

Manchester.

To the Editor of THE INQUIRER.

SIR,—In THE INQUIRER of February 23, you ask what "the man in the pew" thinks on this subject. Dr. Rattray seems to suggest that a minister should be a "walking encyclopedia," but is it not a little doubtful if that would solve the problem of our empty churches? Is it not possible that one, if not the chief, reason of our dwindling congregations lies in the fact that one of the great lessons to be learnt from the life of Jesus has for so long been ignored? Jesus went about preaching, teaching, and doing good; and nobly do our ministers follow his example; but the other half of the lesson—the congregations' half—has been lost sight of. Jesus never tried to "get people," that was left for his friends to do. I think he never even preached to "get people," he simply preached what he was inspired to preach, as our ministers do now. In one place we read he definitely told two of his friends, "I will make you fishers of men,"—he nowhere says he himself will be a fisher of men: and his fame is "noised abroad," but surely not by himself. There are many other instances to be found which show that his friends helped him by their enthusiasm, and the parable of the "Great Supper" is definite teaching of the fact that the people of the house should go out into the highways and bring in people to partake of the good things provided by its head. If it could be brought home to our congregations, or even to our committees and officers, that they are not following out their share of the great object lesson of Christ's life unless they make it their business to see that their minister's teaching is heard, and are there to hear it themselves, we should soon see a difference in the attendance at church. It was the friends who believed in Jesus's teaching and his message, and who were always there, who helped to make the "multitude," and so "got the people." We invite a minister to come and spread the religion we profess to believe in as the highest and most vital thing in life, and then we, who should be his firmest friends and followers, often put anything else before the work of the church, and even before Sunday worship. While this is so, how can we expect outsiders to believe that we have something so really good as we have? Once make our committees realise that it is *their* business to get together a congregation, and when they have done it there will be no fear of

our ministers not keeping it, without anything more than the education they already get at the colleges and their own love of their work. Just now times are very difficult, people are working at high pressure, and many think it right to put War work before Church work. Here are two suggestions which might help. (1) Instead of spending more money to alter, to try to improve, the education of our ministers, it might be used to pay one or two lay-workers to take the place of voluntary workers in any church that needed them, who would be at the service of the minister until the congregation could do its own work again; and (2) that instead of closing any churches (for they are surely needed now more than ever), some central body like the Sustentation Fund, or the London District Unitarian Society, or any other society that exists to help churches, should keep a register of voluntary workers with still some spare time, whom they could put in touch with churches needing workers, and who would work under the minister's direction, and so help to keep the church alive. If the young people in the congregation saw their own minister backed up with enthusiasm, and their church always put first, and small sacrifices cheerfully made for it, they would probably feel more encouragement to enter the ministry and bear its trials and hardships.—Yours, &c.

ELLEN H. GREEN.

Tudor House, Darnley Road, Hackney.

To the Editor of THE INQUIRER.

SIR,—As a "Lay-woman" I should like to say how absolutely and entirely I agree with E. B. Cook's letter in this week's INQUIRER. The solving of the problem of our "diminishing congregations" to-day, I feel sure, lies through the children (or rather, the "young people"). We keep the little children, I think—with our usually excellent Sunday schools—but just when the boys and girls grow to the "thinking age," when nearly all young people, in my opinion, begin to wonder and puzzle on the great mysteries, and when *something* is roused in their spirits (call it sentiment or "getting religion," or what you will), then we, "the churches," fail them. They "cry for bread," and we "give them stones"; at the impressionable age, when the soul and spirit lie open ready (and often eager) for any influence towards the Higher Life, they find nothing to help and feed them in our denomination..

And this, I believe, is the reason that so many (and all of them the best sort—the thinking, "spiritually hungry" ones)—are driven into other sects. I believe a more general "Dedication Service" on the lines of a Confirmation Service, preceded by regular instruction (always taken by the minister himself) might do much to prevent this. I also agree with Mr. Coventry, that "a little less of the preacher and more of the pastor" would, in many cases, have good effect.—Yours, &c. MAY WOLFE.

The Clough, Hale, Cheshire.

To the Editor of THE INQUIRER.

SIR,—May one who describes himself on the census paper as a Congregationalist question the accuracy of Dr. Rattray's premise, which Professor Jacks and your correspondents seem to accept, that as a rule the ministers of the Unitarian churches are inferior in attractive preaching power to their brethren in the other Free Church denominations? Circumstances have made me for nearly two years a wanderer on Sundays among the London churches, including those of the Unitarian order, and I can express a very confident opinion that in the power to give forth a spiritual message in an effective way your ministers

can easily hold their own with those of any other religious community.

Most of your congregations are small, and only men of great devotion and consecration could maintain their work, as they do, at a high standard. One of the most impressive sermons I have heard in the course of my wanderings was at Tolmers Square Congregational Church, with a seating capacity of a thousand, and a congregation of twenty adults and thirty children. Numbers are not everything. When Dr. Martineau preached at Little Portland Street, I am told that the galleries were only thinly occupied, and I know that during the years when I was a seat-holder at Bedford Chapel, during Mr. Brooke's ministry, there was usually room for everybody. The preacher who appealed to me more than any one I have ever heard, the Rev. S. A. Tipple, of Norwood, rarely had a larger congregation than one hundred and fifty.

The root of the whole matter is that the great majority of conventional church-goers are prejudiced against the undogmatic conception of religion which the non-subscribing churches stand for, and outsiders do not find in this conception any attractive force. While many orthodox ministers and laymen hold most liberal views, their church organisations and officials do everything they can to boycott and suppress what I assume they conscientiously consider to be heretical doctrine, and this continuous pressure does have its effect on superficial and uninstructed worshippers. With the coming of greater power to the democracy and the setting up of an ampler system of education, ecclesiasticism will be put in the melting pot and probably be stripped of much of its power; let us have faith that in this freshened atmosphere our prophets will find a more sympathetic response to their courageous message than they do to-day.

The Unitarian ministers as a body can, in my judgment, hold their own so far as equipment is concerned with any of their brethren. But they will never, so long as they are true to their ideals, fill places like the City Temple or the Metropolitan Tabernacle with an emotional and perspiring crowd. They must always be pioneers and venturers, leaders of a limited band of pilgrims in the continuous march to the City of God.—Yours, &c.

E. HOWARD.

24 Inverness Terrace, W.

UNITARIANISM AND THE DIVINITY OF JESUS.

To the Editor of THE INQUIRER.

SIR,—Mr. Lummis, in his letter, makes such an extraordinary statement about Unitarians that I think it ought not to pass without correction. He says: "Men whose conception of God does not exclude His manifestation in humanity, His capital manifestation in one man, are not Unitarians." To any one even superficially acquainted with the writings of representative Unitarians such a statement must appear directly opposed to obvious fact; for their thought is permeated with the belief that God is manifest in humanity, and that His capital manifestation was in one man. So pervasive is this teaching that it is needless to quote passages. It may, however, be interesting to quote from a writer who, owing to the exigencies of his time was a very pronounced and controversial Unitarian. My father wrote in 1830 the following words: "We believe that in him [Jesus] dwelt all the fulness of the Godhead bodily, or of the Deity substantially, and therefore he is properly entitled to the name of *Divine*.... We believe that the Spirit of God was in Christ, and that thus God was manifest in the flesh, as he is manifest in all the works of nature. We know not in what department

of the universe, nor in what object of creation God is not manifest; but he was manifest in a more especial, and more conspicuous manner, in our Lord Jesus Christ, whom He made His Word, or the ambassador and interpreter of His divine will to the children of men." The theology prevalent among Unitarians has undergone important changes since these words were written; but on the central point it has only deepened, and been placed on a more philosophical basis. Those who are fond of exalting themselves on account of their superior attachment to Christ would do well to consider whether genuine love is fond of proclaiming itself, and does not rather silently pray to be warmer and more faithful.—Yours, &c.,

JAMES DRUMMOND.

Oxford.

March 3, 1918.

BELGIAN HOSPITAL FUND.

160TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,125	7	3
Mr. A. H. Mathews (8th)	0	10	0
Mr. and Mrs. Lawrence Hall (monthly)	1	0	0
Westgrove Women's League, Cardiff, per Mrs. Fox (31st)	0	10	0
Mrs. Julian Winsor (38th)	1	0	0
Miss Blake (21st)	2	0	0
Mr. George Banks (37th)	1	0	0
Miss Colton and the Misses Gillespie (32nd)	0	7	6
Miss S. S. Dowson (13th)	5	0	0
	20,136	14	9

*Parcels have been received from:—*Acton Branch of the Women's League, per Mrs. W. B. Sceats; Mrs. Oliver Winder; Miss R. Fairbrother; Stamford Street Girls, per Mrs. A. Tayler; Mrs. J. H. Green and family; Mrs. Nanson; Old Meeting, Birmingham, per Mrs. Lloyd Thomas; Miss Long; Miss G. Ready and Miss B. Stainer; Miss Rosa Robins; Mrs. T. Cook; Miss Partridge; Miss Brooks; Miss Hervey; Mrs. Hanna; Miss Bitteredge; Miss Smith; Miss Martineau; Anon. (by hand); Miss Minns; Essex Church Work Party, per Mrs. Worthington; Mrs. Neffen; Mrs. Roscoe; the Newland Sewing Party, per Mrs. Roscoe.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE Rev. T. P. Spedding writes as follows: "Arrangements are being made for a Social Gathering of Unitarians in the Yarmouth Camps on Saturday next, March 16, at our School in the Middlegate, Yarmouth, and I should be glad if those who have friends in that district would send me corrected descriptions and addresses of our men so that invitations may be issued to all who are associated with us. The communications should be sent to me at Essex Hall, Essex Street, Strand, London, W.C.2."

A MEETING will be held under the auspices of the Council of the International Christian Meeting in the Kingsway Hall, at 5 o'clock on Thursday, March 14. Lord Parmoor will take the chair, and the speakers will include the Dean of Worcester, Father Nicholas Velimirovic, of the Eastern Orthodox Church, Principal Selbie, Canon Donaldson, and the Rev. Thomas Phillips. Further particulars can be obtained from the Hon. Secretary, Miss N. E. Ellis, 77 Avenue Chambers, Vernon Place, Southampton Row, London. Admission free, by ticket only.

NEWS OF THE CHURCHES.

Belfast.—The annual meeting of the Domestic Mission to the Poor of Belfast was held on Monday evening, March 4, in the Central Hall, Rosemary Street. The Rev. H. J. Rossington, who presided, expressed regret at the absence owing to illness of Miss Charlotte Bruce, who had so long acted as secretary, and Miss Frances M'Tear, a strong and faithful supporter of the Mission. The report of the Committee read by Mr. Rossington expressed entire confidence in their Missionary (Mr. Woolley). Mr. Hugh Erskine presented the report of the Provident Fund, which showed that the money from depositors during the year 1917 was £544 14s. 1d. Mr. John M'Kenzie submitted the financial statement. There was an income of £504, and debit balance of £14 7s. 5d. The Rev. F. Woolley, in presenting his report on the Mission work, said that of their young men 40 had joined the army, and he was sorry to say that 6 had been killed and 5 wounded. Over 200 families were connected with the Mission, and he appealed for helpers. The Mission was not in competition with any church or sect. It administered charity in many forms, and many men and women had been won from sin. The Chairman moved the adoption of the reports and statement of accounts, and the Rev. G. L. Phelps, seconding the motion, said no community could neglect its Christian duties. It was the neglect of the Christian duties of brotherhood and goodwill that had brought upon us this war. All efforts at reconstruction would fall far short of the mark—no matter how great the amount of public support, they would fail, and perhaps the last state would be worse than the first—unless there was an uplifting of the ideals and religious spirit of all peoples. Resolutions were also adopted acknowledging the services of Mr. and Mrs. Woolley and the voluntary helpers, and the Committee of Management and Ladies' Committee were re-elected.

Birmingham.—The Roll of Honour of the Church of the Messiah contains 182 names of members of the Church and schools who have volunteered for service with the forces, of whom 33 have been killed in action, while 3 have died on active service.

Bolton.—The Conferences on Religion will be brought to a close at a meeting at Bank Street Chapel on Wednesday, March 20, when the Rev. J. C. Flower will preside, and the Rev. V. T. Pomeroy, of Greenfield Congregational Church, Bradford, will speak on 'The Church and the Social Ideal: What can we do?' The Rev. Matthew Scott will preach the Spring Sermons on March 24. The Annual Meeting of the Temperance Society was held on Feb. 9, when there was a good attendance. At the business meeting the resignation of the secretary, Mr. Tom Battersby, was accepted with regret, owing to his joining the colours, and a vote of thanks was accorded to him for his services during the past two years. The Committee then elected Miss Marian Rutter as secretary. Miss Taylor took the chair at the general meeting at 6.15. A resolution in favour of the prohibition of the manufacture and sale of alcoholic liquor for the duration of the war was passed, and an interesting address was delivered by Mr. James Marsh on the effect of alcohol on the body. The death is recorded in the Calendar of Mrs. Grayson, wife of Victor Grayson, ex-M.P., and a daughter of Mr. and Mrs. J. W. Nightingale, in her 31st year.

Bournemouth.—Further addresses on 'Religion and National Reconstruction' were given by the Rev. V. D. Davis at the Unitarian Church on February 24 and March 3, when he dealt with 'Industrial Co-operation' and 'Citizenship' respectively. The whole trend of these discourses is towards the conception of organising and building, not for war, but for peace, and their practical value is the outcome of the literal application of the ideal of human brotherhood.

Bury.—The Joint Rally in connection with the Group Mission was held in Bank Street School on February 17, when over two hundred persons were present, each church in the Group being well represented. The speakers were the Revs. H. Bodell Smith and C. Travers, and Mr. G. G. Armstrong. It is hoped that other meetings of a similar character may be arranged in the near future.

Chesterfield.—At the annual meeting of the Elder Yard Chapel congregation on February 19, the minister, the Rev. Kenneth H. Bond, proposed the founding of an Elder Yard Chapel Historical Society, and a request is made for such books, sermons, pamphlets, prints, &c., connected with the chapel and its members as their present owners can allow the promoters to have. These things will keep alive

the interest of the congregation in their ancient sanctuary, and there is excellent accommodation for them. It is suggested that a suitable album should be provided for the photographs of all the men on the Roll of Honour, with brief personal records.—The recent Memorial Service in honour of Second Lieut. Edmund Barnes R.F.C., whose death occurred in January as the result of an accident while flying last October, was made unusually impressive by the presence of some sixty of the Cadets, his late comrades at the Chesterfield Grammar School. Lieut. Barnes was a brilliant classical scholar, whose recently won scholarships had carried him to Oxford University, where he would undoubtedly have done great things.

Chowbent.—At Chowbent Chapel on Sunday morning the Rev. J. J. Wright concluded a series of seven interesting and useful sermons on 'Reconstruction.' His opening query was: "Reconstruction of What?" and the general trend of the discourses has been to the effect that as, except for nature, which is unalterable, the world as it now is has been made by man, so it can only be altered by man, and any new world that is to be will have to be created by man, for men are not only creatures but creators of circumstances—not only heirs of, but alterers of, heredity. Having spoken of the relationship between the temporal and the spiritual in personal and national life, Mr. Wright pointed out that a reconstructed world can only be made by reconstructed men. Of such men there are four kinds—workers, organisers, energisers, and initiators, and only some great renewal of life, of thought, and of labour in these can make the glad new world which surely is to come.

Dundee.—A meeting of the congregation of the Free Religious Movement was held in the West Foresters' Hall on Monday evening, February 25, to bid farewell to the Rev. Henry Dawtrey at the close of his ministry in Dundee. On behalf of the members Mr. J. F. Croal presented to Mr. and Mrs. Dawtrey a case containing treasury notes, and expressed appreciation of their work and regret at their departure. Other gifts have been made recently by the Ladies Guild to Mrs. and Miss Dawtrey; and by the Young People's Guild and by the Monitor of the Sunday school to Mr. and Mrs. Dawtrey.

Leeds: Holbeck.—The young ladies of the Sunday school are raising a fund for the cleaning, decoration, &c., of the Sunday school, and as a result of their efforts at Christmas, and in February, when a Social Evening was arranged, a substantial sum has been realised. The social evening brought in £4 15s. Another gathering will take place on March 16.—The photographs of the majority of young men connected with the chapel or Sunday school who are, or have been, on active service have been framed and handed over to the Sunday school. The cost has been generously defrayed by Mr. Lambert, to whom warm thanks are tendered.

Leeds: Hunslet.—The Sunday school Annual Report records an increase of 24 new scholars during the past year. The attendance is an advance on last year, and about 40 prizes are now given as against 18 previously. One teacher (the only male teacher left) and one scholar have joined the army during the year.—The Rev. F. Coleman concluded his services in December, and the teachers of the school, to whom he has been a true friend and a helpful leader, have presented him with a clock.

Leeds: Mill Hill Chapel.—Lieut.-Col. Bullock is preaching at Mill Hill Chapel every Sunday, morning and evening, (except next Sunday evening, March 10) up to March 24, when he concludes a series of four sermons on 'Beacon Lights of Literature,' and three sermons on 'Socialism and Democracy.' It is also hoped that he will preach the annual sermons on behalf of the Sunday schools on July 7.—Two poems by the late Driver Clifford Flower, R.F.A., an old scholar, and "one of the many young soldiers of the new army who have given promise of literary distinction" (to quote *The Bookman*), appear in the *Record* for March.

Leicester.—In the Great Meeting Calendar the names of 118 members of the congregation, sons of members, and members of the Sunday school who are serving in the Forces are given, also the names of eleven who have fallen or died of wounds; wounded and discharged, three; discharged through ill-health, three.—Miss Oldershaw, who has given such constant and loyal support to the institutions connected with the Great Meeting and is the Secretary of the Women's Friendly Society, and morning Superintendent of the Infant School, has received a presentation from the Leicester Women's Liberal Association in recognition of her five years' services as Secretary. In acknowledging the gift, Miss Oldershaw said that the public work she had been able to do had been inspired by the late Miss Edith Gittins. A further recognition of

Miss Oldershaw has come from the North Midland Sunday School Association, which has elected her to its Presidency.—At the Friday evening gymnasium class for boys admirable tuition is being given by Mr. John Waddington, himself a Great Meeting boy, who joined the army very early in the war, was wounded seriously, and was recently discharged.

Liverpool: Ullet Road Church.—The Rev. L. Redfern will begin his pastorate on Sunday, April 7.—On February 20 a very successful entertainment, arranged by Miss Fry and her friends, was given in the Church Hall in aid of St. Dunstan's Hostel. Mr. Preece, who is himself blind, made a speech in the interval on behalf of the National Institute for the Blind. A sum of £14 4s. 7d. was realised.

Liverpool: Hope Street Church.—Dr. Mellor is giving a series of Sunday evening addresses on 'The Mind of Christ for Modern Life,' during March. The services are intended for the cultivation, deepening, and strengthening of personal religion and Christian faith in days of difficulty, and for those who seek in religion the intensification of their deepest inward life, and desire the fellowship of the Master. The first will be delivered on Sunday evening (March 10), the subject being 'The Mind of Christ and the Inward Personal Life.' On Thursday, April 11, a United Service, under the auspices of the Liverpool District Missionary Association, will be conducted by Dr. Mellor, the sermon being preached by Principal Jacks of Manchester College, Oxford.

Liverpool District Missionary Association.—On Saturday, March 16, a Religious Conference will be held, under the auspices of the Association, at the Mill Street Domestic Mission, at 4 o'clock, conducted by the Rev. C. M. Wright. At the evening Conference the Rev. C. J. Street, Mr. Richard Robinson, and Mr. H. R. Rathbone will speak on 'Religion and the Education of the People.'

London.—The President of the London District Unitarian Society, Dr. C. Herbert Smith, has addressed a letter to ministers and secretaries of the congregations in the metropolis commending the formation of War Savings Associations, &c., and promising a supply of literature or visits by speakers to meetings that may be organised. An association, formed over a year ago at Wandsworth, has already issued about £1,200 worth of certificates.

London: Hampstead.—On Sunday, March 10, the Rev. Margaret B. Crook, B.A., will conduct the services and preach morning and evening at Rosslyn Hill Chapel.—Those who have read the article in *THE INQUIRER* of February 9 headed 'A Camp College,' or who have seen the notices in various papers of 'Khaki College,' as it is familiarly called, will be interested to know that the secretary, Lieut. A. J. Ottewell, who is in private life a Professor of Alberta University, has promised to speak at the meeting of the Women's Union on Tuesday, March 12, at 4 P.M. A comprehensive scheme has been worked out on the lines indicated, and the details will be fully explained by Lieut. Ottewell.

London: Islington.—The Rev. J. Vint Laughland has been elected a member of the executive committee and of the educational committee of the Pioneer Club and Fellowship at Woolwich, of which Mr. Will Crooks, M.P., is President. These appointments are the result of the lectures delivered by Mr. Laughland to his fellow-workers at the Arsenal; the way is thus opened to him to extend his useful labour in a congenial field, and the sympathies of his congregation are with him in this new work.—Through the generosity of the Rev. Alexander Gordon, copies of the Anniversary Address delivered by him at Unity Church last November, which has now been published as a booklet, have been provided for free distribution.

London: Stratford.—The Annual Congregational Gathering of the Unitarian Christian Church, West Ham Lane, was held on Saturday last. At 6 P.M., after tea, a Public Meeting was presided over by the Rev. Basil Martin, of Finchley. There was a good attendance. The speakers included the Rev. J. Arthur Pearson (London District Unitarian Society), Messrs. Alan Forbes (Hon. Secretary London District Unitarian Society), Robert M. Willes (Church Secretary), Alex. Philpot (Church Treasurer), W. J. Heal, and the Revs. J. Harry Smith, F. G. Fincham, and J. P. Rosling, minister of the church. The Reports of the church and its institutions were all encouraging. In spite of the fact that over 40 of those who previously helped in the work have joined the Forces, and 12 or more of these have made the great sacrifice, those who remain have valiantly kept the flag flying. No part of the activities have been abandoned or limited, and all the societies are doing well. The attendances are being well maintained, and there is also an increased attendance on Sunday mornings. The Sunday school is as large now as in pre-

war days, having 170 scholars and 30 teachers and officers. The week evening work includes a Choir Rehearsal, Children's Hour (attendance 100), Boy Scouts (troupe of 30), Girl Guides and Brownies (company of 40), Church Guild (attendance 25), Sunday School Singing Society, and a Women's League and Sewing Society. Frequent concerts and socials have also been held. All the speakers paid high tribute to the excellent work done by Mr. Rosling, who had given untiringly and willingly of his time and powers not only to help on the work of the Church and its societies, but also in giving practical help and friendship to many families who live in the vicinity. The success of the children's meetings is regarded as being entirely due to his efforts. Mr. Rosling spoke of the great task that lay before the churches in the future and paid tribute to the personal sacrifice made by many of the congregation for the good of the cause. It was a pleasure, he added, to all of them to have Mr. and Mrs. Noel, who were truly "the parents of the present congregation," still with them. The financial statement showed that £43 was raised by a Sale of Work held in November last, and that there was a good balance in hand at the commencement of the present year. Also a sum of £20 had been raised towards the £100 required to renovate and repair the Church premises: a work which badly needs doing. During the evening a letter was read from Mr. Ronald P. Jones, expressing his regret at not being able to be present.

Manchester: Gorton.—At the annual meeting of the congregation of Brookfield Church, on Wednesday, February 27, under the presidency of Mr. J. H. Bamford, the annual report and financial statement were unanimously adopted. These show that there has been an increase in church attendance, and in income, and that there is a balance to the good of £11 15s. 3d. Out of 130 young men attached to the church and school serving with the King's forces, 14 had been killed, and 14 others wounded. The report spoke with special commendation of the excellent work of the church guild, 35 members having attended church once each Sunday, while 11 had made more than 90 attendances, and several never missed. Special reference was also made to the initiation of a Girls' Friendly Meeting under the presidency of Mrs. Thornhill, with over 40 members all over 14 years of age who meet weekly for devotions, instruction in painting, music, needlework, elocution, &c. The society has proved so successful that a junior branch with over 20 members has just been organised. The work of the Ladies Congregational Society, the choir, and other departments of church activity, were warmly commended, and officers for the ensuing year elected, with Mr. J. P. Griffiths as secretary. A vote of condolence was passed on the proposal of the minister, the Rev. A. Thornhill, with the bereaved family of the late Mr. Alfred Dixon Worthington, a trustee of both school and church and parsonage, and a lifelong member of Brookfield, whose son, Mr. J. Leigh Worthington, F.S.A., serves both school and church as treasurer. Mr. Worthington's whole life, the Report states, "was one of unflinching devotion to Brookfield. His love for church and school was proved not by his words, which were few, but by his acts of service, which were innumerable. His interest in the church and graveyard were so great and his presence there so frequent that his personality seems fused into the fabric. So, too, has his lifelong testimony to the power of religion to satisfy the deepest needs of the soul become part of that body of tradition which is our most precious heritage—a tradition to which ancestors of his for many generations bore steady witness, and which he has handed on to his descendants of the first and second generation. Our sorrow at his death is tempered by our gratitude for his long life of noble service." At the annual meeting of the friends and supporters of the school held last Saturday under the presidency of the Minister, the reports showed that, apart from the young men serving in the Army and Navy, there were over 400 scholars and teachers on the roll, and that there had been an appreciable improvement both in morning attendance and in the attendance of teachers. Reports were received from many departments showing that in spite of war conditions the institutional life of Brookfield Church was never more virile and efficient, thanks to the unstinted devotion of a fine band of workers.

Manchester: Moss Side.—The entertainment arranged by the Musical Society for Saturday, February 23, was a great success, about two hundred being present who enjoyed an excellent and varied programme. The proceeds will be given half as a contribution to the Church Funds and half for the sending of parcels to old Sunday scholars now at the front.

Norwich.—The Rev. Lawrence Redfern, who has been appointed to Ullet Road Church, Liverpool, has addressed a farewell letter to the

Octagon Chapel congregation, in which he expresses the gratitude felt by himself and Mrs. Redfern for the unfailing kindness and goodwill which have been extended to them during their sojourn in Norwich. "I suppose," he says in the course of the letter, "that no minister ever closes a chapter of his life's work without feeling that the record might have been better, and I cannot hide my regret that I have not been able to accomplish more for the abiding welfare of the Octagon Chapel." The Farewell Services will be held on Sunday, March 31.

Plymouth.—Speaking on the anniversary of the death of Faustus Socinus last Sunday, the Rev. W. H. Burgess sketched the great Unitarian's career, and pointed out that it was at Brest-Litovsk—now notorious in another connection—that (in 1588) Socinus formed a union of Polish and Lithuanian Unitarians.

Rochdale.—The idea of improving the school finances in celebration of the centennial of Clover Street Chapel has been taken up enthusiastically, and the Social Union, Primary Teachers, and Band of Hope have all organised social gatherings for the purpose of raising funds. A Birthday Scheme is being planned which, it is hoped, will be in active operation during the summer months.

St. Helens.—A course of addresses on "The Religion needed To-day" has just been concluded by the minister of the Unitarian Church, the Rev. J. Horace Short. The sub-titles were 'Religion and the Individual,' 'Religion and the Churches,' 'Religion and the Market Place,' and 'Religion and the Nation.' The course attracted a number of visitors on each Sunday evening.—The Annual Congregational Meeting was held recently, Mr. A. Dodd presiding. The reports of the church and its institutions were presented and bore evidence of health and vitality. During the year, the newly formed Women's Society had sent parcels of clothing to the Belgian Hospital Fund, and was busily engaged preparing for a Sale of Work to be held in April. In December the congregation had invited the blind people of the town to tea and an entertainment which had been greatly appreciated. The Sunday school had increased by ten scholars during the year and had instituted a Primary Department. The attendances at the services showed an increase of 17 per service as compared with 1916.

*** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.*

*** Secretaries of churches which publish Calendars are requested to send the Calendars regularly, and as soon as possible after publication, to the Editor.*

THE late Dr. J. Glasse of Edinburgh was President of the Liberal Christian League from 1915 to 1917, and had only just retired when his last illness overtook him. The new President of the League is the Rev. C. J. Sharp, M.A., vicar of St. Mary's, Ealing, to which church the Rev. E. W. Lummis, a letter from whom appeared in our columns last week, has been appointed curate.

THE Minister of Reconstruction has very sensibly appointed a Women's Sub-Committee of the Advisory Council to collect information and give advice on housing plans from the point of view of the housewife. The members include among others: Lady Emmott, Chairman; Mrs. E. Barton, of the Women's Co-operative Guild; Miss A. Churton, of the Rural Housing and Sanitation Association; Dr. Janet Lane Claypon, Dean of the Household and Social Science Department, King's College for Women; and Mrs. Sanderson Furniss, of the National Women's Labour League. The Women's Labour League is conducting a housing campaign, and inviting the opinions of working women on structural arrangements for convenience and comfort in a home from all parts of the country.

BIRTH.

HAWKSLEY.—On February 28, at the Field House, Crowborough, Sussex, the wife of Leonard T. Hawksley of a son.

DEATHS.

BISS.—On the 6th inst., Adeline Harriet Biss, of 11 Clifton Hill, Exeter, widow of the Rev. C. F. Biss, aged 77.

KIRKHOPE.—Reported missing, April 12, 1917, Private Walter D. Kirkhope, Royal Scots, aged 25 years, youngest son of Mr. and Mrs. Wm. Kirkhope, 13, Fountainhall Road, Edinburgh.

LAYCOCK.—On March 4, at 20 Trinity Road, Scarborough, Katharine, widow of the late James Laycock, formerly of Sheffield.

OUR CALENDAR.

SUNDAY, March 10.

LONDON.

Acton, Creffield Road, 11.15, Mr. JOHN KINSMAN.
 Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.
 Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
 Brixton, Unitarian Christian Church, Effra Road, 11, Rev. Dr. HARGROVE, M.A.
 Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. J. P. ROSLING; 5.30, Mr. FRANK G. FINCHAM.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. MARGARET CROOK.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11, Rev. A. H. BIGGS, M.A., LL.M.; 6, Mr. J. HARRY SMITH.
 Islington, Unity Church, Upper Street, 11, Miss M. FRANCIS; 6.30, Rev. J. VINT LAUGHLAND.
 Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11, Rev. J. ARTHUR PEARSON; 6.30, Mr. H. VIVIAN.
 Leytonstone, Haydn House, 63 Fairlop Road, 11, Rev. BERTRAM LISTER, M.A.
 Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 3.30, Rev. R. TRAVERS HERFORD, B.A.
 South Norwood, League House, 141 Portland Road, 6.30, Mr. A. J. HOWARD HULME.
 Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. J. BEGG; 6.30.
 University Hall, Gordon Square, W.C., 11.15, Rev. Dr. J. ESTLIN CARPENTER.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
 Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
 BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. JOSEPH P. MCCARTHY, of Waltham, U.S.A.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. ALBERT THORNHILL, B.A.

DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. O. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. J. ISLAN JONES, M.A.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45, Lieut. Col. BULLOCK; 6.30, Rev. FRANCIS WRIGLEY.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.

LIVERPOOL, Bootle Free Church, 11, Mr. H. FAULKNER; 6.30, Rev. J. C. ODGERS, B.A.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. ARNOLD H. LEWIS, B.D.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. HUGON S. TAYLER, M.A.

MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 11.15, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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 24. Rev. W. H. ROSE of the Rhyl Street Domestic Mission.
 31. Rev. FRANCIS H. JONES.

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The ANNUAL MEETING of this Society
will be held at Essex Hall, Essex Street, Strand,
W.C.2, on SATURDAY, MARCH 16, 1918, at
3 P.M.

Following the usual Business Meeting a Paper
will be read by the Rev. John Begg (Pioneer
Preacher) on 'The Success and Failure of the
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The Meeting will be open to all interested.

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Surgeon to Guys Hospital, will preside. The
House will be open to visitors at 4 p.m.

Friends are invited.

(Ten minutes from Finsbury Park Station).

SUSTENTATION FUND.

At the Annual General Meeting of the Con-
tributors, held at Essex Hall, London, on
Wednesday, February 27, 1918, the Rev. C. J.
Street in the chair, the Annual Report and
Accounts were presented, and the following
resolutions adopted:—

That the Report and Accounts as presented be
adopted and printed for circulation among
the Contributors and friends of the Fund.

That the retiring Managers, Messrs. E. J. Blake,
W. H. Drummond, and W. Byng Kenrick,
whose term of office has expired, having
been nominated, and the requisite number of
voting papers having been produced, be and
are elected as Managers of the Fund.

That the thanks of the Contributors be given to
the Rev. C. J. Street for his services as
President during the past year, and that he
be elected as President for the year 1918-19.

That the thanks of the Contributors be given to
Mr. Ronald P. Jones for his services as Hon.
Treasurer during the past year, and that he
be appointed to the office for the coming
year.

That Mr. Harold F. Pearson be re-appointed
Hon. Secretary, and the Rev. W. H. Drum-
mond Acting Hon. Secretary for the coming
year, and that the thanks of the Contribu-
tors be given to the Rev. W. H. Drummond
for his services during the past year.

That the thanks of the Contributors be given to
Mr. Herbert Gimson for his services as
Auditor of the Fund, and that he be ap-
pointed Auditor for the coming year.

That the thanks of the Contributors be given to
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Saturday March 10, 1918.

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LONDON, SATURDAY, MARCH 16, 1918.

[THREE HALFPENCE.]

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

THE Premier's address to the Free Church Council on Wednesday unfortunately, and inevitably, was in part very like a defence; but we need not here consider the causes or the results of this attitude. What we welcome specially in his remarks is his recall to the high moods with which Free Churchmen and the nation entered into the war. "There was not a grain of selfishness then in the national aims. It was the business of the Churches," he said—surely not theirs, alone—"to see that there was none now, that the flag was kept waving high, that it was not bedraggled in the mud and soiled with vengeance, greed and savagery. Keep the war to the end a holy war. Anything else would disgrace the memory of the heroic dead." He closed by asking his fellow Free Churchmen to do what they could to sustain the heart of the people and help to complete the task appointed. To that appeal our group of Free Churches, though in form outside his audience, will, we believe, whole-heartedly respond.

* * *

IN reply to a writer who criticises ministers severely, in *The Atlantic Monthly*, for comparative dumbness and inaction in the face of the war, Dr. S. M. Crothers says he agrees that ministers cannot be neutral. "We must take sides. The whole force of the Church in America should support the Government in its tremendous effort on behalf of simple justice. I think, however, that the fact that the pulpits of America did not thunder with prophetic denunciations of the crimes of the Germans may be easily accounted for. Crimes like the atrocities in Belgium and the sinking of the *Lusitania* were literally *unspeakable*. They called not for wrathful words, but for heroic and effective action. Since the course of action for our country has been determined, most ministers, like

other good citizens, have been hard at work. They are performing the necessary duties of the hour. They are also, I hope, doing a good deal of hard thinking." We may cherish a like hope for ministers on this side.

* * *

REPORTS have repeatedly reached us as to the very decided preference shown by the men at the front for a type of religious teaching which leaves antiquated forms and expressions, and deals in a practical way with the needs of the modern mind. The latest illustration to hand is that afforded by the official chaplains to the Jewish soldiers. Though all belonging to orthodox Judaism, they testify to the same kind of experience as that of the Christian chaplains. May we not, must we not, hope and believe that such an impetus toward a living actuality in religious teaching will result from all this, that the new type will more and more prevail in that blessed era—after the war?

* * *

WE understand that, encouraged by the very remarkable success achieved by the School for Ministers which was held at Manchester College, Oxford, during the October term last year, a project is already on foot to hold another School next autumn. The testimony of those who attended the former is emphatic that the opportunity afforded by the School was of the utmost interest and value, and we should be surprised if some of them did not try again to be at Oxford this year, though probably a second visit will be impossible to most. Others, however, should be prompt to profit by the offer, and begin at once making their arrangements. All necessary details of the proposed scheme may be obtained by letter to the College.

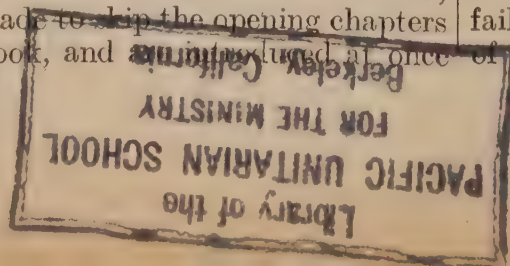
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IN the first published instalment (in the *March Cornhill*) of 'Recollections,' by Mrs. Humphry Ward, which are to be issued in volume form in the autumn, we are made to skip the opening chapters of the book, and are introduced at once

to the distinguished Oxford circle of friends whom it was her privilege to know from 1868 to 1872. She was then in her later teens and in her "Evangelical phase," she tells us—a phase which passed before this period was over. Her story begins with reminiscences of Mark Pattison and his wife, George Eliot and her husband; she holds that the novelist did *not* mean Pattison by "Mr. Casaubon" in 'Middlemarch.' We note that she herself admittedly founded "Grey" in 'Robert Elsmere' on Thomas Hill Green. Taine, Max Müller, Swinburne, Matthew Arnold, and others come into the record; but the fullest and most impressive picture is that of Jowett, who is contrasted with his opponents, Liddon and Pusey, and their group. We must content ourselves here with referring readers to the magazine itself for much interesting and valuable information about them.

*

BUT one passage in Mrs. Ward's account of the Oxford of half-a-century ago is of so deep significance that a few sentences must be quoted. "Is it not fair to say," she asks, after noting the practical social spirit animating Jowett, Green, Toynbee and their party, "that the 'condition of the people' question mattered little or nothing, either to Pusey or to Liddon, compared with the date of the Book of Daniel, or to the retention of the Athanasian Creed?" She points to the absence from Newman's religious controversies of the 'thirties and 'forties of any word of industrial or political reform. So with Liddon, "beautiful personality" as he was, "you will scarcely find a single letter that touches on any question of social betterment. How to safeguard the 'principle of authority,' how to uphold the traditional authorship of the Pentateuch...how to maintain the doctrine of Eternal Punishment against the protest of the religious consciousness itself"—it was to these things that the great High Churchmen of that period devoted their life. Mrs. Ward points to the failure of their efforts to stifle freedom of thought; she does not say, though



she would be the first to admit, that the later High Churchmen have splendidly entered the field of social reform and quite obliterated the record of sterility of which she has reminded us.

* * *

In this connection an incident of the week comes into mind. The Bishop of London, himself of the High Church, has forbidden the Rev. Conrad Noel, a very zealous adherent of that school, and an indefatigable and inspiring social worker, to take part in a religious service at the City Temple. We know, of course, the Bishop's own sincere devotion to good works; and we might have hoped that this and his share in promoting religion among the army in France would have enabled him to take the broader line of religious fellowship which has commended itself to so many men of different sects at the front. But, unfortunately, ecclesiastical theory is still too strong for Christian unity. We wonder when the Bishop and men like him will see that, while they are constantly appealing to their country to resist the Kaiserism that claims divine authority and insists on giving its "Kultur" to nations who have their own, they are really out to promote an ecclesiastical Kaiserism, based on a similar claim and pursuing the same policy in the religious field. We regret this latest manifestation of a narrowness which must tend to alienate the popular mind still more from the Church, and, probably, from all churches.

* * *

In the Hungarian Parliament, Count Apponyi, the Minister for Religion and Education, recently submitted two Bills—one giving complete autonomy to the Roman Catholic Church in regard to education; the other giving State-aid to the Calvinist, Lutheran, and Unitarian denominations, and a considerable grant to the Jews for religious purposes. The Hungarian newspapers report that the Bishop and Consistory of the Unitarian Church has made application to the Government to make reparation for the damage done to the property of Unitarians during the Rumanian occupation of Transylvania.

* * *

"SNOWDROPS, from Hell-fire Corner"—was the inscription on a little note that came to us recently from France; the sender had already assured us that the mud and stench and general hideousness of the local front were beyond all description. Yet, somehow, that pure silvery spray of divineness found a way through the wrecked and reeking earth into the light of day. Is it possible, we wonder, that from this welter of hellish bombing of cities,—London, Paris, Venice, Naples, Stuttgart, Mannheim, Coblenz, and where not?—even through the muddy moods of debased humanity, blended of hate, and fear, and rage, and pain, and poisonous ill-will, there may yet emerge a blossom of sweet sanity, a settled will of average mankind that such practices, as futile as they are horrible, must never disgrace the world's record again?

DEFENCE OF THE PEOPLE OF ENGLAND.

—•••—

NATIONAL Service is not only fighting in the trenches, by sea and air, or work on munitions; it is also that service which maintains the religious and moral efficiency of the nation, without which the greatest military and naval victories prove vain and worthless. John Milton did not participate in the toils or dangers of the Civil War, yet he was engaged in a service not less hazardous to himself, and more beneficial to his countrymen. He was commissioned by the Council of State of the Commonwealth to reply to 'The Defence of King Charles I.,' by Salmasius, and published in 1651 the first part of his 'Defence of the People of England,' the second part, an even more impassioned and powerful vindication, appearing in 1654, when the Commonwealth was in mid career.

There were other circumstances which prove that Milton in the defence of his country by the pen was not less heroic than they who defended it with the sword. His physicians warned him that if he persisted in the work, he would lose the sight of his remaining eye. The exigencies of his country, however, and of an "anxious and listening Europe," were such that he gave his sight, but exalted his country.

What an audience he addressed too—the whole educated world of his day! And what a theme! It was a time when according to the pretty fancy of Salmasius, kings' heads were tossed like balls, and bowls was played with crowns—a time so like to ours! "The subject of which I speak," writes Milton, "was never surpassed in any age in dignity or in interest." He set out "to defend the rights of the English nation, and consequently of liberty itself"; "the dearest interests, not merely of one people, but of the whole human race, against the enemies of human liberty." He proclaimed that dread deed against an enemy of human kind, whose "life was dangerous to religion, and the certain ruin of liberty," as one of the most glorious actions ever performed by a people. He hurled himself at tyrants, not at kings, though he knew well also where the true King was sitting.

If we compare the Revolution in Russia at this hour with that of these Commonwealth times, we find it to be of an altogether different order. During that mighty struggle in England, as Milton declares, no anarchy, no licentiousness was seen. All the actions

of the leaders of the people were governed by lofty principles, and inspired by religion. All great matters of State were referred to God. Cromwell chose only such men to serve him "as had the fear of God before them, as made some conscience of what they did." His Ironsides were tested through and through by the sternest religious and ethical demands. "We have not allowed ourselves," he wrote, "the choice of one person in whom we had not this hope, that there was in him faith in Jesus Christ, and love to all His people and saints."

We live in great times to-day, but they are not so great as were those. They lack the contagion of that religious inspiration which made the Ironsides irresistible. Even the noble ethical utterances of President Wilson, restrained and dignified and chaste, read cold in the warm pulsing glow of the impassioned State papers of Milton and of Cromwell. "Rather than want the Settlement of the Kingdom's peace, and their own and their fellow-subjects' liberty—they would lose all," runs an Army Manifesto, dated 1647, in regard to the temper of the men after five years of civil war.

In undertaking his Defence, Milton informs us at the outset that he has recourse to the divine assistance. Religion is the life-breath of his writings. Not religion in any merely ecclesiastical sense—no one has said harder things of bishops than he—but that religion which, unless it be the soul of a nation, that nation perishes. And he warns his countrymen in one of his loftiest passages:—

"When you laboured under more sorts of oppression than one, you betook yourselves to God for refuge, and He was graciously pleased to hear your most earnest prayer and desires. He has gloriously delivered you, the first of nations, from the two greatest mischiefs of this life, and most pernicious to virtue, tyranny and superstition; He has endued you with greatness of mind to be the first of mankind.... You ought to do nothing that is mean and little, not so much to think of, much less to do, anything but what is great and sublime. Which, to attain to, this is your only way: as you have subdued your enemies in the field, so, to make appear, that unarmed, and in the highest peace and tranquillity, you of all mankind are best able to subdue ambition, avarice, the love of riches—to shew as great justice, temperance, and moderation in the maintaining of your liberty as you have shewn courage in freeing yourselves from slavery."

Let us adopt this, and the last few pages of the second Defence, as our Charter for the great days of social

reconstruction which are before us, and with "cheerful godliness" take upon ourselves the "lowliest duties" in the temper and in the spirit of John Milton. England has need of us. For, as Milton himself had to acknowledge even at the most confident period of the Commonwealth: "I confess there are but few, and those men of great wisdom and courage, that are either desirous of liberty, or capable of using it."

H. H. JOHNSON.

LEGAL AND SPIRITUAL ETHICS.

It is characteristic of the gospel of Jesus that a great measure of responsibility and initiative is expected of the individual disciple. It was clearly the aim of Jesus to stir into activity the moral and spiritual judgment of his hearers, and not to provide them with a ready made system of precepts to be put into action mechanically. Formal Christianity has regarded this as a defect to be made good, with the result that it has evolved a detailed scheme of salvation and a system of ethics which is supposed to be rigid, unalterable and universal. This, however, has been the real misfortune from which Christendom has never yet recovered. Christians have been taught to look upon the Bible, especially the New Testament, as a literal and exact authority on all matters of faith and conduct. Any reputed utterance of Jesus, in whatever context, has been invested with universal and absolute authority for all time and under all circumstances. The fact that Jesus constantly appealed not to external and literal authorities, but to the mind, heart and conscience of the individual, has never yet been adequately recognised, nor treated as one of the central elements in the gospel. It is probably the way of least resistance to go to the world with a complete and imposing body of doctrines and precepts, and say: Believe these, do these—or be damned. It is certainly a more delicate and difficult task to undertake to stir up moral initiative and to stimulate the capacity for spiritual judgment and imagination. Yet it is certain that only by this method can the seeds of spiritual revolution and growth be sown.

Here is a principle of the utmost importance, which strikes at the roots of human nature. There is an element of intellectual and moral lethargy in all of us, which causes us to ask that our mental and spiritual food should be given to us already half digested. In some moods we are apt to be impatient of the sting of suggestions which cause a ferment in heart and conscience. We ask why life should present so many dark problems: why God could not have made everything quite clear and obvious. It is to men and women in that mood that the Roman Catholic Church appeals with such success. God has made everything clear, it says: only surrender your intellect, submerge

your private conscience and personal judgment, and you shall be taught the whole revelation of the Divine will and purpose as it affects you.

The same principle is discernible in the development of art, in its various forms. There are periods when art aims at self-expression without making any demand upon the imagination. But if the phrase may be used without fear of misunderstanding, Jesus was a religious artist, who aimed at stimulating active and constructive imagination: not at providing a finished and self-contained work of art. Every form of Christianity—or religion—therefore, which aims at objective finality, offers a completed scheme of salvation, a rigid system of supposedly universal and absolute moral rules, has departed from the method and intention of Jesus. His methods demands of us moral and spiritual alertness, adaptability, imagination. The method of ecclesiastical Christianity demands acquiescence and obedience.

The whole matter is illustrated in the insistence of Jesus on the Golden Rule. He does not attempt to draw up a complete list of rules concerning our behaviour to our fellows—it was left to casuistry to tread this cul-de-sac. He flings the responsibility upon the awakened, or awakening, conscience of the disciple. "You must exercise your imagination," he says in effect. There is no hard and fast rule: no Baedeker's guide to the moral life. Strive to enter by a penetrating sympathy and an intelligent understanding into the whole situation you are confronted with, and act accordingly.

The demand that Jesus makes is much more exacting than that made by a merely legalistic religion. If we establish specific moral laws regarding what we may or may not do in relation to our neighbour, the result is that moral obligation is given definite limits. "How often shall I forgive the sinner?" asks the legalist: and some sort of an arrangement is reached, and made into part of a legal code. However numerous the legalised forgivenesses may be, the result of this arithmetical morality must be to fix a boundary. To Jesus such a question reveals a failure to apprehend the elements of moral and spiritual duty. It is immeasurable. There is no place either for hedonistic calculus, or arithmetical ratio. Treat the wrongdoer always and consistently as you would wish to be treated if you were in precisely his circumstances, hemmed in by his environment, constrained by his heredity, and were being judged by another: which means, treat him in the best way you can devise to help him to escape from his sin. What that way is you must find out to the best of your ability, in the light of a profound sympathy and under teaching of such experience as you have gained. But to treat him without sympathy, without imaginatively entering into his situation, by some fragment of ecclesiastical or legal ethics, is to be guilty of sin. Thou shalt love thy neighbour as thyself.

As we try to prepare ourselves to face the vast and unknown problems of the future it is the method and spirit of Jesus that we must adopt, and not that of legalism and convention. Brother-

hood will not be realised by establishing specific duties to be fulfilled, and appointing specific penalties for defection. It can only be realised from within when we accept the responsibilities of entering imaginatively into the circumstances, point of view, difficulties and temptations of others. It is easy to judge from the security of a moral immunity which has often been thrust upon us, rather than painfully achieved by us: but it is priggish, futile and hypocritical. In religion and morality we want less judging—whether for praise or blame—and more practice of the golden rule. To do unto him as you would be done by is to aim at restoring the defaulter to the rights and privileges, responsibilities and duties of human life and citizenship: and this will almost surely involve strenuous work in the changing of bad environments, and the counteracting of hereditary tendencies which, if left unchecked, will continue to propagate evil and misery in spite of theories or moral duty and schemes of salvation.

J. CYRIL FLOWER.

"MAISONS TOLÉRÉES."

A PROTEST.

ON Wednesday, March 13, at the monthly meeting of the Committee, it was unanimously resolved, on the motion of Dr. Carpenter, president, seconded by Mrs. R. Bartram, that—"This meeting of the Executive Committee of the British and Foreign Unitarian Association learns with shame and indignation that the British military authorities in France have permitted, or connived at, the opening of tolerated brothels for the use of British troops in a number of French towns, and especially calls attention to the state of affairs in Cayeux-sur-mer, Somme, which has led to protests from townspeople there.

"We call upon the Government and the military authorities to put all tolerated houses of debauchery out of bounds for British troops and to do their utmost to prevent the establishment of such places in or near British camps; and that a copy of the Resolution be sent to the Archbishop of Canterbury, the Prime Minister and Lord Derby."

THE Dominion of Canada is to be free from the manufacture of intoxicating liquor, except for mechanical and medicinal purposes, from April 1; and alcoholic drink will be prohibited in Quebec—in line with all the other provinces—from May, 1919.

A PIONEER of the Women's Movement has just passed away in the person of Mrs. Wolstenholme-Elmy at the age of 84. Her father was a Wesleyan minister, and her mother the daughter of a Lancashire cotton spinner. Before her marriage, Mrs. Elmy was a schoolmistress, and did much in that connection to promote educational reforms; her chief aim in life, however, was to work for the advancement of women, and when she gave up teaching in 1872 and came up to London, she was associated with Lydia Becker and Josephine Butler in those strenuous efforts which resulted in the passing of the Married Women's Property Act and the repeal of the C.D. Acts. It must have been a matter of supreme satisfaction to so vigorous a suffragist to know, at the close of her long life, that the vote had been granted to women. Dr. Joseph Wolstenholme, the eminent mathematician of Christ's College, Cambridge, was Mrs. Elmy's brother.

CORRESPONDENCE.

[We submit a further selection from the letters which still flow in upon this subject, and regret that several of much importance are too long for insertion this week. Again we appeal for brevity which present conditions renders imperative.—EDITOR of INQUIRER.]

THE CHURCHES AND THE MINISTRY.

To the Editor of THE INQUIRER.

SIR,—In the discussion which you have invited concerning our churches and colleges I think it would be useful if we would try to clear our minds as to what it is that we really need from them, which is not always the same thing as that which we demand. Certain things we do not really need and ought not to ask. We do not need a mere membership in a successful undertaking from whose prosperity we may draw dividends of self-satisfaction. We do not need a flag or a uniform whose chief purpose is to differentiate us from our fellow-men. We do not need an armoury of critical weapons wherewith to prove ourselves right and others wrong. We do not even need detailed guidance in the practical moral questions of daily life. Generally speaking we know pretty well what we ought to do, but we often need the strength to do it, and here we come close to the something which I think most of us really do need, and the ability to supply which is the chief justification of the existence of a Church. One supreme need which the churches might supply is the conviction of the reality of what we term spiritual things. We need above all things to be convinced of God, of immortality, of the supreme worth of love and goodness. Now this is not merely or principally an intellectual problem. It is one also of feeling, of emotion, and this is an aspect of the matter that has been too much overlooked in our group of churches. This is the great demand which tired and weary men make of the Churches. They will go where that demand is best satisfied, where they will be made to feel God and not merely to think covertly about Him, where they will gain assurance as to meeting their lost again, where they will feel inspired and warmed by love and not merely told how good it is.

Now, these are no mere intellectual processes. Right thinking alone will never bring us to these supreme realities. It can clear the way for them, remove obstacles, answer intellectual doubts, show us that there is no reason why we should not believe, nay, every reason why we should, but it cannot alone kindle the fire whose warmth and light make belief a sustaining reality. And there is no getting away from the fact that this fire is often kindled among men whose thinking, judged from our standard, leaves much to be desired.

I fear this divine fire burns rather low in our churches. The great problem for church and college alike is how to fan it into a fuller life. It is a personal matter largely:—

While thus he spake, his eye, dwelling on mine,
Drew me, with power upon me, till I grew
One with him, to believe as he believed.

There are many who have believed in the past who do believe to-day, in this vital way, both within and outside the pale of the Church or Churches. These men are the true owners of inspiration, the depositories of the sacred fire; and if a minister of religion to-day has not the same constraining power in himself, he can at least lead his people to the feet of those who have.

We need also a philosophy, expressed as simply as possible, which shall convince us that neither experience in general nor any form of science in particular has any right or power to interdict religious feeling; which shall show us God at work in His universe and leave our hearts free to turn to Him, and by teaching us to think sanely preserve us from emotional excess. The Churches which can offer to the people these two things—the inspiration of believing men, and the larger wisdom of thinking men—are the Churches that will retain their hold and best serve the coming time. Liberty alone will not be sufficient, for it may stand for mere emptiness; correct dogma alone will not suffice, for that may leave us cold and uncomfortable; good works alone will not suffice, for men are becoming more and more prone to associate themselves for such purposes outside the limits of church organisations. We have, I fear, dwelt too much on those three important, yet subordinate, points, with the consequence that men and women eager to find and feel God, and so satisfy their deepest need, pass us by as a people in whom something vital is lacking, excellent as we may be in one way and so far as we go.—Yours, &c., JOHN DENDY.

Manchester.

March 5, 1918.

To the Editor of THE INQUIRER.

SIR,—You broad-mindedly expressed the advisability of knowing what the man in the pew, and the man outside all pews, thinks about such matters, and I am tempted to write you as one who has occupied both these positions. Probably no one doubts that the man outside the pews is out through one of these two reasons: either that he has no desire for anything beyond a life of selfish pleasure; or, that he holds the opinion common to his class, that the churches are occupied only by people who are either poor sycophants or truly religious but misguided persons who are so comfortably circumstanced as to be oblivious to the need for Christ's work in this hard, crushing world. They see no advantage to be gained from allegiance to such bodies of worshippers. I am not citing this erroneous opinion as being directed particularly against the Unitarian body. When I occupied the position of outsider they never crossed my mind, and nothing in the ordinary propaganda of Unitarianism was responsible for drawing my attention to what I soon found to be a very possible channel for what I urgently sought: a rational theology combined with a twentieth-century religious life, as Dr. Mellor puts it, "with its centralisation in Jesus, its personality, its social and democratic enthusiasms."

As a pew occupant, I hold the opinion that the colleges are right, the preachers are right, and the congregations are sound though small, but that two points are continually neglected: the intimate association of social service and active fellowship with church membership, and the use of modern methods of invitation and attraction to our services. It makes one's heart bleed to see the regular outpouring of the best of brain and soul of our ministers to almost empty benches. Certainly the ministers are right! It is not the people who say that we do not seek a crowd, but a few devoted adherents, who are leading us astray. The "spread" is there; it is the "get people" idea which is being ignored.

As regards candidates for the ministry, has it ever occurred to any one that possibly the present workings of the Unitarian community do not attract men "in their youth," as is usually desired? Perhaps some who have just left their youth behind may have had experiences (like the earliest leaders of the Church) which show them that the faith has the possibilities which

they could not see in their youth. Men in many of the professions have not felt the ability, desire, or opportunity of commencing their best career in their youth. Possibly many of those accomplishments under the title "something of everything" can be, and are, attained when a man postpones the training which, as one of your correspondents says, "unfits him for other ways in which he can make a decent living." It is possible for such adult students to be already equipped with "the culture of the scholar, and alive to life, to art," and also the not less important faculty of business acumen and a first-hand knowledge of men which is always denied a man in minister's garb.

The Churches' first necessity is a Christly enthusiasm for the joys of social communion, fellowship, and progress, and in this the children should have a very full part; they should make it widely known that there really is a Church for those "who hunger and thirst for justice"; and they must take up the second necessity, the question of the inception of interest. The elemental principle in advertising is: "If you have the goods, you can't sell them without advertising. If you advertise largely and have not the goods or the quality, then you waste your advertising." This axiom will be found to be the key to every phase of the problem of dearth in church membership. "Compel them to come in." The Unitarians are as backward in their study of this question of "compelling" as they are advanced in their religious thought.—Yours, &c.,

A. J. HOWARD HULME.

12 Lower Downs,
Wimbledon, S.W.19.
March 4, 1918.

To the Editor of THE INQUIRER.

SIR,—No denomination has had greater men at the head of its colleges than ours, and (not to speak of those who are happily still spared to us) both Dr. Martineau's 'Life' and John James Tayler's 'Letters' reveal a constant solicitude for the spiritual welfare of the churches which were to be served by students preparing for the ministry. There is no need to argue this point, and it would be a thousand pities if the discussion of so fateful a subject were to become a mere tussle of recrimination between colleges and churches. We may not think that Dr. Rattray's particular suggestions advance the question much towards a solution, but we owe him our thanks for drawing attention to it. The remedy for the trouble must surely lie deeper than any rearrangement of a college curriculum. The trouble of decaying churches to-day, as always in the past, is that they cannot discern the signs of the time and address themselves to its need. The history of our group of churches speaks eloquently of the increased strength that has come to us at any particular period when we discovered a message relevant to that period and seized the opportunity of delivering it. One such opportunity arose in the latter part of the eighteenth century, when the clear need of the time was for a courageous breach with a sterile form of theology. Men of such diverse gifts as the former clergyman Lindsey, and the wandering missionary Richard Wright were able, in that pre-Channing period, to arouse an immense enthusiasm by the mere fact that they were "preaching to the times."

Since then there have been many "deluges," but the moral holds good to-day. We are faced with an unspeakably impressive opportunity. There is one clear note that runs through all the religious and all the denominational activities of our time. It is a note which our own traditions and situation eminently fit us to sound forth. It is the note of synthesis, mutual comprehension, the re-interpretation of

apparent antagonisms in a higher view. Never was there such a strenuous effort to penetrate down through surface differences to an essential and permeating unity of meaning. Every day almost sees the formation of some new inter-denominational fellowship, union, or alliance. Men are no longer content to accept as permanent the dividing channels into which a few generations ago it was imagined that the religious tendencies of the age must flow, and flow apart. So far has this movement gone that the powerful writer whose death all the Churches have recently mourned, Dr. James Denney, wrote a book with the practical object of abolishing all such tests as those of the Westminster Assembly and of Nicæa ("very few people can tell what Athanasius and the Nicene bishops meant," he says), and proposing a statement of only one simple sentence, in religious rather than theological language. Dr. Forsyth, following in the same direction, wishes to have no "creed" at all for the individual person but only a general statement for the Church at large, and that in one clause. In his recent Oxford address he says: "Let us get rid of the infallible Bible as a millstone about our neck," and he goes on to other remarkable propositions whose radical character would astonish some of our people who do not realise how fast the world moves.

Our churches have been accustomed to imagine that they "stood" for non-subscription. If they did their occupation is well-nigh gone. In preaching that position merely as a negative policy we are pushing an open door, so far as the most intelligent members of the Orthodox Churches are concerned, so that for these we have no advantage to offer which they cannot find in their own communions. But why should we not avail ourselves of the victory which our churches have so largely helped to win? Non-subscription as a mere negative policy of disowning credal statements now means nothing significant; but as a positive platform for synthesising the sundered elements of Christian faith it might mean everything. No community has such favouring circumstances as our own, none has fewer drawbacks in its past history, for drawing together into one splendid new devotion the two tendencies which have mainly divided the field of English religion between them—on the one hand the Evangelical or Free, on the other hand the Sacramental or Catholic. To put our hand to this holy work of healing and reconstruction is to put ourselves into the right line of the most powerful movement of our age.

What is still more important, it is the way by which we may find a stimulus for that revival of earnest religion among ourselves upon which everything really turns. Whatever stimulus was embodied, in the past, in the note of "progress," or of "freedom," or of "modernism," is long ago exhausted. The call of the present age is one that bids the world use its new-won enlightenment to dig down to the perennial sources of faith and courageous living, and to discover the real identity of sources hitherto assumed to have no connection one with another. No doubt it will require a tremendous disturbance of spiritual lethargy even to face the problem. But face it we must or sleep away into coma and death. Religion is as young as ever. And what is there that can so re-vivify both college and Church as "one common wave of thought and joy, lifting mankind again"? Some of the best efforts of our past have been in this direction. I have in my possession a cherished copy of a circular printed in 1853 and signed by John Kenrick, Charles Wellbeloved, William Turner, John Owen, J. H. Ryland, E. Higginson, Charles Wicksteed, J. K. Montgomery, and H. V. Palmer, urging upon our churches certain usages "which

would place us in a more favourable relation to other Christian communities." "All these died in faith not having received the promise." Since then, the Free Christian Union, the Leicester Conference, Dr. Martineau's Scheme! What inertia, what failure of response! But now there seems to be promise of a change. The new movement has already maintained its magazine for over two years. A few weeks ago a Conference was held at Birmingham which, for the boldness of its aim and the number and enthusiasm of people from every quarter of the theological compass, was surely the most remarkable gathering that has taken place since the Great Ejection. Is it too much to plead that those (and they are many) in our churches whose hearts are with the movement, should put aside all suspicious aloofness, and, above all, the contemptuous attitude which regards every such enthusiasm as a young man's vagary? Alas! youth is no longer the delightful accusation that can be flung at those responsible for the movement. Some of them have already lived past middle life through years of disappointment and disillusionment as one by one the chances of a revived Church-life have been allowed to slip away. Their one hope is now that this present effort may not fail; and that hope has glowed afresh at the sight of Dr. Mellor bearing a brilliant lance into the field.—Yours, &c.,

W. WHITAKER.

Withington, Manchester.
February 2, 1918.

UNITARIANISM AND THE DIVINITY OF JESUS.

To the Editor of THE INQUIRER.

SIR,—Dr. Drummond's letter puzzled me very much; for upon the point of fact which he asserts I should, under any circumstances, accept his word as authoritative; and his quotation from Dr. W. H. Drummond, dated 1830, would also by itself prove his contention. It is clear that there have been, and presumptively there still are, representative Unitarians who believe (in some sense) that God is manifest in humanity, and that His capital manifestation was in one man.

But this conclusion, when interpreted by the supporting citation, raises two distinct difficulties. The first is that Dr. W. H. Drummond's words seem, in the first two clauses, to obliterate the difference between Unitarians and Trinitarians. For if "the Spirit of God," whom no Unitarian (I assume) would shrink from calling "the Father," "was in Christ," and Christ is therefore "properly entitled to the name of Divine," it appears to follow perforce that the Spirit of God, which makes Divine, is God; and that God the Holy Spirit proceeds from God the Father into one who called himself "the Son"; and further, since it is not to be thought of that the Spirit of God should, in any personality, be lost like a river in a subterranean cave, that the Holy Spirit also proceeds from the Son; and this Son, namely Christ, is Divine, and what is Divine except Deity?

The second difficulty is historical. In August, 1807, Coleridge gave De Quincey to understand that he was "profoundly ashamed" of his earlier Unitarianism; and in 'Aids to Reflexion,' after giving a curious philological reason for the view that of all people Unitarians have the least right to call themselves Unitarians, he suggests the term "psilanthropists," derived from the Greek for "a mere man," as their proper designation. The belief that Jesus was a mere man is associated with Theodore Parker; and I well remember a meeting at Essex Hall when the words of my dear friend and father J. C. Street, "we are all Parkerians now," were

received with warm applause and no voice of dissent.

A solution of these difficulties is suggested by a later phrase of Dr. W. H. Drummond, "our Lord Jesus Christ, whom He made His Word, or the ambassador and interpreter of His divine will to the children of men." The doctrine of the Fourth Gospel, and of Trinitarian Christendom, is not that God in time conferred upon a man the function of being His Word, but that the eternal and divine Logos "became flesh" in Jesus Christ. Here is a real difference, which throws back an energetic light on the use of the word "manifestation" in Dr. James Drummond's letter, as well as in his father's writing. When I spoke of God's manifestation I meant an event, namely, that God manifests Himself, so that those to whom He becomes manifest see God: see God in Jesus Christ, as they see Him, perhaps, in the starry heaven or the moral law. But this is not, it would seem, what representative Unitarians mean by the word. I cannot be quite sure of their meaning. Is it something conceived as having substantial existence apart from God, as, for instance, some of the Gnostics conceived their æons? Or is it an event, but not that God Himself becomes manifest? Whatever it be, it was not in this technical sense of Unitarian theology that I used the word. I meant that the Broad Churchman who in Jesus Christ sees very God of very God is not a Unitarian. ¶

I could wish that Dr. James Drummond had not written his last clause, beginning "Those who are fond of exalting themselves." I trust it is not relevant to this discussion.—Yours, &c.,

E. W. LUMMIS.

JUBILEE OF SHEFFIELD DISTRICT SUNDAY SCHOOL UNION.

THE Sheffield and District Unitarian and Free Christian Sunday School Union celebrated its Jubilee on Thursday, 7th inst. at a well-attended meeting of present and past teachers, held at Channing Hall, Sheffield. Mr. H. E. Fishburn, President, occupied the chair. Addresses were given by Mr. J. B. Gardner (the original Secretary of the Union), the Rev. J. Morley Mills (Sunday School Association), the Rev. C. J. Street (who gave an historical sketch of the Union), the Rev. C. Peach (Manchester District Sunday School Association), and Mr. Horace Smith (who has served as Secretary longer than any other person, and who gave further historical particulars). Mr. J. Foster (Rotherham) was elected President.

The Union was formed on October 22, 1867, at a meeting of the Sheffield (Upper Chapel and Uppertorpe), Stannington, and Rotherham teachers. Distance from kindred workers in the West Riding and North Midland districts, and unwillingness on the part of the local Sunday School Union to receive Unitarian teachers as brethren, contributed towards making our little group of Sunday school workers draw together in a Union of their own. The Rev. J. Lettis Short was the first president. Two members of the first committee, Mr. J. B. Gardner and Mr. Alfred Vickers, still survive. Regular meetings for conference have been held for fifty years, the first taking place on January 28, 1868, at Uppertorpe. The Union now consists of the original four schools along with those of Sheffield (Attercliffe), Barnsley, Mexborough, Bolton-on-Deane, and Doncaster.

MEMORIAL NOTICES.

MR. G. S. WOOLLEY.

MANY past students of the Unitarian Home Missionary College, as well as Manchester friends generally, will share our regret at the death, which occurred on March 12, at Fairhill, Kersal, of Mr. George Stephen Woolley. He was in his 82nd year, and his record of loyal service to the Unitarian cause goes back to the middle of last century. He cordially supported the church at Strangeways, under the ministry of the Rev. Brooke Herford and his successors, and its decline and ultimate extinction were much regretted by him. His firm, Messrs. James Woolley & Sons, which was of high repute in the city, kindly gave its services as dispensing chemists to the students of the College when required. Mr. Woolley's never failing courtesy rendered him an attractive personality alike in business and private life.

MRS. JOHN BARRON.

THE friends of the Rev. J. Barron will be sorry to learn of the sudden death of Mrs. Barron, on Wednesday, March 6. Her body was found on the sands near the Manse, at Ballyobegan, Barony of Lower Ards, co. Down, about mid-day on the date mentioned. Mrs. Barron, over a year ago, passed through a very critical illness, which involved treatment in a nursing-home under the supervision of a specialist. Her health very much improved, but she never quite recovered. In the districts in the North and South of England, as well as in Ireland, where she was known, the good work she did made a deep and lasting impression. The funeral took place on Saturday, March 9, at the Meeting House, Ballyhemlin. The Rev. W. H. Townley Tilson, M.A., and the Rev. J. J. Magill, B.A., officiated. The Rev. R. Maxwell King was organist. There was a large attendance of local clergy and friends of various denominations.

BELGIAN HOSPITAL FUND.

162ND LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,136	14	9
X. (38th)	1	0	0
Miss R. Evers (6th)	3	0	0
Miss Wren, Melbourne (5th)	2	0	0
The Rev. and Mrs. T. Bowen Evans (28th)	1	0	0
The Millers of Kent, per Mr. C. W. Chitty	42	8	8
Mrs. Rooke (4th)	1	0	0
Miss E. Thirkell Cox (4th)	0	5	0
Mr. and Mrs. C. W. Chitty (45th)	4	0	0
Mr. F. Maddison (35th)	0	10	0
Mr. and Miss Hirst (27th)	2	2	0
Dr. Vanderzypen of the Belgian Army Medical Service	0	15	0
	£20,194	15	5

Parcels have been received from: Chapel Lane Chapel, Bradford Women's League (per Mrs. Paxton); Finchley Branch of the Women's League (per Mrs. Blake Odgers); Miss Ridge and Miss Vallance; Mrs. Perrot; Mrs. Titterton; The Girls of Shrewsbury High School; Miss Whitfield; Mrs. H. Woodall; Mill Hill Sewing League, Leeds (per Mrs. P. R. Jackson); Stockport Branch of the Women's League (per Miss New); Mrs. Wheatcroft.

Note.—Grey knitting wool, 6s. a lb. (or for quantities over 5 lbs., 5s. 6d.), to be sold for the benefit of the Fund.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

NEWS OF THE CHURCHES.

Aberdare.—The Annual Business Meeting of Highland Place Unitarian Church, Aberdare, was held last week, Mr. F. W. Hall presiding. The treasurer of the church, Mr. E. Jones, presented the balance sheet for the year, which showed a slight deficit. It was announced that a gift of £100 had been received from Mrs. Brooks, New Jersey, America, to be invested on behalf of the church. Mrs. Brooks, previous to her recent marriage, was the widow of Mr. John Lewis, and both Mr. Lewis and his wife, before they emigrated to America many years ago, were members of the church.

Bolton.—The Annual Meeting of the congregation of Unity Church was held on Wednesday, March 6, 1918, Mrs. Frank Taylor in the chair. The Secretary, Mr. Charles Brady, presented the report of the Committee, which stated that more than 120 men from the Church have served or are serving in His Majesty's Forces. Three of them have, during the year, laid down their lives for their country, a total of thirteen who have made the supreme sacrifice. The Treasurer presented his report, the finances, considering the abnormal times through which we are passing, being in a healthy state. After the conclusion of the business a resolution protesting against the use of food-stuffs for the manufacture of intoxicating drink as a beverage was unanimously passed.

Colne.—The Annual Meeting of members of the Unitarian Church was held on March 9. Councillor J. W. Hird presided, and there was a good attendance. The secretary, Mr. Fred. Lowcock, gave an encouraging report which showed an increased attendance at the morning and evening services. Financially, the church is in a healthy condition, and the special efforts during the year proved very successful. The Secretary and Treasurer paid tribute to the devoted work of the ladies. The newly formed Literary Society and the Ladies' League had had most encouraging sessions. Not quite so satisfactory was the report on Sunday school work; but the attempt to organise the school has already given promise of a better report next year. The minister, the Rev. J. Pipkin, gave an address in which he expressed his appreciation of the loyal service of the officers, and of the spirit of unity and co-operation manifest throughout all the institutions of the church.

Leytonstone.—Under the auspices of the Leytonstone Free Church a series of four Sunday evening musical services have been held at the Whipps Cross Convalescent Hospital for wounded soldiers. These services have proved exceptionally successful owing to the high musical character which has been maintained throughout. Mr. Frank Bonner, A.R.A.M. used his influence among the professors and students of the Metropolitan Academy of Music, of which he is the Director, and their ready response, irrespective of denominational attachments, to an appeal to help cheer the "Tommies" resulted in the services being supported by quite a large number of singers and instrumentalists. The elder members of the Sunday school and guild, too, very gladly joined in the effort to maintain a choir to lead the hymns, which were chosen at each service by the "Tommies" themselves. Last Sunday the concluding service of the first series was conducted by Miss Maud Burt, who with Mr. Frank Bonner, and Miss Dorice Peterken, undertook the arrangements of these services. Though the reverent tone was maintained throughout, the wounded soldiers, many of whom were in bath-chairs and heavily swathed in bandages, could not refrain from a free use of their crutches to applaud the musical items in this concert service. Among the artistes who contributed on this occasion were Miss Winifred Kennard, L.R.A.M., A.R.C.M. (soprano), who the previous day had won the gold medal at the South London Musical Festival; Miss Beatrice Richmond (contralto), who gained a similar honour at the same festival last year; Miss Muriel Thomson (violinist), a gold medallist of the M. A. M.; Mrs. Russell Bonner (cellist and pianist), and Mrs. Frank Bonner, who acted as accompanist for the hymn singing and the orchestral accompaniments. The Rev. Bertram Lister, gave a short and cheery address on the practical religion of the Good Samaritan, which he commended to all who wished to make the world better and happier. Mr. Lister also contributed to the programme a recitation which was evidently much appreciated. The services will probably be resumed next month.

London Sunday School Society.—The Annual Meeting will be held at Essex Hall to-day, March 16, at 3 P.M. Following the usual busi-

ness meeting a paper will be read by the Rev. John Begg (Pioneer preacher) on 'The Success and Failure of the Sunday School.'

Manchester District Association.—The twenty-seventh Annual Report of the Association, which holds its Annual Meeting in Manchester to-day (March 16), is necessarily a "war-time" report, and emphasises the difficult problems with which it has to deal, and the increasingly hard conditions which the churches have to endure. It takes note, however, of the wonderful amount of work which the few remaining men in the congregations have been able to do, and the splendid way in which the women have risen to the occasion. It is, undoubtedly, in consequence of this increasing earnestness and intensified effort that, speaking generally, the churches of the Association are better circumstanced than when the previous Report was issued. The Association has lost the following ministers owing to resignations: the Rev. A. H. Lewis, who has gone to Birmingham; the Rev. C. Smith, removed to Nelson; the Rev. W. G. Price, who is serving in the R.A.M.C.; and the Rev. W. S. McLauchlan, who holds a teaching appointment in the district. The Revs. E. I. Fripp (Altrincham), G. Randall Jones (Pendleton), J. Wain (Hale), C. H. Horsley (Moss Side), and M. R. Scott (Sale) have come into the Association during the past year, and a cordial welcome is extended to them. The Inter-Association Mission Scheme, organised by the Manchester District Association, the East Cheshire Christian Union, and the North and East Lancashire Mission, as a result of deliberations after receiving the report of the Manchester delegate to a meeting with the British and Foreign Unitarian Association last Whit-week, has been fruitful of good results. In the course of a few conferences a programme of Group Rallies was drawn up, each Rally to take place on a Saturday afternoon, when a service would be conducted, with sermon, and, after tea, an evening meeting would be held with addresses on subjects bearing on 'The Reconstruction of the Religious Life of our Churches.' On the Sunday following there should be special services in the churches of the Group conducted by ministers of a similar group in one of the neighbouring Unions. The British and Foreign Unitarian Association having received the scheme favourably, a grant was made by that body to cover the estimated cost of travelling and printing, and the first Rally was held in December, viz., Monton, Pendleton, and Swinton. Ministers and lay speakers from Tormorden, Rochdale, and Heywood were the visitors, and successful meetings and services were held. Attempts were made to include another Rally in the winter's programme, but there were many difficulties in the way, and the idea had to be abandoned. The Group which contains most of the South Manchester churches is expecting to complete arrangements soon for an exchange with a North and East Lancashire Group, and it is hoped that other developments of the scheme will be carried out later on.

Mansfield.—The services at the Old Meeting House were conducted on February 3 by the Rev. H. S. Perris, whose addresses, in view of his recent visit to America, awakened much interest, and were reported in the local press. During the present month the pulpit will be occupied by students from Manchester College, Oxford. A garden sale of work is being planned for June 26, which will be held, by kind permission of Miss Vallance, at The Ridge. This month (on the 19th, 20th, and 21st) a Mothercraft Exhibition will be held in the Albert Street Schools.—At the recent distribution of prizes to the Sunday scholars Mr. Harrop White took the chair, and the Mayoress (Mrs. W. F. Wharmby) presented the prizes and certificates.

Nelson.—The Annual Sale of Work was held at the Unitarian Church on Saturday last and proved a record event both in attendance and financially. The Sale was opened by Mr. L. H. Clegg of Bury, Mr. J. T. Bibby of Burnley being chairman. Many friends from neighbouring churches were present and also the following ministers: the Revs. A. W. Fox (Tadmorden), T. Munn (Padiham), F. Coleman (Burnley), J. Pipkin (Colne). The gold and silver tree was unveiled by Miss Bess Clegg, and yielded over £49, while the clear total for the day was almost £96. This is higher than the last Sale of Work held just ten months ago.

Pendleton (Manchester).—A cheerful optimism pervaded the Annual Congregational Meeting of the Unitarian Free Church, which was held on Saturday, the 9th inst. Mr. Ernest Robertson presided over a good attendance, and in his opening remarks congratulated the members on the improved and still advancing prospects of the church. He referred to the loss the church had sustained by the death of Councillor Jonathan Milner, who had passed away

during the year. Since the arrival of the Rev. G. Randall Jones in October a new and enthusiastic spirit had dominated the church's activities, and progress and bright hopefulness were everywhere apparent. The motion was seconded by Mr. T. Fletcher Robinson (the Vice-Chairman), who spoke in the same hopeful and confident strain. Mr. J. Wigley, J.P., moved the adoption of the reports of the Sunday school and the connected institutions; the motion was seconded by Miss F. Haworth and carried. The Rev. G. Randall Jones, gave a short address, in which he paid a tribute of admiration to the men who were engaged in the great struggle for freedom and righteousness on the battlefields of Flanders, and stated that but for physical reasons he would have been fighting by their side. He recognised with thankfulness the progress that had been made in church attendance since he came amongst them. But he was not satisfied. There was still room for more.

Shrewsbury.—After a suspension of two years, the Literary Society in connection with High Street Church recommenced its activities last autumn, and the interest in the Society displayed by members and friends has justified the Committee in resuming the meetings, although it was thought advisable to hold them fortnightly, instead of weekly as heretofore. Prior to Christmas lectures were delivered by the President, the Rev. A. E. O'Connor ('Serbia and the Serbs'), Mr. A. E. White, B.A., B.Sc. ('The Women of Shakespeare'), the Rev. Canon A. J. Moriarty, D.D. ('The History of English Surnames'), Miss F. Beaumont ('The Children's Play Movement in England and America'), and Mr. H. P. Rogers ('Industrial and Social Reconstruction'). Since Christmas the programme has comprised lectures by Prof. H. J. Fleure, D.Sc. ('The Spirit of France'), Councillor C. S. Woollam ('Bygone Days in Shropshire'), Mr. Fred Maddison ('Democracy and Foreign Affairs'), and the Rev. J. Park Davies ('The Religion of H. G. Wells'), and a Debate on the question 'Is a League of Nations to secure World Peace Practicable?' in which the opposing leaders were Mr. T. H. Ridgway and Mr. A. B. Aris.

Southampton.—It was stated in THE INQUIRER of March 2 that the Rev. Victor Moody will resign his appointment at the end of March. We are informed that this was an error, and that Mr. Moody's resignation does not take effect until the end of June.

Stand.—The Annual Congregational Social meeting in connection with Stand Chapel has been fixed for March 20, so as to give the members an opportunity of welcoming Dr. Thackray, who is expected home from France that week.

Wakefield.—The Westgate Unitarian Chapel Calendar records the fact that the Military Medal has been awarded to Mark Lockwood.

Wandsworth.—The Annual Meeting of the church was held on Tuesday, Mr. Ernest Jones presiding. The reports showed that in spite of abnormal conditions the membership was fully maintained, the treasurer had a balance in hand, and the work of the various institutions had been steadily continued. In replying to a vote of thanks, the Rev. W. G. Tarrant, who began his ministry here nearly thirty-five years ago, earnestly asked all those who desired to see a better state of human society to consider what they themselves were doing, personally, to bring it about. In the course of the evening the minister was requested to send a kindly message of remembrance to Lieut.-Col. John Ward, M.P., C.M.G., who is now with his regiment at Hong Kong.

*** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.*

*** Secretaries of churches which publish Calendars are requested to send the Calendars regularly, and as soon as possible after publication, to the Editor.*

MARRIAGE.

LAWRENCE—NETTLEFOLD.—On March 9, at St. Stephen's Church, Gloucester Road, by the Rev. Lord Victor Seymour, Vicar, Capt. George St. Patrick Lawrence, Rifle Brigade, younger son of Brigadier-General R. C. B. Lawrence, C.B., and Mrs. Lawrence, 29 Palace Gate, to Frances Mildred, youngest daughter of the late Edward Nettlefold of Birmingham, and of Mrs. Nettlefold, 12 Queen's Gate Place.

DEATHS.

BARNES.—Missing, now reported killed in action on Nov. 7, 1917, Capt. E. Earle Barnes, R.E., attached R.F.C., son of Alex. Barnes, I.S.O., of 22 Park Hill, Ealing, W.5.

BARRON.—On March 6, Lucy Matilda, the beloved wife of John Barron, Minister of Ballyhemlin, Co. Down, Ireland. Interred at Ballyhemlin Meeting House.

"All thy waves and thy billows are gone over me. Yet the Lord will command his loving kindness in the day-time, and in the night his song shall be with me."

HOLLAND.—On March 12, suddenly, at 115 Wellesley Road, Ilford, Essex, Arthur Mangnall, son of the late Francis Waverley Holland of Manchester, in his 61st year.

MILNES.—On Thursday, March 7, at 195 Oswald Road, Chorlton-cum-Hardy, William Cresswell Milnes, in his 80th year.

WOOLLEY.—On March 12, at Fairhill, Kersal, Manchester, George Stephen Woolley, in his 82nd year.

OUR CALENDAR.

SUNDAY, March 17.

LONDON.

Acton, Creffield Road, 11.15, Mr. J. L. GERRARD.
Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.

Brixton, Unitarian Christian Church, Effra Road, 11, Rev. F. HANKINSON.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. FRANK G. FINCHAM; 5.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11, Rev. J. P. MACCARTHY, Ph.D. of Waltham, Mass.; 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Mr. J. HARVEY LEWIS; 6.30, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 Rev. W. C. BOWIE; 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11, Mr. WM. LEE, B.A.; 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 11, Rev. J. ARTHUR PEARSON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 3.30, Rev. R. TRAVERS HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 6.30, Mr. W. R. MARSHALL.

Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. BEGG; 6.30.

University Hall, Gordon Square, W.C., 11.15, Rev. H. H. JOHNSON.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. O. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Mr. E. A. SMITH, B.Sc.

DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. J. ISLAN JONES, M.A.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Lieut. Col. BULLOCK.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.

LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. J. HORACE SHORT.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. J. MASON BASS, M.A.

MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. A. ERNEST PARRY.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 11.15, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

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A Meeting of the Council will be held at ESSEX HALL on WEDNESDAY, MARCH 27, 1918. The President will take the Chair at 4 P.M.

Business.—(1) Report of the Executive Committee. (2) Annual Meeting Arrangements. (3) Nomination of Council and Committee.

Dr. CARPENTER will give an Address on 'Some Thoughts suggested by recent Visits to Congregations and Societies in different parts of the Country.'

By the Rules, Nominations for the Council and the Executive Committee should reach the SECRETARY at Essex Hall before MARCH 31.

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LONDON, SATURDAY, MARCH 23, 1918.

[THREE HALFPENCE.]

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

THOSE who agree with Lord Halsbury that women are unfit to be solicitors because they can only see one side of a question will regret that the Bill to enable women to be solicitors passed the House of Lords this week. Similarly, those who agree with Sir F. Banbury that the better educated a lad is the worse worker he will be will regret that the new Education Bill was read a second time without a division in the House of Commons this week. The rest of us note both events with much satisfaction; and by the record of the former we place the fact that a woman (Miss Wallas) has for the first time been made Deputy Chairman of the London County Council, and by that of the latter the estimate that when the contemplated education policy is in fully working order the nation will spend sixty or seventy million pounds on it every year—a sum which half-a-century ago would have practically absorbed the whole revenue.

* * *

THE decision, announced on Tuesday in the House of Commons, that houses of ill-fame are to be placed "out of bounds" for British soldiers in France is a welcome one. The disquieting thing about this matter is that the Government, through its representative, has so clearly exhibited evidence of being under the powerful influence of army authorities that a too long period of evasion, ambiguity, and downright suppression of the truth has had to be followed by a vigorously organised protest by religious bodies and women's societies in order to convince those concerned that this kind of thing will never be tolerated by home opinion. Our satisfaction with the present outcome is, we confess, alloyed

by a strong suspicion that the new regulation will, in some cases at least, be enforced by men who do not believe in it; but the public may rest assured that, having been roused to vigilance, those publicists who care for man's decency and for woman's honour will not easily slacken their scrutiny of what goes on.

* * *

OBSERVERS of the international situation consider that any chance of a speedy peace is receding, and Count Hertling roundly accuses the Allies of the guilt of needlessly prolonging war for selfish reasons. Meanwhile one disclosure after another is made—now from the papers of the former German Ambassador to this country, Prince Lichnowsky, again from the story of secret "offers" to France on the eve of the war—revealing the kind of mind that predominates in the Central Powers. Count Hertling's own speech this week, with its absurdly thin excuses for the intrusion of German forces into the provinces of Russia, is evidence more than sufficient that we are far from being able to regard our enemy with that minimum of trust and respect without which there never can be a hopeful settlement between us. Nevertheless, if we are to take long views—and the years of the nations are not as those of a man—we must continue to look far onward; and in the interests of future generations, if not in our own, we dare not slacken our efforts to organise the world's affairs on wiser foundations than hitherto existing. Hence, even in the midst of deepening shades and anxieties, it is well worth while, we believe, to have such educative debates as that initiated by Lord Parmoor on Tuesday on the proposals for a "League of Nations."

* * *

MR. BALFOUR's sympathetic references last week to Russia's vast difficulties and troubles, President Wilson's characteristically clear and explicit declaration that his people will loyally aid the Russian democracy, so far as possible, to work out its salvation, and the formal

announcement by the representatives of the Allies that the so called "peace" enforced by Germany on her Eastern neighbour will certainly not be recognised by them may not do much at present to solve the problem presented by the consequences of the Russian collapse, but they should contribute towards the heartening of all who in that complex group of races cherish the vision of true patriotism. We believe they are more numerous than, in the present turmoil, we are able to conceive. Russia will have its resurrection yet, if we have only the grace to hope and work for it without too obviously selfish attention to our own interests.

* * *

To many people anything written by Mr. Bernard Shaw is so violently irritating that they cannot give it any sort of hearing, let alone a patient one. If this is due to his own fault as an extravagant and wilful writer, and we believe it is, he may bear as best he can the penalty, for all that we care. But when it is a question of other men's rights before the law, not to speak of their lives, Mr. Shaw's self-caused unpopularity must certainly not prejudice the verdict of fair-minded persons. Writing in *The Manchester Guardian* yesterday week he directed attention once more to the unhappy, and admittedly difficult, problem of the "conscientious objectors," pointing out that the result of the present system is that their successive sentences practically amount to perpetual hard labour—in spite of the limit of two years which has hitherto been applied in the case of criminals as the maximum of human endurance. The remarks of *The Manchester Guardian* may, however, be weighed by some who decline to hear such an advocate as Mr. Shaw in any cause.

* * *

PREFACING our quotation with the statement that our interest in the subject centres in the tradition, long-cherished among Unitarians, of the rights of conscience and the no less cherished

ideal of the sanctity of law, and not at all sympathising with the "objector's" judgment against the lawfulness and present duty of war, we can but say in addition that nothing so humiliates us, in a time when the utmost loyalty to principle is called for, as the falling away of so many weak-kneed and timorous minds from a strict adherence to equity, cost what it may. Our contemporary, speaking of the "concessions" which have been recently granted to this class of prisoner, says they are

no more than mitigations by the Government of the violence with which it breaks the law of the land. That law entitles any man whose conscientious objection is admitted to "total exemption." Yet hundreds of men whose sincerity is not in doubt are either forced to labour in penal settlements or are imprisoned for refusing so to serve. History will marvel at nothing more than at the reduction of the law on this matter to absurdity. If the law is not sound it should be changed; but so long as it is unrepealed it should not be broken.

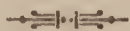
* * *

IN Canon Scott Holland a shining example was given of that development among High Churchmen of intense interest in social reform of which we spoke last week. Brilliant as a preacher, scholarly as a writer, living out his days to the full in converse with leaders of thought, he joined vigorously with Dr. Gore (Bishop of Oxford) in promoting the Christian Social Union, made his house at Amen Corner a centre for Socialists, Labour men, and progressives generally, and built up in *The Commonwealth*, the monthly organ of the Union, a singularly powerful force, pulsing with vitality, and drawing scores and hundreds of the younger clergy and other young Churchmen into the crusade for reform. With it all, he combined a very attractive geniality, a freedom from anything approaching to clerical uppishness, which opened men's hearts to him, whether Churchmen, Dissenters, or "nothing-arians." His passing leaves the world poorer by the loss of a fine personality and lover of men.

* * *

SIGNOR ITALO CONTE, son of the late Unitarian missionary in Italy, sends us an account of Unitarian propaganda at the front. As an officer, in the Arezzo Brigade, he took part in the famous defensive covering the retreat of the other Italian forces, and is now stationed on the Piave. All officers, he says, are expected to talk frequently on serious subjects to their men, and he has come to regard his infantry with deep affection as well as admiration for their fine spirit. There is much professed atheism, more mere superstitious belief; but gradually he has led many "to know God, to love and fear Him, and to shape their lives according to the teachings of Jesus of Nazareth." He gives details of a number of instances in which this simple type of religion has been accepted with gratitude and followed by consistent conduct, and he looks forward to energetic advance when peace times recur,

LEST THEY FORGET.



THERE will be regret, which we confess we share, at the refusal of the French Protestants to meet with religious representatives of belligerent countries and neutrals, at the invitation of three Lutheran prelates—the Archbishop of Upsala, the Bishop of Christiania, and the Bishop of Zealand (Denmark). These Scandinavian brethren, animated, we are sure, by the highest motives and imbued with aims common to all true Christians, issued their invitation on the failure of the "Stockholm" International Socialist Conference project. Their proposals were not for a conference in the ordinary sense of the word, but for the religious fellowship of common worship and prayer; though we may, indeed, must, concede the high probability that intercourse between the parties would not be limited to these public acts.

The suggestion, as our readers will remember, has been received with ready assent on the part of leaders of religious life in this country, who, looking forward doubtless to the postponed date of the meeting—the late summer—may well have hoped that the time would then be ripe for an effort to influence for good the minds of men in all lands. Whether anything of the sort will still be attempted we cannot say, but obviously the abstention of a group so deeply involved as the representatives of France is a serious difficulty. For our brethren across the Channel have, through the Council of Federation which claims to speak in the name of all the Protestant Churches of France, been unanimous in their decision; and the terms in which they announce it possess a weight and intensity rarely to be found in official utterances. Reading them, as we must, with a renewed sense of what their country has endured in the war, regret at the breakdown of the scheme is modified very considerably. In its place, we find ourselves hoping that this refusal to meet the German and Austrian representatives, and the words in which it is given, may open the eyes and sink more deeply into the hearts of these men, and through them, into the hearts of all serious men in their nations, than any solemn expression of Christian fraternity, however wisely, humbly, and devoutly devised.

For all men must be reminded, and especially all who by active share in national iniquity, or by passive acceptance of it, are partners in wrong, that—to use Biblical language, where the speech of everyday is all too inadequate—"sin is exceeding sinful." To the man

of this world such language will mean little enough. There are thousands, not all of them in Germany, who will shrug the shoulder at all such pulpit terms. With the imbecilities of Russian rhetoric before them, they will more than ever scoff at mere "idealism," direct their policy by the hope of material advantage, and put their trust in the sword, undeterred by weakly moral scruples. But the man who professes to honour Christ as his Lord, to whom God is not a mere hypothesis and final judgment a curious dream, must surely find something here immensely significant. Let us hear our brethren:—

The spiritual communion, unless it be a mere sham, must eliminate grievances, fix responsibilities, repudiate the injustice committed. The guilty, whoever they be, must be declared guilty. Christianity can only become healthy and strong again by loyally seeking and proclaiming the truth.

It is well, we say, for German wrong-doers, for wrong-doers everywhere, and for those who supinely acquiesce while their governors do the wrong, to realise what lies at the back of such words. It is no merely self-interested desire for reparation of injuries endured, though the cry of the outraged for an avenging justice is itself a significant, even a portentous fact in the life of this world. But there is evident in this refusal a wrath truly terrible, a reaction of the human spirit so intense that all the sweet graces of the gentler Christian type vanish before it like dew in the scorching heat. It is a wrath that tells the Christian, at any rate, of another Wrath, that answers the would-be worshipper by "terrible things in righteousness," a Wrath which may have been often misrepresented in our poor human thought, but which in such times as these seems to many of us to be at least as certain as that "Love" which our poor human thinking is prone to depict in such puerile colours.

In a word, there is a meaning, deep and forever established, in the Cross; let the Church's Passion-tide season bring that meaning home to the minds of men. There cannot be peace without justice, and blunder as we may in our attempts to attain to right dealings between individuals and nations, an irresistible surge rushes up from the depths of this Universe, seeking at all costs and through all woes to be rid of the poison that corrupts the soul of man. It is not, we know too well, the guilty alone who suffer. Christ ascended Calvary; and many an innocent sufferer is maimed or slain to-day. But let not the brazen guilty hug themselves

in the hope, fostered long by a feeble, false theology, that someone's innocence will save them from the penalty due. If there must be crucifying, the thieves of this age may remember that two of their number were gibbeted also on that Hill of Doom. Lest they forget, our French brethren show again to the Christians across the Rhine what they have done, or at least condoned. They remind them of the causes of the war and the manner in which it was begun. They point to the violation for State reasons of plighted word and international engagements. Their catalogue might easily be extended; it is, in fact, written large for all ages hereafter to read, to the indelible shame of a race, so gifted, so strong, that has deliberately broken faith, stooped to grossest infamy, heaped up horror and cruelty and baseness beyond the imagining even of the cynical, and in these last days gone freshly forth copiously lying about "peace," while in wolfish earnest about plunder. The hand of Cain is upon it, and till that can be cleansed away, not from the brow alone but from the very heart, the whole world of right-seeking men must protest—and something more. It must act as best it may as the instrument of that Wrath Divine, that Consuming Fire, that Eternal "Just God and Saviour," whose salvation was never of light cost or easy attainment—least of all a matter of slothful dreams and empty sentiments. Only so can these days take on their true redemptive light and, in the mystery of Providence, become prophetic of great and glorious life to be.

COUNCIL FOR PROMOTING AN INTERNATIONAL CHRISTIAN MEETING.

THERE was a large meeting in the Kingsway Hall on Thursday, the 14th inst., called "to consider the duty of the churches in regard to the present international situation," and presided over by Lord Parmoor. The platform included members of most of the churches, our own group being represented by the Rev. Dr. Carpenter (on the Executive Committee), Rev. F. H. Jones (on the Council), and Mr. Chancellor, M.P. The Chairman urged the importance at the present time of recognising the Spirit of Christian Brotherhood under one Father of all mankind. In these days of international strife, while fully appreciating the higher aspects of patriotism, he felt bound to protest against the worship of the State. Make devotion to the State the supreme test of right, and you would lose the higher spirit of patriotism itself, and substitute for it a cursed spirit of racial animosity ready to justify any crime. But there was the better spirit abroad now in our country. No doubt more might have been done by the Anglican Church, but there was in that Church a devoted body of persons desirous of Christian co-operation among the various countries, and those who regretted that the effort had not

been made sooner must put their own shoulders to the wheel. Unless a great effort was made to work with our Christian brethren in every country, there would be danger of the only approach to international problems being made in a spirit that would render any solution of them impossible.

Miss M. E. Ellis, Secretary of the Council, gave a short account of the history and purpose of the movement, stating that its bond of union was to be found in the Fatherhood of God and the Brotherhood of Man, and that its watchwords were Unity, Repentance, Love, and Righteousness. The Rev. Principal Selbie, of Mansfield College, said, that though the Free Churches generally speaking supported the war as a moral challenge which it would have been un-Christian to refuse, yet they were coming more and more to recognise that war is not a Christian thing. The spiritual healing of the wounds inflicted by war would depend upon the temper and attitude of mind in which we approached the problems arising out of it. This was no time for recrimination and raking up the evils of the past. The war must be fought out to the bitter end; but it was already time for the Christian churches to unite in the determination to establish some better condition of things after it, and to realise that nations like individuals must not live unto themselves alone. We must get into touch with the churches of the allied countries, of the neutral countries, and of the enemy countries.

The Dean of Worcester, referring to Mr. Lloyd George's appeal to the Free Churches to remember the aims with which we entered upon this war, said he hoped we should not forget them; but at the same time we were now met for a higher ideal than British war aims, namely, loyalty to the kingdom of God. It had been said that the churches were helpless because they were divided. But in spite of all divisions there was an ultimate unity of spirit throughout the churches, from the Roman Catholics to the Quakers, and through this must union be restored among the nations.

The most notable feature of the meeting was the fact that Father Nicholas Velimirov, of Serbia, notwithstanding all that his own country has suffered, had no word of vengeance, punishment, or even reparation, but only pleaded earnestly for true peace among the nations when the actual fighting ceases, a universal Christian spirit and not a mere armed truce ever preparing for new outbreaks of war.

Canon Donaldson appealed to the Churches for some clear utterance at the present time, that through them the voice of God might be heard. There could be no true voice of the Church until it was the voice of God. Since 1914 there had been no clear voice but only a confused murmuring. In 1914, when the war was approaching, there was no word from Rome, or the Eastern Church, from Anglicans or Nonconformists. The need for all Europe and for ourselves was penitence in regard to the past, and a recognition of the great fact that we are already members of the supreme international body, the universal Christian Church.

The Rev. Thomas Phillips, Baptist minister of Bloomsbury Chapel urged that whatever the duty of the State might be at the present time, the duty of the Christian churches at all times was to work for peace and goodwill on earth. This meeting was itself an act of faith in God, in the goodwill of the Gospel of Christ, in the power of prayer.

Lord Parmoor in acknowledging a vote of thanks at the close of the meeting finally exhorted those who desire peace on earth not to wait till the end of the war for the spirit of peace to come upon them, but to cherish it even now in their own hearts.

MEMORIAL NOTICES.

THE REV. THOMAS JOSEF JENKINS.

WE record with much regret the death, on the 14th inst., of the Rev. T. J. Jenkins, Unitarian minister at Newchurch, Lancashire. Born in South Wales forty-five years ago, he was educated for the ministry at Carmarthen College, and in 1896 was appointed to the charge of Gellionen and Trebanos, there preaching in Welsh. In 1904 he became minister at Hinckley, where in addition to the care of an important congregation he took a considerable share in public affairs, including the town, library, schools, Extension Lectures, and Temperance.

During his ministry here extensive reconstructions were made in the Great Meeting House and adjoining property, but the most conspicuous service rendered by him in this way was in connection with panelling, re-seating, and otherwise beautifying the old chapel as a memorial of the three brothers, John, Thomas, and Hugh Atkins. To this scheme, involving the raising of a large fund, Mr. Jenkins gave much thought and untiring energy, and the result, along with the clubs, classes, and other institutions founded and fostered by him, will long constitute a memorial of his own faithful and diligent labours.

In 1913 he removed to Newchurch and in a very short time won the admiration and affection of all his people. An excellent preacher, an indefatigable worker in the church's institutions, especially among the young, the congregation continually grew. His deep interest in his young men is shown by the fact that, in spite of the weakening effect of a very severe illness which began early last year and never really left him, he wrote at Christmas to each of his seventy-three "men with the Forces." Their regard for him, in turn, is illustrated by the remark of one who in a letter just received at Essex Hall, acknowledging the *Bulletin* (containing a photograph of friends assembled at the autumn meeting of the British and Foreign Unitarian Association) expresses his delight at finding a picture there of his "beloved minister." During the long and painful illness referred to, the high esteem in which Mr. Jenkins was held by his brother ministers was manifested by their generous supply of his pulpit as well as in many other ways. All who knew him will cherish his memory as that of a lovable, industrious, sincere and tolerant man, whose mind and ability grew steadily from year to year and seemed only now approaching to ripeness.

Among the offices held by Mr. Jenkins successively were those of secretary of the Welsh Sunday School Union and president of the South Wales Unitarian Association, secretary of the North Midland Unitarian Association, and president (this year) of the North East Lancashire Mission. He leaves a widow and a son and a daughter, for whom deep sympathy is felt.

The funeral, which was largely attended, took place on Tuesday; the Revs. A. W. Fox, J. Thomas (Congregational), T. Munn, and J. Evans taking part, a full attendance of ministers being also present from the churches in the North and East Lancashire Mission, and the Manchester, and District Unions.

THE REV. T. E. M. EDWARDS.

MANY members of our congregations in London and in the outer district covered by the Provincial Assembly who remember the ministry of the Rev. T. E. M. Edwards with genuine respect and affection, will learn with regret of his death which took place at his house at Streatham on Mar. 16, at the age of 77.

Mr. Edwards was educated for the Congregational ministry at Plymouth, 1862-66, and he continued in that ministry for twenty-six years. He had gradually moved away in thought and sympathy from orthodoxy; and in 1892 he felt impelled to join the Unitarian denomination. In the following year he was appointed missionary minister of the London and South Eastern Counties Provincial Assembly. For sixteen years he held this position, retiring owing to ill-health in 1909. Mr. Edwards proved himself a diligent and devoted missionary minister. He took an active part in founding congregations at Kilburn, Woolwich, Lewisham, Acton, and Ilford; and he organised lectures and religious services in several places inside and outside the metropolitan area. His quiet, patient, persistent earnestness enabled him to overcome many difficulties and to set aside disappointments; while his conviction of the truth and worth of the gospel he preached never wavered. His own mind had gradually become emancipated from the thralldom of doctrines which he perceived to be erroneous and harmful; and he felt called upon to be a messenger of the truth of religion. He was convinced that sincere and clear thoughts on fundamental religious questions were necessary if religion was to live in a world where knowledge could no longer be disregarded. Mr. Edwards was interested in theology, and he found that other people were more deeply interested than was sometimes represented. But he was above everything else a Christian minister. He was welcomed in town and country as a wise counsellor and a true friend. He was modest, tactful, sincerely religious in mind and heart, with nothing of the priest about him in speech or manner or dress. No one could fail, however, to perceive that his ministry was imbued by a truly Christ-like spirit. He was, indeed, in many ways an ideal missionary. He was keen that men should know all available and ascertained truth concerning religious questions; he was still more keen that their daily thought and life should be permeated and inspired by wisdom and goodness, and by a faith and hope and love which linked men together as brothers and to God as children and fellow-workers with Him in establishing the Kingdom of Heaven upon earth.

Mr. Edwards had lived his life; he had finished his work; and he has left behind him for our encouragement the memory of a man of noble character, genuine worth, and sincere piety. W. C. B.

MRS. WILLIAM RATHBONE.

THE venerable widow of the late Mr. William Rathbone, M.P., died on Tuesday, at Greenbank, Liverpool. She was his second wife, being married to him in 1862. Her father was Mr. Acheson Lyle, of Londonderry, and she was kin to her husband through his mother's family, the Gregs. As is well known, it was the early death of his first wife that led Mr. Rathbone to devote himself especially to the provision of District and other types of Nursing; and in this and all other sides of his immense philanthropic activity, he was zealously aided by the late Mrs. Rathbone. Indeed, he said himself, in 1894, "For the last thirty-two years, we should be substituted for I in speaking of any action or work of my life." Her age was 85; she had been a widow sixteen years.

EARLY in February there were seventeen American Unitarian ministers engaged in war service: three chaplains, two commissioned officers, three in the Canadian service, one in the Ambulance Corps, and eight acting as overseas secretaries of the Y.M.C.A. There are forty-three sons of ministers in the army or navy.

BELGIAN HOSPITAL FUND.

163RD LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,194	15	5
Miss S. J. Gregg (25th)	..	1	0 0
Northgate End Chapel, Halifax, per Mr. J. Teal (22nd)	..	1	11 2
Northgate End Sunday School (10th)	..	0	8 0
Miss A. Fryer (10th)	..	1	0 0
Highgate Unitarian Church (25th monthly)	..	4	1 0
Mr. John Dendy (15th)	..	5	0 0
Miss Swaine (35th monthly)	..	2	0 0
L. O. M. (24th)	..	1	0 0
Mr. Julius Hess (11th)	..	2	2 0
Mrs. Archibald Kenrick (3rd)	..	10	0 0
Mr. A. W. Harris (12th)	..	1	1 0
Westgate Chapel Literary Society, Lewes, per Mr. H. Broadbent (4th)	..	2	2 0
	£20,226	0	7

Parcels have been received from:—Miss Short; Mrs. Cooke Taylor; Miss Mary B. Lamb; Miss M. T. Worsley; Mrs. Edwin Ellis; Unitarian Church Sewing Circle, Southport, per Mrs. Harris; Mrs. Faulkner Hill; Mrs. and Miss Carter; Mrs. Andrews; Anon. (by hand).

MONTHLY NOTES.

THE following request is from a chaplain attached to the staff of a hospital for disabled Belgian soldiers. He says:—"I am working with the doctor in charge, who is very clever, and who is much interested in our local works of charity. We have now round about the institute many of the disabled men who have married, and who have children. The men cannot earn very much and these poor parents find themselves quite unable to provide the necessary clothing for the babies. We are anxious to provide this clothing for them. If you can help us by sending any of the things needed for babies, you can rely on our distributing them wisely to those who need them." I have been able to send them a few baby garments, but I should be glad of some more.

A military doctor writes: "I want to explain to you the rather special position in which I find myself. I am the medical officer of a regiment which has its units all along the Belgian front. I myself have lived for two years now in a village, mostly ruined, but still partly inhabited by civilians, who are very poor. There is no civil doctor, so I have to look after them all when they are ill, or wounded by shells. So I have a clientèle of a varied nature—old people, women and children. For medicaments I can manage from the stock allowed me by the army, but for instruments for special and difficult cases, I do not know where to turn. I had to leave nearly all mine when I left Belgium, and the few I brought with me are quite worn out and useless. So I am asking your help to enable me to tend the poor people properly, and I think you will excuse my boldness in asking for a few necessary instruments for general practice." I think this is a case where we may well lend a helping hand, and I am having a few instruments put together for his use.

These two letters are samples of wants which occur every day. They are often only small things, but there is no one else to do them if we cannot, and leaving them undone means a lot of suffering which we should be glad to assuage. But these things cost money and everything costs at least double what it did. Besides these constant appeals there is the regular charge on our funds for the upkeep of the Maternity Home at Calais. I expect that this year we shall want about £50 a month for this

home and for the children's hospital (the "Rose Allen" Hospital) near Yvetôt.

ROSE ALLEN.

SPECIAL WANTS.

Pyjamas, shirts, socks, handkerchiefs for men.
Clothing of all sorts for babies and children.
Games, writing paper, pictures.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

TOYS FOR BELGIAN CHILDREN.

To the Editor of THE INQUIRER.

SIR,—I enclose a translation of one of the letters of thanks that I have received for the toys sent out by the "Toy Fund for Belgian Children," thinking that it may interest your readers to see how much the toys are appreciated. The letter is written by one of the boys in "the Colonies." The boys at this school are from Liège and only came out of Belgium a few months ago—half-starved and very miserable. They had their first square meal of ham sandwiches and chocolate at the Swiss frontier, and had to stay four days at Evian to recover from the effects of indiscriminate feeding by sympathetic friends all along the Swiss railway!

March 3, 1918.

MADAME, — To-day, Thursday afternoon, there is great excitement in our "Colonies." All the children are jumping for joy. Why is there all this enthusiasm, why are they all in such good spirits? It is because a great surprise is coming. A box has just arrived from England—we have seen it being brought in. What is in it? An important question in which we are all interested. Here comes our good teacher from the end of the courts. At the first sound of the whistle, all the children, big and little, are quiet, draw up into line, and at a given signal go to the playroom. The door is opened. A sigh of joy escapes from every breast. What beautiful toys spread out on the tables! Behind them stand our good chaplain and the Lady Superior. Our dear Sister Margaret reads out the names, for each one in his turn according to the number of his good conduct marks may go and choose a toy. I was one of the first called, and I confess I was greatly puzzled. Everything seemed equally nice, games, motor-cars, carts, soldiers, racquets, paint-boxes. I chose a paint-box, as it was the most useful, and went back to my place, considering what I should paint with it. If the little English children who have so kindly sent us their toys, could see the happiness of the little boys from Liège at La Valière, they would not regret the sacrifice they have made. And we little boys from Liège will take great care of our toys. When we go back to Belgium we will show them to our dear parents and tell them of the kindness of the English to the Belgians, and we will give the toys, still unbroken, to our little brothers and sisters, who have remained in Belgium, and they will be delighted to repeat the name of our dear friend, the kind Mrs. Drummond. Please accept, dear lady, our grateful thanks. RAYMOND STAELENS, (in the name of the little boys from Liège at La Valière).

Yours, &c.

ALICE DRUMMOND.

Hampstead, March 18, 1918.

FURTHER correspondence on the 'Churches and the Ministry,' and other subjects, necessarily held over, will appear in our next issue. As this must go to press on Wednesday may we request contributors to assist by sending their matter as early as possible next week?

CORRESPONDENCE.

JOHN POUNDS' HOUSE: TRAINING HOME FOR DOMESTIC SERVICE.

To the Editor of THE INQUIRER.

SIR,—The fact that March 4 was the twentieth anniversary of the opening of John Pounds' House and that, in spite of unforeseen difficulties at that time, which still in a measure affect our work, we have been enabled, through the kindness of our many friends, to keep free of debt until now, has emboldened me to again ask your kind help by inserting this appeal. Our financial year ends on March 31, and if our subscribers who have not yet sent in their subscriptions do so before that date we shall find ourselves in debt to the amount of about £100. We have a less number of girls on account of the demand for them to act as errand girls and in other ways to take a boy's place, we exercise the greatest care and economy in the matter of expenditure, but the greatly increased price of food, clothing (boots especially), coal, gas, and other things makes us unable to continue our work without more help. Our Matron, who is now recovering from a long and serious illness, and whom we should much regret to lose on account of her being an excellent manager and disciplinarian, has offered to stay without salary, undertaking to do, as before, the needlework and general supervision, so that we may retain the services of the working housekeeper and a young assistant who is training for institution life, and who assists with the laundry work and in teaching housework to the girls. Their combined wages will in the future amount to £36 a year instead of, as before, £61. We cannot do with less help, for as all those who have had experience in training young girls know, they need constant and careful supervision.

I hope all who read my letter will not judge of the value of this House from the small number of girls (nine) at present in it, but will remember that many of those already placed in service make it their home, coming to us between situations as they should be able to do to a mother, so that their clothes can be put in order and another place found for them. Girls, also, use it on their evening out and on Sunday, being sure of a cordial welcome and tea.

One girl I will specially mention as a case in point. She was brought to us four years ago by a neighbour; her mother was a drunken, immoral woman who so shamefully neglected her children that she was more than once convicted by the magistrates and imprisoned. For some time this girl gave us much trouble and anxiety, as she was dishonest and untruthful, but with care and patience improved and now is in good service. She was much alarmed when told that the Home may be closed. "What shall I do if it is?" she exclaimed to Matron; "I have nowhere to go and no friends: do please try to keep it open." I quote also the following from the letter of a girl who was with us for some time: "I intend to do you credit and later on reward the Home for its kindness to a lonely orphan." These girls are two of many, and Portsmouth is full of danger for such.

March 4, 1898, was for me a very happy day. I believed when the Home was opened that the girls would all respond readily to our efforts to help and uplift them and that love could accomplish great things. After twenty years of hard work, heartache, and many disappointments, I realised how difficult was the task we had set ourselves to do. Often when looking through the lists of the hundreds of girls who have come to us I feel how almost impossible it seems to raise them to a higher level; but when a young mother shows me with pride her comfortable home and little ones, and tells me how much she

owes to the John Pounds House, I know that it has all been worth while. When the war ends I believe we shall be more than ever needed, for there must be a number of girls thrown out of their present employment. For this reason, also, I beg for help to keep the House open, for we have gained the confidence of the poor, and it would be difficult, if not impossible, to start the work again if it were closed. In the constructive work of the future surely one of the first essentials will be the training of the future wives and mothers of our country to understand the better ordering of their common life and the great responsibilities devolving upon them. In our small Home we touch the merest fringe of this great problem, but it is encouraging to look back upon the outcome of John Pounds' first poor efforts, and to remember that every one of these poor girls has learnt something good from being with us, and that the good will be passed on to the next generation.—Yours, &c.,

MARY ROGERS.

2 Nightingale Road, Southsea.

To the Editor of THE INQUIRER.

SIR,—The Rosslyn Hill Chapel Women's Union ask me to support the above appeal in their name. I do so with pleasure, although I feel that it can hardly need such support. We have seen with pleasure the splendid help which readers of THE INQUIRER have given to the Belgian Hospital Fund. This is a smaller work, but it is no less sound and important. Mrs. Rogers' noble and self-sacrificing labours are beyond all praise. Those of us who know something of what she has done for poor girls think of her with deep admiration and gratitude. She needs £100 in order to free her from financial anxieties. Surely there are many readers of THE INQUIRER who will gladly and thankfully answer to her appeal.—Yours, &c.,

HENRY GOW.

Hampstead.

THE NATIONAL CONFERENCE.

A MEETING of the Committee was held at the Upper Chapel, Sheffield, on the 15th inst., the president (the Rev. Dr. Hargrove) in the chair: fifteen members were present, and apologies for absence were received from twenty-three others. A resolution was adopted approving of the movement for a League of Nations after the war. It was agreed that in case of a general movement for a National Service of Commemoration the Committee on Religious Worship be requested again to prepare a Liturgical Form for use in our churches. With regard to the Triennial Meetings the Committee was reluctant to decide definitely that they should not be held. But, on the other hand, faced with the great and increasing difficulties of travelling and food, it was unable to say when there would be a reasonable chance of securing a representative attendance of ministers and delegates on even a reduced scale. Ultimately, it was agreed to consider the question further at the next meeting of the Committee to be held in October, unless the officers find reason for meeting sooner.

The Rev. Henry Gow introduced the question of providing means to assist our poorer ministers to educate their children at Willaston and Channing House (or in special cases other) schools. The assistance already available through the Ministers' Pension Fund and other sources was mentioned, and the whole matter was referred to a special committee (consisting of the Revs. H. Gow, C. J. Street, Mr. T. Oliver Lee and the officers) to collect information and make recommendations. A most interesting conversation followed about our Churches and Ministry, dealing with (1) the actual condition; (2) the causes, so far as the condition is unsatisfactory; (3) the remedies, in which

the Revs. C. J. Street, Dr. Mellor, Dr. J. E. Carpenter, Alfred Hall, D. Agate, C. Roper, and Mr. T. Fletcher Robinson took part.

The Rev. Dr. Carpenter moved and the Rev. F. Hankinson seconded the following resolution, which was unanimously adopted—"That this meeting of the Committee of the National Conference learns with shame and indignation that the British military authorities in France have permitted, or connived at the opening of tolerated brothels for the use of British troops in a number of French towns, and especially calls attention to the state of affairs in Cayeux-sur-mer, Somme, which has led to protests there. We call upon the Government and the military authorities to put all tolerated houses of debauchery out-of-bounds for British troops and to do their utmost to prevent the establishment of such places in or near British camps." Copies of the resolution to be sent to the Archbishop of Canterbury, the Prime Minister, and the Secretary of State for War.

WINIFRED HOUSE.

THE Annual Meeting was held on Wednesday, March 13, Mr. W. H. Trethowan, F.R.C.S., Surgeon at Guy's Hospital, presiding. The report stated that there had been serious increase in the cost of feeding the children, nurses and staff; that the medical officers had been claimed for military service; the lady superintendent, Miss Mary Baker, has felt bound to obey the call to do military-hospital duty; and the finances have given much cause for anxiety. This last was relieved by the generous response to a special appeal, and later by the large legacy from an old friend, the late Miss Sarah Holborn, coming into the treasurer's possession at the end of the year. So far as the general well-being of the Home and its inmates is concerned the year's report is distinctly a good one. There has been trouble from scarlet fever, brought in, which meant closing the Home to new patients and keeping in convalescent ones for a time. Six invalids were sent away to fever hospitals, but have since returned well and none the worse for their ordeal.

The expenditure for the year 1917 amounted to £1,045 8s. 3d., as against £874 4s. 5d. in 1916, a large increase on pre-war times. The receipts, including £463 4s., a part of the late Miss Holborn's legacy, amounted to £1,341 6s. 9d. The four Hospital Funds, the King Edward, the Sunday, the Saturday, and the Alexandra Day Fund have again granted awards, the four together amounting to £139 16s. 8d., which is a welcome addition to the funds. Included in the financial statement is a table showing the three years' receipts and expenditure for 1915, 1916, 1917, and also statistics giving the average of numbers of patients and length of stay, showing the weekly cost of each one. This last works out at 20s. 10d., or about £55 a year, charging the whole outlay for maintenance, establishment, and administration. Serious trouble and anxiety has been caused to the Lady Superintendent and nurses by the many air raids which have taken place during the year. Warnings of the approach of the unwelcome visitors are given by the District Police Office, the children are then brought down to sleep on the ground floor, and the nurses remain up until the welcome "all clear" signals are given. Two special constables come to the Home and remain there while a raid is in progress, and much appreciation is expressed of their kindly help and support.

In his address the Chairman said that treatment after an operation was equal in importance to the operation itself, and for efficiency in this respect Winifred House stood almost alone, so far as his experience went. Mr. Pallister Young, Mr. F. W. Turner, Dr. Lionel Tayler, and other speakers took part in the proceedings.

LONDON SUNDAY SCHOOL SOCIETY.

THE Annual Meeting of the Society was held at Essex Hall on Saturday afternoon, March 16, and was fairly well attended. The chair was taken by Mr. Harold Titford, the president of 1917. The secretary (Mr. A. S. Noel) in presenting the report of the committee, stated that although the Society had done little new, it had maintained its usual activities, and the Musical Festival and Aggregate Service had been held as in past years. The Home at Southend, in spite of adverse conditions, had accommodated 82 guests and completed the financial year with a balance in hand. One hundred and eighty children had been sent from London to the country, and nearly £100 had been collected and distributed for this purpose. During the year there had been a loss in London schools affiliated to the Society of 421 scholars and 18 teachers, and since the end of 1913, the last pre-war period, a loss of 972 scholars and 96 teachers, and of 233 scholars over 16. Two schools, Brixton and Portland, had closed, and two, Leytonstone and Woolwich, had been welcomed into affiliation.

The President read the financial reports, which were entirely satisfactory. He then moved the adoption of the reports, which was seconded by Mr. A. C. Hammond, of Hackney. The Rev. J. Arthur Pearson moved, and the Rev. J. H. Stephenson seconded a resolution of thanks to the retiring officers and the election of the following for the year 1918: president, the Rev. Bertram Lister; hon. secretary, Mr. A. S. Noel; treasurer, Mr. R. Asquith Wooding (on active service); Acting treasurer, Mr. Harold Titford. Committee, the Misses Francis, Green, Hargrove, Hall, the Rev. W. H. Rose, and Mr. Ion Pritchard. The Rev. Bertram Lister, responding to the resolution, moved a resolution concerning immorality in France, and protesting against the existence of tolerated houses in towns occupied by British troops. The retiring President seconded the resolution, which was carried unanimously.

After the business part of the meeting, a thoughtful and suggestive paper on 'The Success and Failure of the Sunday School' was read by the Rev. John Begg (Pioneer Preacher). The discussion was opened by Mr. Walter Long, and continued by Mr. A. S. Noel, Mrs. Travers Herford, the Rev. J. P. Rosling, Mr. S. P. Barham, and concluded by the President.

MIDLAND CHRISTIAN UNION.

THE Annual Meeting of the Midland Christian Union was held at the Imperial Hotel, Birmingham, on Monday, March 11. The Rev. J. M. Lloyd Thomas was re-elected president, and the hon. treasurer and hon. secretary were asked to serve for a further period. The following members were elected to form the Executive Committee: The Rev. Lawrence Clare, the Rev. W. G. Topping, the Rev. H. Warnock, the Rev. I. Wrigley, Miss Nettlefold, Miss E. Rosalind Lee, and Messrs. William Cheshire and J. P. P. Duffield. There was a large attendance at the Conference in the afternoon which was held at the Newhall Hill Church, Handsworth, where the Rev. Stanley Mossop has recently been appointed minister, and Miss Cecile Matheson gave an address on 'The Citizenship of the Future.' The sermon, at the public service in the evening, was preached by Dr. Stanley Mellor of Liverpool.

NEWS OF THE CHURCHES.

Bournemouth.—The Rev. V. D. Davis gave the concluding address in the series on 'Religion and National Reconstruction' at the Unitarian Church on Sunday evening, March 10, when he dwelt on the importance of the social reforms he had previously spoken of from the religious point of view. Social reform, he said, was religion making itself effectual in the world, a doing of the Father's will, as Jesus understood it, whole-hearted service of the Kingdom of God. Every subject on which he had touched in that course they had found to involve reform, reconstruction, building up again, and building better than before. That was the case with the questions of housing and health, for the safeguarding of home life and of the manhood of their people, and of education, and the better ordering of the nation's work in effective co-operation, and finally with the working out of their ideal of citizenship with a new sense of responsibility on the part of women and men together, with equal rights and common duties. As regards health and housing, it might in the future involve much larger claims upon the means of the community as a whole, in the better ordering of their social state, to secure adequate dwellings, and that other essential of a true home life, a living wage. And that was a point at which they might see very clearly how social reform must mean religion, a willingness for sacrifice, a genuine endeavour after brotherhood in the community as a whole. They rejoiced to think that in the efforts of the coming time men and women would be working together in equal citizenship for the humanising of the social order and the attainment of high ideals. Referring to these addresses *The Bournemouth Guardian* says: "The pulpit holds an important place in our midst and can carry great weight, and such efforts as those made on this occasion and a previous series by Mr. Davis are most helpful."—At a Social Meeting of the congregation on Wednesday, March 13, a presentation of a silver inkstand and candlesticks was made to Mr. and Mrs. W. F. Thick, to commemorate their silver wedding day (January 28). Mrs. Thick was unfortunately prevented by indisposition from being present, but was well represented by her two daughters. The presentation was made by Mrs. Hood, widow of the Rev. Alfred Hood, who was the first minister of the congregation (1882-86) before the church was built. The Rev. V. D. Davis, who presided, said that for a year more than those twenty-five of their married life Mr. Thick had been Secretary, and they gratefully acknowledged how much they owed both to him and to Mrs. Thick for their loyal services to the church.

Liverpool District Missionary Association.—The Report of the Council for the year 1917, adopted at the Annual Meeting, March 9, refers with profound regret to the great loss sustained in the deaths of the Rev. H. W. Hawkes and the Rev. T. Lloyd Jones. The former, whose services to the District Churches were invaluable, had just been asked to become President of the Association. In addition to troubles consequent on the war, which has robbed the churches of so many workers, some of the congregations will probably have to face a period of extreme difficulty and uncertainty for other reasons, but the Council feel that the sense of corporate life and unity throughout the district has been growing steadily through the influence of combined religious conferences, united services, and other agencies, and that this will be an important asset for the future. The Missionary Sub-Committee's Report is extremely interesting, dealing as it does with the special efforts which have been made to deepen the religious life of the Churches and to strengthen their sense of corporate unity. The series of Religious Conferences which started in December, 1916, has been continued with remarkable success and appreciation. Stress has been laid upon the devotional service with which each conference has been opened, and the attendance at that service has been throughout of a highly satisfactory character. The conferences have taken place at Bootle, Ullet Road Church (Liverpool), St. Helens, Birkenhead, Hamilton Road Domestic Mission (Liverpool), Southport, and Mill Street Mission (Liverpool), although the last two do not, of course, come into this report. Special sermons on selected subjects were delivered in as many churches as possible, simultaneously, during last March and April. Birkenhead, Gateacre, Hope Street (Liverpool), and Southport decided to adopt this course at their morning services; Bootle, Chester, Crewe, St. Helens, Wallasey, Warrington, and West Kirby preferred the evening services. Each minister preached the sermons from his own point of view and in his own church, the general title of the series being 'The Message of a Free Church to a World in Travail.' It is felt that there was distinct profit in making the attempt, and that good seed was sown which, it is hoped, will bear

fruit. The Sub-Committee advocate that the missionary work on which they are engaged should be continued on broad and generous, though economical lines, so that existing causes may be strengthened, and new causes, should such be entered upon, prosecuted with energy and enthusiasm for spiritual values in obedience to a common Master.

Manchester District Association.—The Annual Meetings of this Association were held on Saturday, March 16. In the afternoon there was a service in Cross Street Chapel, conducted by Dr. Estlin Carpenter, who preached from the text "We are God's fellow-workers." The Meeting of subscribers and friends of the Association was held in the evening in the Memorial Hall. Prayer was offered by the Rev. W. Whitaker. The President, Mr. Hugh J. Broadbent, moved the adoption of the Governing Body's Report, of which a summary appeared in our last issue. In the course of his remarks he made a sympathetic reference to the loss sustained only a few days previously by the death of Mr. George S. Woolley, a past President and a liberal subscriber to the funds; also to the decease of Mr. E. C. Harding during the week, in his 95th year. He, too, had been a prominent worker in the interests of the churches in the district in the past. Mr. T. Fletcher Robinson briefly seconded the motion, which was duly adopted. In response to a hearty word of welcome Dr. Carpenter, as President of the British and Foreign Unitarian Association, delivered an address full of encouragement. He pointed out that, notwithstanding the horrors, and demoralising effects in many way of war, and the evidence of much greed in our country and others, there never was such a concentration on high ideals. The trying conditions had not disturbed the fundamentals of our faith. Some chaplains had spoken of the bulk of the men in the army as "pagans." But the comradeship and sacrifice shown by them so freely indicated great reserves of Christian qualities upon which we might call in the future. The demand was for a practical religion, to supply which the churches were to give themselves more earnestly than in the past. The Rev. N. Anderton, in a striking and original speech, pleaded for a Spiritual Authority that would be imperative among us of the Free Churches, and be obeyed. There had been too complete a victory for liberty. Our word had been: Not an authority for Truth, but Truth for authority. But what was the content of Truth to us? We knew what we did not believe, did we know what we believed? He feared that doctrinal emptiness had much to do with the emptiness of churches. Were our beliefs such as commanded us? he asked. Worship was not central among us. We had cut ourselves away too much from the great stream of Christian devotional and emotional worship. We deeply needed a great compelling authority in our religious communion—the authority of the Spirit. The Rev. G. Randall Jones also stressed the need for worship, prayer, and the cultivation of the spiritual life. Mr. G. G. Armstrong, in moving a resolution of appreciation of Dr. Carpenter's visit and services, spoke of the need for watchfulness on the part of the churches in regard to the morals of the nation, and referred in strong terms to the recent action of the War Office relating to houses of prostitution abroad.

Manchester: Fallsworth.—On Sunday evening last the congregation of Dob Lane Chapel had the privilege of hearing Dr. Estlin Carpenter, who preached on "God is a spirit." His timely and prophetic utterance left behind an impression that will be long remembered.

North and East Lancashire Unitarian Mission.—The 58th Annual Meeting of the Mission was held on Saturday last, March 16, in the Park Street Chapel, Chorley. The sermon was preached by the Rev. J. C. Flower of Bolton, who took as his text the words: "He taught them as one that had authority"; the supporter being the Rev. H. B. Hannah of Horwich. The Public Meeting was presided over by Mr. Jacob Jackson, the other speakers being Mrs. Haworth of Accrington, Mr. T. W. Waddington of Padiham, and the Rev. J. I. Jones of Hindley. Mrs. Haworth laid stress upon the value of the religious training of the young, and on the necessity for ensuring a proper environment for the adolescent. The second speaker insisted that the study of economics was insufficient for a wholesome and manly life, and that the something more which was needed, the churches and Sunday schools existed to impart. The Rev. Islan Jones pleaded for generous support of the Mission. At the Business Meeting a vote of sympathy was accorded to the widow of the Rev. T. J. Jenkins, who was a member of the Executive at the time of his death.

Pendleton.—The Annual Report of the Unitarian Church gives a list of forty-eight names on the Roll of Honour, including Miss C. G. Wigley (Military Hospital, Manchester). Ten of these have already given their lives for their country: Lieut. Harold F. Robinson,

BIRTH.

SANFORD.—On March 15, at Tunbridge Wells, the wife of Capt. George Christopher Sanford, R.E., of Castle Grove, Lancaster, a son.

MARRIAGE.

BLAKE—EVANS.—On the 21st inst., at Essex Church, Kensington, by the Rev. Priestley Evans, W. Harvey Blake, eldest son of W. F. Blake, of Bridge, South Petherton, to Gweneth Margaret, only daughter of the Rev. and Mrs. Priestley Evans, of Bury, Lancs.

COVENTRY—WELLS.—On March 14, at Christ Church, Brondesbury, N.W., by the Rev. B. W. Taylor, M.A., Lieut. Frank Miles Coventry, R.G.A., son of Mr. and Mrs. Ernest Coventry of Pinecroft, Purley, to Ethel Mary, daughter of Dr. and Mrs. Barber Wells of 107 Fordwych Road, West Hampstead, N.W.

DEATHS.

ATKINS.—On March 15, at a nursing home in Scarborough, Ethel Mary Atkins, third daughter of the late John Atkins, Hinckley, Leicestershire.

BAKER.—On March 17, at Parkstone, Lucy, eldest daughter of the late John Baker, Esq., North Street, Ilminster, in her 82nd year.

DALE.—Missing since May 3, 1917, now officially reported killed in action, Sergt. H. F. Dale, Leicesters, aged 21, son of Mr. and Mrs. F. J. Dale, 5 Leamington Street, Leicester.

EDWARDS.—March 16, Rev. T. E. M. Edwards passed peacefully from his home at 1 Valley Road, Streatham, aged 77 years.

HARDING.—On March 14, at Eller Nook, Ambleside, and late of Manchester, Edward Charlton Harding, aged 95.

RATHBONE.—On March 19, at Green Bank, Liverpool, Emily Acheson, wife of the late William Rathbone, aged 85.

Lieut. Nello Barker, Acting Coy. Serjeant-Major Arthur Cotton, Corporal Harold Smith, Lance-Corporal H. Monaghan, Private John Cohoon, Private Albert Parrott, Private Frederick Reilly, Private William Rothwell, Private Robert Whitworth.

The Theistic Church.—The Rev. J. Tyssul Davis's addresses are being issued in leaflet form as "Theistic Sermons," the first of the series being a practical discussion of 'The National Importance of Personal Integrity.' The fact that it is not only what the individual does but what he thinks, aspires, hopes, and wills that is of such vital importance is clearly brought home to the mind of the reader, and we are reminded that the whole emphasis of the teaching of Jesus is upon the inner motive—the desire which is already an inward act before it ripens into the outward deed. The next sermon to be printed will be on the subject 'Can Man help God?'

Wallasey.—The special effort made by the congregation of the Memorial Church during the past few months to raise a sum of £500 has, up to the present, realised about £350, of which over £100 has been subscribed by the congregation. While thanking those friends in other congregations who have so generously responded to the appeal, the opportunity is taken of reminding those who have not yet replied, as well as informing others who have not been approached, that the Fund is still open and will be kept so for a short time longer, in the hope that the desired amount may be more nearly realised; failing which the scheme of much needed improvements will have to be proportionately curtailed. Subscriptions will be gratefully acknowledged by the Hon. Treasurer, Mr. Llewelyn S. Rowlands, Stanley Cottage, Rake Lane, Wallasey, Cheshire.

Warwick.—The Rev. Gardner Preston concluded his ministry at the High Street Chapel on Sunday last. On the previous Thursday a meeting of the congregation was held, at which a testimonial in the form of a cheque was presented to Mr. Preston, accompanied by cordial good wishes towards himself and Mrs. Preston on their future work at Acton, and general expressions of regret at their departure.

* * THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.

OUR CALENDAR.

SUNDAY, March 24.

LONDON.

Acton, Creffield Road, 11.15, Rev. Dr. CHAS. HARGROVE.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.

Brixton, Unitarian Christian Church, Effra Road, 11, Rev. G. H. VANCE.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

ESSEX HALL, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A. Subject: "Duty of Cheerfulness."

Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11 and 5.30, Mr. J. HARRY SMITH.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Rev. GORDON COOPER, M.A.; 6.30, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Mr. F. MADISON.

Leytonstone, Haydn House, 63 Fairlop Road, 11, Mr. A. STEPHEN NOEL.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 3.30, Rev. R. TRAVERS HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 6.30, Rev. J. ARTHUR PEARSON.

Stoke Newington Green, 11.15, Mr. JOHN BEGG; 6.30, Mr. J. P. ROSLING.

Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6.30, Rev. T. P. SPEEDING.

University Hall, Gordon Square, W.C., 11.15, Rev. WILLIAM HENRY ROSE.

Wandsworth Unitarian Christian Church, East Hill, 11, Rev. Dr. S. H. MELLONE; 6, Rev. J. TYSSUL DAVIES, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

OLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Mr. E. A. SMITH, B.Sc.

DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. J. ISLAN JONES, M.A.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Lieut. Col. BULLOCK.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.

LIVERPOOL, Bootle Free Church, 11, Mr. J. HUGHES; 6.30, Rev. W. JELLIE, B.A.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. J. H. EWBANK, B.A., B.D.

MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 11.15, Rev. G. A. FERGUSON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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All Souls Church, 7, Rev. HORACE WESTWOOD D.D. Sunday School, 3.

GOOD FRIDAY.

LONDON.

Hampstead, Rosslyn Hill Chapel, 11, Rev. HENRY GOW, B.A.

LEEDS, Mill Hill, 10.45, Rev. JOSEPH WOOD.

LIVERPOOL, Hope Street Church, 11, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.

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31. Rev. FRANCIS H. JONES.

April

7. Rev. J. P. MACCARTHY, Ph.D., of Waltham, Mass., U.S.A.
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BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

A Meeting of the Council will be held at ESSEX HALL on WEDNESDAY, MARCH 27, 1918. The President will take the Chair at 4 P.M.

Business.—(1) Report of the Executive Committee. (2) Annual Meeting Arrangements. (3) Nomination of Council and Committee.

Dr. CARPENTER will give an Address on 'Some Thoughts suggested by recent Visits to Congregations and Societies in different parts of the Country.'

By the Rules, Nominations for the Council and the Executive Committee should reach the SECRETARY at Essex Hall before MARCH 31.

SUSTENTATION FUND.

Application forms for the renewal of grants for the year beginning July 1 next will shortly be sent out to all Secretaries and Ministers of grant-aided congregations.

If a congregation which has not hitherto received a grant wishes to apply for one, the necessary form can be obtained from Mr. RONALD P. JONES, Treasurer, Sustentation Fund, Essex Hall, Essex Street, London, W.C.2.

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LONDON, SATURDAY, MARCH 30, 1918.

[THREE HALFPENCE.]

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

THE Archbishop's letter on Monday to his brethren in the Church emphasises the importance and worth, at this time of intense national activity, of prayer and steady confident reliance upon Divine aid; and while many devout-minded persons in the land may find other ways than his of access to the Source of inward strength, surely all will realise the wisdom of the instinct that turns us thither. And some of his words seem to us eminently suitable for everyone to ponder. He says: "Our hearts are full. The peril strengthens us in firm-knit purpose and stern resolve that, God helping us, the cause of righteousness and truth, the cause of liberty and future peace, shall not at our hands suffer loss; that the blood of our dearest and most honoured shall not have been spilt in vain, but shall be the seed of fresh life to the peoples of the world." In that mood we shall help one another to sustain with high courage, and even with manly cheer, the worst news that comes; and to wait for better news that will certainly come ere long.

* * *

INTERESTING announcements were made at the Council on Wednesday regarding the Anniversary Meetings of the British and Foreign Unitarian Association in Whit-week. The Rev. Arthur W. Fox, M.A., the appointed preacher, is to be congratulated upon a well-deserved honour. 'The Power of Religion in Upbuilding the Life of the Nation' is the subject which will engage attention at the public meeting, when Dr. Carpenter, the Rev. Bernard J. Snell, M.A., B.Sc., Mr. R. M. Montgomery, K.C., and the Rev. Henry Gow, B.A., will be the speakers. It is usual to invite one of the speakers at the public meeting from outside the denomination,

and Mr. Snell will receive a most cordial welcome. The Essex Hall Lecture will be delivered by Mr. G. C. Montefiore, the distinguished Jewish scholar and writer, who will lecture on 'The Place of Judaism among the Religions of the World.' It is gratifying to learn that at the Annual Business Meeting Mr. Richard D. Holt, M.P., will be proposed as President of the Association in succession to Dr. Carpenter. Mr. Holt can claim a long ancestral connection with the office which his great grandfather filled in 1834.

* * *

MR. J. C. WARREN writes to express his hearty concurrence with the refusal of the French Protestants to participate in the proposed international religious conference. He cannot conceive how we can be expected by our Presidents to hold out a friendly hand to German divines who have not sought to stop the cruelties and outrages perpetrated by their Government, while some have actually written in defence of them. He says: "To meet them, with their words of praise for their Government's action still ringing in our ears, to talk with them of Christian union and brotherly love, seems to me in the highest degree discreditable and hypocritical." No doubt our friend is not alone in his attitude; our remarks last week on the decision of the French should, we think, clear us from any supposition of failure to appreciate the feelings of righteous indignation which dictate it.

* * *

WE recently quoted some incisive words in which Dr. Washington Gladden traced the sources of the ill-will amongst men that leads at last to war, in the shocking tenets still taught by orthodoxy. Our readers may be interested to know that Dr. Gladden, who is now in his 82nd year, last November resumed temporary charge of his old pulpit at Columbus, Ohio, and preached twice each Sunday till well into the New Year. An attack of paralysis has greatly impeded his work, but he continues (says *Unity*, Chicago), in the fighting line, writing valiant verse when he cannot preach, and heartening all the Allied

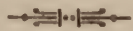
forces in their great effort. "Sons of France, Britons brave and true, Belgian martyrs, Slavs fired with visions, Italian lovers, dark brothers from Japan"—such are his words of greeting in a recent poem; and here is the last stanza:—

Now, hands all round, our troth we
plight to rid the world of lies,
To fill all hearts with truth and trust and
willing sacrifice;
To free all lands from hate and spite and
fear, from strand to strand;
To make all nations neighbours and the
world one Fatherland!

* * *

IN an article upon Matthew Henry's Chapel by Mr. W. W. Tasker, which has just appeared in the Chester Archaeological Society's *Journal*, we find a passage which gives a glimpse of transition to Unitarian theology in the middle of the eighteenth century and the Puritan view in regard to amusements from which Unitarians had not then freed themselves. "Mr. John Chidlaw was co-pastor with Mr. John Gardner for the fourteen years ending in 1765 and on the death of the latter he became sole minister of the [Matthew Henry's] Chapel and held that office until 1798. He preached and published a very remarkable sermon in the chapel on November 8, 1772, entitled 'A Serious Call to regard God's Judgment,' on the ground explosion of gunpowder on November 5, 1772, under a large building in Watergate Street Row, in which was being held a Puppet Show [when 123 persons were killed or injured]. The preacher believed it to be a judgment from God upon the wickedness of the people for attending such entertainments and a reminder for the citizens generally to lead better lives." Mr. Chidlaw was buried in the chapel yard, and beside the tombstone a small tablet was erected ten years ago with the inscription "This stone was restored....Dec. 1908 in memory of the first Socinian minister of this Chapel, co-pastor with Mr. John Gardner, 1751-1765, sole pastor 1765-1798. His Theology caused the Trinitarian Secession, 1768 [of Independents from the Chapel]."

EASTER'S REVEILLE.



WITH every dawn, whether of a new day or of a new season of sunshine and earth's delight, we are called to arise into newness of life. Such is the appeal now made to us, an appeal which is deepened and strengthened for many, if not for all, by the traditions that cluster about these days of Christian commemoration and sacred festival. But even where traditions count for little the touch of great Nature cannot be wholly escaped. The voice of spring, now close at hand, now far withdrawn, yet again and finally irresistible and triumphant, bids the slumbering fields and coppices and lane-sides put on their beautiful garments. The sweet sisterhood of the woods, primroses, anemones, violets, are waking once more; buds innumerable swell to bursting; the winter sown wheat gleams in bright assurance that the worst rigours are past, and that the way opens henceforth straight onward to harvest's joy. No less truly, if as yet but dimly heard by some, Easter's reveille sounds in the chambers of the soul.

"Sleepers, wake!" It is the call of the Truth that sets free the captives of the senses, the prisoners of ignorance, fear and doubt. It is the call of the Spirit, of the Life and Love everlasting. No mortal, indeed, has vision so strong as to bear at all times the full light of the mystery of this existence which we share, the revelation that shines through a world so vast, so ancient, quite beyond our understanding except in little part, yet persuading most the wisest that all is orderly here and ever has been and shall be—so flooded with energy, its seeming-solid materials so elusive, its inner realities so spiritual and persistent. Doubtless, it is for good practical ends that the range of our attention is usually confined to limits far within the circumference of the full Fact supreme. Yet, certainly, our daily practice itself will shrink and shrivel into little worth if we fail to discern, at least now and then, the Infinite that besets us on every hand, and finds an answering image somewhere in our depths, beneath the superficial ripples of ordinary experience.

"Sleepers, wake!" That voice of the Spirit comes now with witching influence to young lives who are but as forest seedlings yet, tender and untried, but who may even at this very season become aware, if they will, of the higher realms of duty, the greater victories, the finer realms of feeling. But it comes also, and with peculiar power, to those who in the buffetings of the years have

become (as they know too well) somewhat hard and gnarled in nature, who have confessedly fallen somewhat from their "first love," but who (they would fain believe) are happily not wholly beyond the possibility of putting forth new blossoms of hope and tenderness. And if there be a soul that has become quite deaf to the music of things, heard on every hand by kindlier people, even to such a soul the offer now comes of escape from the fetters of mammon's den and sensual slavery, into the Paradise of creatures truly blest, who walk every day in the liberty of the sons of God.

The voice of the Life and Love eternal, with whose Being, holy and hidden, are for ever bound up that of all our Beloved, seen or unseen, comes in Easter's reveille. Hearing it, we fling open our doors to the sound, our windows to the light of the dawn, and find ourselves wondrously in the presence of a Day that has banished night and Gethsemane. Our eyes that were so holden with grief, are dried by the Hand Divine, and whereas we were blind now at last we see. That Truth supreme, which is beyond all conception greater, shows itself beyond all yearning lovelier and more gracious than we ever dreamed. Our soul wakes in a clasp embrace that was, indeed, long around us; but we knew it not. Arising to new joys, serene and pure, we gird on the armour of a new faith, proof evermore against all that can strike against it. We know that we have "passed from Death to Life," because we—even we, with all our faults, ignorances, failures—do "love the brethren."

SPRING, 1918.

Soon to our English islands will the Spring,

Come with quick footsteps and with eager breath.

Come then, and coming, let us hear thee sing

Of love, and of his triumph over death. Bring back the lilac's loveliness, the grace

Of lilies of the valley and the stream. Laburnum's foaming gladness, and that space

Which bluebells make a heaven where they dream.

For those we loved, the gallant and the young,

For whom our hopes had shaped the coming years,

Are gone. The silver harp-string is unstrung,

The future blank, the past a blur of tears. But Spring, thou comest now to English isles,

Breaking the secret of the earth and sea, And those brave hearts are burning in thy smiles,

And those young souls flash into fire in thee,

R. H. U. B.

CORRESPONDENCE.

[We submit a further selection from the letters which still flow in upon this subject, and regret that several of much importance are too long for insertion this week. Again we appeal for brevity which present conditions render imperative.—EDITOR of INQUIRER.]

THE CHURCHES AND THE MINISTRY.

To the Editor of THE INQUIRER.

SIR,—Though the future of our churches rests with the rising generation, it may not be out of place for a veteran in the ministry to press upon the attention of his younger brethren the extreme importance of what is generally known as pastoral work—a subject already referred to in your correspondence. That the most serious labour of thought and feeling should be given to preparation for the public services of religion goes without saying; and it is probable that a man of unusual spiritual power, and with the gift of speech, will draw together an assembly of hearers. But I do not believe that even the most gifted preacher can by preaching alone establish a strong and permanent congregation, or meet all the spiritual wants of those to whom he ministers. This is accomplished chiefly by pastoral work, by which I do not mean public work of a different kind, such as attending meetings and committees, though this too has its place, but work in the homes, or immediately connected with the homes, of the members of his congregation. The simplest form of this work is visiting. It is often objected that visiting is pure waste of time. It is true that occasionally a visit may seem to begin and end in commonplace; but even in such a case the visit is of value in establishing kindly relations and preparing the way for more profitable intercourse at a future time. But quite as frequently a visit happens to be most opportune, and leads to an opening of heart in relation to the deeper things of life. And, on the average, conversation falls naturally and easily into an interchange of thought on important questions affecting belief or conduct. The minister must pay such visits, not as an official, but as a friend; nevertheless, as a friend whose spiritual calling makes it easy for the visited to open their hearts, and seek his sympathy. In such intercourse he may receive more than he gives, gaining a more penetrating insight into the workings of human nature, and suggestions which may be elaborated in pulpit utterance.

Besides this ordinary visiting, the frequency of which must be determined by various local circumstances, there are special occasions of joy or sorrow or sickness when a visit is expected, and deeply valued. I have known of an almost bitter disappointment when a minister has failed to come, and pour some consoling sympathy on bereavement. It is indeed trying, and may seem to him like bordering on presumption, when a young man pays his first visit to a house of mourning. But let him go in faith, nothing doubting. Genuine sympathy, flowing from a devout heart, is always welcome, and is not soon forgotten. So, too, in visiting the sick, one who feels that he is no better than those whom he visits is naturally shy about offering to read and pray with them; but if the visit is that of a loving friend, such offer is often expected, and almost always welcomed; and from the communion of hearts in prayer the minister brings away with him thoughts and feelings that raise him above the ordinary level of his life, and has the happy sense that, through his unworthiness, some benediction has been given.

Another most important duty is connected with children. To one who loves children (and one who does not love them has at best a doubtful call to the Christian ministry) it is easy to gain their affection, and through that affection to acquire some influence in the unfolding of their character. It has been suggested in your columns that there might be a separate children's church. This might have excellent results, though I think something could be said in favour of children's attendance at public worship with their parents. But short of a separate church, there ought to be meetings of children held at a convenient time, in which simple religious instruction should be given by the minister; and these should be concluded with a short prayer suited to the lesson of the day. As intellect and knowledge develop there should be a separate class for those who are passing out of childhood, in which theological instruction suited to their capacity should be given; and in this the chief aim should be to train the spiritual judgment, and enable the learners to give a reasonable form to their intuitive faith. It is well to encourage questions, so as to become acquainted with the thoughts, perplexities, and aspirations of the young folk; and opportunities should be afforded of private conversation, if such be desired. In all this there must be a true and tender sympathy, and even if questions and moods should sometimes appear to be morbid, they must be met with loving care, so that higher and sounder principles may be gradually instilled. In this way the minister is brought into vital contact with the growing mind, and is enabled to say naturally and easily many things on which it would be difficult to touch in an ordinary visit. In all efforts of this kind the cultivation of the religious and moral life should be the supreme aim. The theology which is the reasoned expression of the soul's deepest convictions points to divine ideals, and these should be set forth with a loving appeal to strive for their attainment. Attention should be directed to some of the many works which breathe the deepest spirit of Christian devotion; and it might be well to take one of these works, and read together passages which express the soul's aspirations, and set forth most clearly the solemn issues of life.

This course of instruction should be followed by a service of dedication, answering to confirmation in the Church of England. Such a service at the most susceptible period of life, when new hopes and powers are rapidly developing, may make a deep and lasting impression, and afford some satisfaction to that craving for religious fellowship with which the heart of the young is sometimes full, and the denial of which may have unhappy results. In this service not only should the young people be received, after proper exhortation, into full membership in the Christian Church, but they should themselves make a declaration, not of their acceptance of a creed, but of their hope, and desire to fulfill worthily, with the help of God, the solemn responsibilities of the Christian life. Such a declaration is of high importance, bringing home to the declarant the seriousness of the step which is taken, and making him realise more clearly the obligation which rests upon him of being true to the faith which he professes. I fear I have trespassed too far upon your space, but hope that these suggestions may be found helpful. Our need, more than ever at the present time, is to save the children.

JAMES DRUMMOND.

Oxford.

To the Editor of THE INQUIRER.

SIR,—I have been very much interested in the correspondence in your columns on the subject of 'The Churches and the

Ministry.' One fact that emerges from this correspondence is that the machinery for producing the well-equipped minister is in existence, and in good working order. Another fact is that the material for it to work upon is running short. In the circumstances, it seems needless or useless to try to improve the machinery. Until an ample supply of material is forthcoming, all improvements in machinery will be in vain. The best course appears to be for Unitarians to concentrate their energies on supplying the material.

It is worse than useless to indulge in recriminations, or to try to apportion blame for the present unhappy state of affairs. In my opinion, as a convert from orthodoxy, Unitarian ministers have nothing to fear from comparison, in regard to zeal, devotion, and ability, with ministers of other denominations. It is not *they* who are to blame. Who, then, is to blame? Speaking as a layman, I have no hesitation in saying,

The fault, dear Brutus, is not in our stars,
But in ourselves.

We are passing through a period of religious depression, which appears to have overtaken all the churches. The melancholy truth is that, at the present time, people do not care enough about religion to make the sacrifices a religious life entails; and Unitarians have been seized by the general feeling of indifference. There are too many drones, and too few workers, in our hive. We throw too heavy a burden on our ministers, and respond too little to their efforts. If we are to survive as a Church, it is necessary that we should all become workers for the cause we profess to have at heart. There is no reason for despair, for we have the remedy in our own hands; but to apply it calls for high courage and great faith. The intensely spiritual nature of Unitarianism renders it extremely difficult to live up to; but to make up our minds to the resolute endeavour seems to be the only way to remedy the state of affairs brought about by our general slackness.

Is there any future prospect for Unitarianism? I think there is a great future for our faith, if only we work for it. When this nation had once before sunk into a "fen of stagnant waters," it was the spirit of Milton, the great Unitarian, that Wordsworth invoked to "raise us up." Furthermore, after the present revolt against creed and dogma and ritual, Unitarianism bids fair to come into its own.—Yours, &c.

G. WALKER.

Boroughbridge, Yorks.

March 18, 1918.

To the Editor of THE INQUIRER.

SIR,—Although I do not recollect the method suggested by Miss Green to fill our churches having ever been tried, I suppose few of us have not from time to time done our best to induce our friends, at least, to come and see what our services are like. They may have adopted our suggestion once or even twice, but must we not in all honesty confess that at the conclusion of our efforts we were painfully reminded of the proverb, "You may lead a horse to the water...."? We may have known for a certainty that these people held the same views as the preacher, whose sermon they enjoyed hearing; yet when we pressed for a reason for their not coming again, we always got the same answer,....yes, the same answer as is given by our school children and our young men or girls for their reluctant attendance at our churches: "Because the services are so dull." And that word "dull" was aptly defined in this regard by the small boy who said, "It is so jolly slow listening to someone else doing all the jawing for you." Was there some such idea in Stopford Brooke's mind when he intro-

duced a beautiful litany into his services at Bedford Chapel? Ask any member of our churches where the Ten Services are used which they like best, and the answer is invariably: the Seventh and the Eighth. In these the congregation take a part.

Speaking generally, I believe our weakness is in our services. In a few weeks' time, many of our ministers will meet in London. Would they not entertain the idea of a discussion on the value of a Liturgical Service? If after the war our young men should ever come to our churches, they will want something different from what we could offer them now. Unless they are Roman Catholics, the great majority of these men when they enter the army are marked "C. of E." They are now getting used to taking a part themselves in the services they attend: they cannot reasonably be expected in the future either to be thrilled by the thought of taking the part of a silent listener, or to find enjoyment in it.—Yours, &c.,

EMILY COBB.

Hampstead.

To the Editor of THE INQUIRER.

SIR,—Perhaps you can find space for one who takes a different point of view from that hitherto uttered. All your correspondents appear to take it for granted that the Church as at present constituted represents the final development of religious organisation. This I venture to doubt. It may be true of those who only seek to interpret a past revelation, but will it be so of those your journal appeals to—the liberal and progressive section?

We now know what our chief college regards as the indispensable equipment of a minister, the primary condition being a more thorough acquaintance of the Bible, and secondly, some knowledge of religious history and philosophy. In other words the chief emphasis appears to be laid upon the interpretation of a past revelation, qualified, of course, by the knowledge of to-day.

By this training the student finds admission into a special profession claiming exclusive rights and duties, to mark which he wears a special garb and owns a distinct title. Furthermore, the profession is backed up by endowments, the emoluments from which would not be possible but for the existing land laws and monopoly system whereby two profits have to be earned—the safe one for the investor, the unsafe and variable one for the worker. From my intercourse with men, it is my conviction, which I ask pardon for uttering, that this state of things is the great stumbling block to progress in religion at the present day. The more men read and think the more they resent it, and they simply absent themselves from organised religion.

What are or have been the chief duties of ministers? The conduct of religious services, education, almsgiving, the visitation of the sick. Education has been taken out of their hands, almsgiving will be more and more unnecessary as social justice prevails, and as the fear of death is passing away, the sick generally prefer the doctor to the minister. There remains, then, the chief primary one of promoting the religious spirit. I put it this way because I think the conception of worship will change as the idea of an anthropomorphic God loses its power. Can the religious spirit be better perpetuated by men who separate themselves from their fellows, or by those who identify themselves in work and life with their brethren? If the object be fellowship and brotherhood, there can be but one answer.

The experiences of this war time have convinced many of the best employers that short hours and large production are compatible. After reconstruction there is likely to be leisure for all workers for the

cultivation of their mental and spiritual faculties, if they feel any urge that way. The religious man or woman, therefore, who feels a call to teach or lead his fellows, while taking his share of ordinary labour, will find opportunity for the necessary studies, as will the science or nature lover. In his teaching there need be no reservations on account of financial considerations or the necessity to conform to creeds, while his hearers will know he has no professional interests to serve. Now I do not mean lay preaching (that goes with professionalism). I rather mean expert preaching—the thorough knowledge that comes from the love of the subject and the constant communion with the unseen.

There already exist fellowships and societies that conduct their meetings on these lines; they do not hear the same man at every meeting, but each speaker is thoroughly at home in his special subject. Many of these societies, it is true, lack the religious spirit, but that is owing to the religious spirit still feeling itself bound to the conventional churches. In point of quality and composition the addresses will, however, compare favourably with pulpit utterances, and as a rule have far more educational value.

The theory that Reality is but one substance, and that what we call material and spiritual are but two aspects of the same thing is one that is making way to-day, and it removes many difficulties. If it be true, then the division of human interests into religious and secular is a mistake and full of harm; we want a religion for the whole man, for every day in the week, and not one that can only be created in the special atmosphere of a consecrated building. Religion will not die, but when it is realised that God indwells in man here and now as in the past, then its expression will be adapted to the needs of the time.—Yours, &c.

EDWARD CAPLETON.

16 Highbury New Park, N.5.

UNITARIANISM AND THE DIVINITY OF JESUS.

To the Editor of THE INQUIRER.

SIR,—Let me assure Mr. Lummis that the last sentence in my letter was irrelevant, and therefore it ought not to have been written. What seemed to me an extraordinary misrepresentation of Unitarianism brought to my memory some painful experiences, and it was to these that, inappropriately, I referred.

Mr. Lummis says, "The belief that Jesus was a mere man is associated with Theodore Parker," and refers to a statement that "we are all Parkerians now." Of course I cannot decide what Mr. Street meant by this statement; but, in view of old controversies, he probably meant that we now rested our faith on spiritual evidence, and not on the records of miracle, and therefore, by implication, that our belief in the manifestation of God in our humanity was higher and clearer than before. I am not as well acquainted as perhaps I ought to be with the writings of Parker, that great hero of faith and righteousness; but I believe that the doctrine that God was manifest in humanity, and capitally in one man, though not expressed in these words, was the very centre and substance of Parker's teaching, and that his intense faith in this made him so vehement against what he regarded as the unbelief and superstition of the popular theology, and enabled him to acquiesce without disquiet in negations, some of which have since been widely accepted in communities deemed orthodox. Fully to substantiate this interpretation of Parker would demand far too much space; but a few significant phrases may be quoted. "God is immanent in man; yes, in men—most in the greatest, truest, best men." "God is in history, slowly getting

incarnated." "The eternal God, ever acting in Man." "The perfection of Man, or oneness with God." Christianity "exhorts men to a divine life." "The Spirit of God in the soul." Christianity "promises... oneness with God, and inspiration from him." The end the highest religion proposes is "to unite man with God, till he thinks God's thought, which is Truth, feels God's feeling, which is Love, wills God's will, which is eternal Right; thus finding God in the sense wherein he is not far from any one of us; becoming one with Him, and so partaking the divine nature." "The divine spirit incarnates itself in man." "The breath of the Father is on him." "The Spirit dwelt in him [Christ] bodily. His was the highest inspiration, his the divinest revelation." "It seems to me, that, if we *always* obeyed the law God has written on our hearts, the decisions of reason, of conscience, and of faith, would be as infallible in their action as the instinct of the bee and the law of gravitation now are. But no man is in this state. We are not one with God as Christ was: so we are in doubt and fear. The best and wisest now feel this most deeply. *Jesus alone felt none of it.*" "Christianity is the hope of the world, the desire of all nations." He contends indeed that Jesus was deficient in knowledge, and accepted some of the intellectual errors of his time; but he makes him unique in his oneness with God and his manifestation of the divine Spirit and Life. People have been far too fond of dwelling on Parker's negations, which he may sometimes have pressed too far, and have not perceived that these were simply the dropping of temporary forms of thought, which he shook off from his exalted spiritual faith. I need hardly say that for such a doctrine I entirely repudiate Coleridge's nickname.—Yours, &c.,

JAMES DRUMMOND.

Oxford, March 18, 1918.

To the Editor of THE INQUIRER.

SIR,—When the Rev. E. W. Lummis announces that it is clear that "there have been and still are representative Unitarians who believe in some sense that God is manifest in humanity" he is making a very belated discovery, which those who know Unitarians better than he apparently does consider to be an absolutely universal belief among those who hold that faith. Almost all, but probably not quite all, will also agree that "His capital manifestation is in one man." But Mr. Lummis is evidently happiest and most in his element in his second paragraph dealing with philosophical subtleties such as we find in the Athanasian creed, which, whether true or not, seem to most Unitarians negligible, and more suited to the typical mediæval schoolmen who discussed how many angels can dance on the point of a needle.—Yours &c.,

ALFRED WILSON.

THE Unitarian and Free Christian Peace Fellowship have sent the following Memorial to the Prime Minister: "This Fellowship believes that a just and lasting Peace is never likely to be achieved by continued fighting, and having regard to the terrible slaughter, the destruction of the means of subsistence, and the threatened ruin of civilisation entailed in a continuance of the war, and convinced that the belligerent peoples have no sufficient reason for the prolongation of this suicidal strife, respectfully urges upon the Government the desirability of at once opening negotiations for the purpose of bringing about a meeting of the representatives of all the belligerent Governments in order to try and arrange the terms of an honourable peace."—(President) Stanley A. Mellor; (Secretary) Walter M. Long.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE Council met at Essex Hall, on Wednesday, March 27, when the Report of the Executive Committee was presented. The President, Dr. Estlin Carpenter, also gave an address on his recent visits to congregations in different parts of the country, a report of which will be given next week. The following are portions of the Report of the Committee:—

Finance.—On the death of Mr. Howard Chatfield Clarke, Mr. George W. Brown, who for many years has been a valued member of the Finance Committee, very kindly undertook to act as Treasurer of the Association until the annual meeting. The income for the year 1917 was £5,253. Compared with the previous year there was a decrease in the amount received in subscriptions of £313; an increase of £214 from investments (including the repayment of income tax); collections yielded £537, an increase of £41; contributions from Home Camps work, £285, a decrease of £95; sales of publications £401, an increase of £49. The expenditure for the year was £4,702. Compared with 1916, there was an increase of £230 for home missionary work; £161 for colonial and foreign work; £105 for printing and binding books. £354 was expended in Home Camps work; £290 was contributed to the War Bonus Fund for Ministers.

Home Mission Work.—Grants toward necessary expenditure in repairs to chapel buildings have been made in several cases. Towards the salaries of ministers and the payment of pulpit supplies, grants amounting to £877 were voted at the meeting of the Committee, March 13, 1918. The difficulty of securing the services of educated and capable ministers is increasing; and the problem is full of perplexity. There are about thirty vacant pulpits at the present time, and there are only about a dozen ministers available to fill them. Several small congregations might quite well conduct religious services among themselves, with the occasional help of visiting laymen and ministers.

The autumnal meetings of the Association at Padiham were well attended, and they afforded encouragement and inspiration to the group of Unitarian congregations in North Lancashire. The experiment of holding meetings of the Association in smaller towns, where there are several congregations in close proximity, was proved very successful on several occasions.

The Missionary Agent, the Rev. T. P. Spedding, has been occupied in various ways with Home Camps work. In the late autumn he devoted special attention to the Church at Moss Side, Manchester, and by his efforts the congregation were encouraged to make a fresh start with a minister of their own, the Rev. H. C. Horsley being appointed. There were difficulties in connection with the churches at Devonport, Diss, Filby and Yarmouth which have called for visits in recent weeks. The Pioneer Preachers Hostel, of which Mr. Spedding is the active secretary, has also demanded attention.

The Committee are deeply indebted to the President of the Association for the invaluable services he has rendered in preaching and addressing meetings in all parts of the country. Dr. Carpenter's list of engagements has exceeded those of any former occupant of the office, and the Association has had not a few devoted presidents who have given largely of their thought and time to its work.

Scotland.—The services at Perth and Stenhousemuir are conducted on alternate Sundays by the Rev. E. T. Russell; lay preachers take the services when he is absent. Mr.

Russell lectured on week days at Dalkeith, Falkirk, Hawick, Musselburgh and Stonehouse; but owing to the war and the weather the attendances were small. He will resume his open air missionary work in April. At Aberdeen the congregation have appointed the Rev. Henry Dawtrey to succeed the late Rev. Lucking Tavener, but this has left the Free Religious Movement at Dundee without a minister. The Rev. T. S. Pagesmith, after a valiant but fruitless attempt to put new life and hope into the small congregation at Kirkcaldy, has resigned his ministry in Scotland. Grants in aid of the salaries of ministers have been made as follows: Aberdeen £95, Dundee £85, Glasgow (Ross Street) £80. At Aberdeen there is interest to pay on a building debt; at Ross Street, Glasgow, income is derived from an endowment: this accounts for the variations in the grants. The sum of £50 was expended during 1917 in providing a War Bonus for Unitarian ministers in Scotland.

The Scottish Unitarian Association received financial assistance from the McQuaker Fund towards the cost of publishing *The Scottish Unitarian*, the travelling expenses of lay preachers, the ministers' fraternal meetings, and for a series of lectures at Dunfermline. The Rev. L. Jenkins Jones, who succeeded Mr. Alex. MacLaren as secretary, is endeavouring to organise more effective Unitarian missionary work in Scotland. The religious services and lectures by Dr. Carpenter at Aberdeen, Dundee, Edinburgh, and Glasgow early in April are sure to prove an inspiration to the ministers and congregations in Scotland.

Publications.—The long promised new Chant Book 'Psalms and Canticles for Public Worship,' compiled and edited by the Rev. V. D. Davis, is now at the binders: it will be published at a shilling, and congregations ordering a number of copies will be supplied at ninepence. 'The Way of Life,' a series of New Testament studies in two volumes, by the Rev. Dr. James Drummond, is also at the binders, and delivery is expected in a few days. In the Modern Handbooks of Religion, 'The Ethics and Theology of the Old Testament,' by the Rev. Arthur W. Fox, is all in type, and it is hoped to publish the volume before Whitsuntide. The 'Unitarian Pocket Almanac' and the 'Essex Hall Year Book' were published in 1918 as in former years, but at a very much increased cost to the Association.

During 1917 grants of books and tracts were made to ministers, congregations, postal missions, and individual correspondents as follows: British Isles, 1,789 books and 15,737 tracts; colonial and foreign, 119 books and 1,363 tracts: valued at £169. Many letters are received at Essex Hall speaking in terms of warm appreciation of the literature which has thus freely been circulated by the Association. A number of soldiers at the front and in the Home Camps have applied for books and tracts explanatory of Unitarian Christianity.

Colonial and Foreign.—The missionary work in Italy, formerly under the superintendence of the late Rev. G. Conte, is now carried on by Mrs. Conte, with whom is associated Professor M. Puglisi and the Hon. R. Murri. The American Unitarian Association has in past years made a grant of £160, and the British and Foreign Unitarian Association has added £40. The chief work, while the war continues, is the publication of the Review, *La Riforma Italiana*. The Unitarian churches in Canada continue to receive generous support from the American Unitarian Association. Towards the salary of the Rev. E. J. Bowden, Victoria, B.C., the committee have made a grant of £50, and to that of the Rev. H. Westwood, Winnipeg, £50. The congregation at Wellington, N.Z., continues to make progress

under the ministry of the Rev. G. E. Hale to whom a grant of £90 has been made for the year.

The Khasi Hills Unitarian Mission stations have been placed under the direction and control of the Committee and missionaries of the Sadharan Brahmo Samaj. The grant of £75 in aid of the work will be continued for the present, and will be paid to the treasurer of the Samaj at Calcutta. The Rev. Nilmani Chakrabarti is visiting the Khasi Hills and explaining to the workers the new arrangements. The son of the late Rev. David Edwards, who was educated at Calcutta at the expense of the Association, is now engaged in missionary work. He will receive his instructions from Mr. Chakrabarti: Mr. D. N. Mitra, the Indian student at Manchester College, Oxford, sailed for India, December 19, 1917; the Association paid the expenses of his journey to Calcutta.

Lawrence House.—The statement of income to December 31, 1917, shows that donations were received amounting to £6,968 (including £341 from America). Of this sum, £5,475 was invested and the dividends during 1917 amounted to £259. Omitting shillings and pence, builders' accounts were £826, furnishing the Hostel and rooms at Essex Hall, £380, rent and rates £132, booklets and Bulletins to men in the army or navy £256, household expenses £57. A balance of £99 was carried to 1918. The Lawrence House 'Bulletin' was posted in December to about six thousand men on active service connected with our churches and schools; and this link with home has been greatly appreciated. The next number of the 'Bulletin,' edited by the Rev. W. G. Tarrant, will be issued about the end of June. The Hostel has proved a boon to many visitors. In January, 134 beds were used; in February, 119. A larger proportion of men came for one night only. The Committee are greatly indebted to the Matron for her assiduous labours which are often exacting and tiring, and to the ladies who give their afternoons to the Hostel that they may welcome visitors and give the matron a rest.

Lists of men killed in the war were received from a considerable number of ministers and secretaries of churches; and to the nearest relative a letter of appreciation and sympathy signed by Dr. Carpenter, President of the Association, and by Mrs. Sydney Martineau, Chairman of Lawrence House, was forwarded, along with a copy of the booklet, 'For those who Mourn.' Nearly five hundred letters and booklets have been sent out, and the very grateful acknowledgments received from parents, wives, brothers, and sisters of the fallen are evidence that the action of the Committee was wise and gracious.

The Report concluded with these words:

The world-struggle now proceeding in such tragic form overshadows our lives and makes it difficult for us to think of anything else. A sifting process is at work among men and nations, and sooner or later the chaff will be blown away out of churches as well as out of human life. The hour of danger and difficulty is the testing time of our principles and of our constancy in upholding them; and in that hour the brave spirit and the wide vision are most surely needed. In the immediate future, unless the chaplains at the front and all sorts of people are reading the signs of the times aright, a free religious faith will have new opportunities in the world; and increased obligations will be thrust upon those who cherish an unflinching trust in God, and an unconquerable love of righteousness and of goodwill among men.

NOTES ON SOME RECENT BOOKS.

[A short Notice in this column does not preclude a review in a later issue.]

Bosanquet (Bernard), D.C.L. SOME SUGGESTIONS IN ETHICS. Macmillan. 248 pp., index, 6s. n.

Nine short and lucid chapters, in the key of the author's Gifford Lectures, but with distinctly practical aims in the present situation. There is much acuteness and force in his discussion of 'The Growing Repugnance to Punishment,' and of the right attitude to 'Stupidity.' The book may be soon read, but the argument demands long pondering.

Boutroux (Emile), D.Litt. THE RELATION BETWEEN THOUGHT AND ACTION. Clarendon Press. 32 pp., 3s. n.

This is the celebrated French philosopher's 'Herbert Spencer Lecture' delivered last October at Oxford. The subject is considered "from the German and from the Classical point of view." Starting with Kant, he finds an absolute dualism in the German type of teaching on the subject, thought and action being entirely exterior to each other—with disastrous consequences in the practical field. But as Plato and others long ago showed, man lives by feeling also, and feeling at its best rises supreme in regard to thought and action, and forms a natural link between them, a medium in which lie the "common principles of the highest thought and of the most generous action."

Duclaux (Mary). A SHORT HISTORY OF FRANCE FROM CÆSAR'S INVASION TO THE BATTLE OF WATERLOO. London, T. Fisher Unwin. 342 pp., 10s. 6d. n.

An admirable brief narrative, written in the vivid, sympathetic style characteristic of Madame Duclaux's writings, full of literary charm and comprising an astonishing amount of information. "En toute chose, considérez les origines," is her motto, and to its roots in the past she rapidly traces the soul of "La France éternelle." There are four excellent maps.

Fisher (Right Hon. H. A. L.). EDUCATIONAL REFORM. Clarendon Press. 101 pp., 1s.

A handy and timely collection of Mr. Fisher's admirable speeches, with synopsis of the Bill now before Parliament.

Fleure (H. J.). HUMAN GEOGRAPHY IN WESTERN EUROPE. Williams & Norgate. 263 pp., index, 5s. n.

Anthropological studies, mostly outlined before 1914, in class work at Aberystwyth, but new-pointed by the struggle among the competing races in the war. Readers will find the book educative alike in science and world politics; it is eminently readable and clear.

Flood (J. M.). IRELAND: ITS SAINTS AND SCHOLARS. London, T. Fisher Unwin. 118 pp., 2s. 6d. n.

A companion to the author's 'Ireland: its Myths and Legends,' dealing with the Early Christian Period in the same manner as the pagan period had been treated in the previous volume. The book is well illustrated and has a chapter on 'Early Christian Art in Ireland.'

Forsyth (P. T.), M.A., D.D. THIS LIFE AND THE NEXT: the effect on this life of faith in another. Macmillan & Co. 128 pp., 4s. n.

Dr. Forsyth's theme is "the reflex action on us of the idea of immortality, or, in a more Christian way, the power over us of an endless life in Christ, where the gain in dying is but more of our career in Christ. If to live is Christ, to die is more Christ." In pursuance of this idea he discusses such questions as 'The Egoism of Immortality,' 'The Egoism of God,' 'Life as Sacrament,' and 'Eternity and New Birth.' As might be expected the volume is full of arresting phrases steeped in emotional colour.

Fry's London Charities. London, Chatto & Windus. 346 pp., 1s. 6d.

"Fry's Royal Guide" is now in its fifty-fourth edition, and its usefulness may be gauged by the fact that within its red covers will be found the name, office address, and object of every charity which has its headquarters in London, together with a copious appendix. An excellent preface, which takes note of the fact that prevention rather than cure is the characteristic note of our times in all these problems with which the charitable are concerned, is contributed by the editor, Mr. J. Lane.

Glazebrook (M. G.), D.D., Canon of Ely. THE FAITH OF A MODERN CHURCHMAN. Murray. 118 pp. index and bibliography, 2s. 6d.; 1s. 6d. paper.

An admirable first volume in the "Modern Churchman's Library," which takes as motto

the saying from Erasmus: "By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance." The author presents the claims of the Church without ignoring those of broader unity between the different sects. His view of scripture is scholarly, of doctrine liberal; and his design is to show how closely the "modern" type of thought follows the impulse of the liberal Greek fathers of the third and fourth centuries.

Gleeson (Arthur). *INSIDE THE BRITISH LINES.* London, John Lane, 1917. 359 pp., 5s.

The author has tried to show in these pages that the English people are making the same fight as the American people against financial oligarchy and industrial materialism.

Hall (W. Clarke). *THE STATE AND THE CHILD.* Headley Bros. 195 pp. with appendices giving statistics, 2s. n.

The author, experienced as a magistrate in a "Children's Court" at Old Street Police Court, has written a very informing and sensible book dealing chiefly with the 'Delinquent Child' and its rescue and reform. The more intelligent and humane policy toward young offenders is proved to be amply justified by results, and illustrations are given of "social experiments" which tend to encourage still higher hopes of the nation's naughty children when once they "take a turn." The volume is one of the series of "New Commonwealth Books," edited by C. Delisle Burns and Richard Roberts.

Hall (W. Robert). *TOWARDS FREEDOM: poems.* Universal Publishing Co., Chorley, Lancs. 28 pp., 8d.

Verses by a lover of freedom and the open life, whose sympathies are with the people, and who interprets the Christ-Self as the true self of humanity.

Holyoake (George Jacob). *PUBLIC SPEAKING AND DEBATE.*

As a "manual for advocates and agitators" this book, written by the author of 'Sixty Years of an Agitator's Life,' found favour with many eminent public speakers when it was first published, and it will be welcomed now in a new edition by all who wish to influence men by the expression of their ideas and convictions. It is "inscribed" to Dr. Parker, for whom Mr. Holyoake had great admiration, who was his friend in later years, and who rightly praised the 'Rudiments of Public Speaking and Debate,' as it was then called, for its wealth of "wise and practical counsel," apt allusions, and quotations of the best kind.

Hyde (H. E.). *THE INTERNATIONAL SOLUTION.* London, George Allen & Unwin. 93 pp., 3s. 6d. n.

An urgent plea for a consideration of the principle of International Government and its inclusion in the terms of peace, by the author of 'The Two Roads: International Government or Militarism,' who is himself a naval man, and therefore not open to the accusation of undue pacificism. Mr. Hyde lays special stress on the problems that will face the world if the Asiatic races become militarised, as seems inevitable if a League of Nations is not the outcome of the present war, and reminds us that the end to be obtained is not the crushing of German militarism alone, but of the militarism of all races.

Masterman (E. W. G.). *THE DELIVERANCE OF JERUSALEM.* Hodder & Stoughton. 1s. n.

A most timely pamphlet, by the Hon. General Secretary in Palestine, of the Palestine Exploration Fund, giving particulars of affairs in that country on the eve of the war, the progress of the campaigns, and the present outlook. Some good photographs are given.

Stopes (Marie Carmichael). *GOLD IN THE WOOD: two plays.* London, A. C. Fifield. 101 pp., 2s. n.

Two new plays in which Dr. Stopes shows how intense is the love of nature which her scientific training has, apparently, only intensified, and how strong is her sympathy with young, insurgent life striving for self-realisation. The characters seem a little unreal, however, and the language of the heroines strikes us as being distinctly far-fetched.

Tagore (Sir Rabindranath). *MASHI; AND OTHER STORIES.* London, Macmillan & Co. 223 pp., 5s. n.

Yet another volume of Tagore's writings, translated from the original Bengali by various writers.

Tasker (W. W.). *MATTHEW HENRY'S CHAPEL.* Chester, G. R. Griffith. 25 pp., 3d.

A reprint from the Chester Archaeological Society's *Journal*. (See front page note.)

Villiers (Brougham). *BRITAIN AFTER THE PEACE.* Fisher Unwin. 263 pp., 8s. 6d. n.

The author's previous books on Socialism, Liberalism, and Modern Democracy, guarantee

the seriousness and vigour of the present work. Its sub-title, 'Revolution or Reconstruction,' indicates his view of the crisis before the nation; and he takes a hopeful tone, if only immediate and adequate attention be given to the problems of demobilisation, industrial control, taxation, agricultural reform, and small holdings, &c. His closing reflections on the reaction of European politics on British problems are specially worthy of consideration; indeed, the volume as a whole deserves to be studied carefully.

MESSRS. PHILIP & SON have added to their series of strategic maps one of 'Mesopotamia and Asia Minor,' and another of 'Palestine, Syria, and the Sinai Peninsula.' They have abundance of modern place-names, and are reasonably clear. The latter would be a useful additional aid to schools where Biblical subjects are studied. Price 2s. 6d.; cloth, 6s.; with rollers, 8s. 6d.

BELGIAN HOSPITAL FUND.

164TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,226	0	7
Bootle Free Church; per Mrs. Yates (34th)	1	7	0
Mr. L. N. Williams (17th)	1	1	0
Uxbridge and District Teachers' War Relief Fund, per Mr. E. Cole	17	10	11
P. S. B.	1	0	0
Mr. and Mrs. Harold Coventry (15th)	1	0	0
The Rev. R. Jenkin Jones (8th)	0	10	6
"R." (4th)	5	0	0
Mr. and Mrs. H. A. BurrIDGE (4th)	3	3	0
Mrs. R. Lawford	0	10	0
Miss Ada Fricker (Trinidad) (18th)	1	0	0
	£20,258	3	0

Parcels have been received from:—Old Meeting Church, Birmingham, per Mrs. Lloyd Thomas; Ullet Road Sewing Circle, Liverpool, per Mrs. Odgers; Miss Freda Skelton; Mrs. William Tangye; J. S. (Plymouth); Rosslyn Hill Sewing Society, Hampstead, per Mrs. Thomas Cobb; Mrs. S. Wilson; Clapham Ladies War Relief Committee; Mrs. Bryan E. Johnson; Mrs. G. Alleman (U.S.A.); High Pavement War Relief Committee, Nottingham, per Miss Guilford; Mrs. Harold Coventry; Maidstone Unitarian Church Work Party, per Mrs. Blackett; Finchley Branch of the Women's League, per Mrs. Blake Odgers.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

NEWS OF THE CHURCHES.

Acton.—The Rev. Gardner Preston, who enters upon the ministry here on Easter Sunday, has had an interesting and varied career. From 1884 to 1893 a Congregational minister, he became minister of the Unitarian church at Hastings in 1894, and after thirteen years there removed to Hamburg, where he was in charge of a Liberal congregation for four years. In 1912 he returned to England and took up duties at the Warwick Unitarian Church, which he now resigns to come to London. The suburb in which he is to labour is large and populous, and offers a fine field for his energies. The support of all friends within reach of the church in Creffield Road is earnestly desired.

Bermondsey.—A special service of commemoration and dedication of the Portrait Roll of Honour of members of the Unitarian Church on active service will be conducted by Lieut.-Col. C. Seymour Bullock, of the Canadian Forces, on Easter Sunday, March 31, at 6.30 P.M.

Chester.—A Memorial has been placed in Matthew Henry's Chapel by Mr. W. W. Tasker, the Hon. Secretary, and Mrs. Tasker, to their son, 2nd Lieut. F. P. Tasker, 16th Battalion Royal Warwickshire Regiment, who died of wounds received on active service on October 6, 1917, and was buried at Lyssenthock Military Cemetery, Poperinghe. The memorial, which we understand is of a most artistic and appropriate design, has been fixed on the wall as near as possible to the place where Mr. F. P. Tasker used to sit.

Bristol.—The Annual Meeting of the subscribers and friends of Lewin's Mead Domestic Mission was held in the Mission Hall on Monday evening, March 18, when Mr. Chas. Cole presided over a good attendance. The report of the Committee, presented by the Hon. Secretary, Mr. E. Sibree, showed that the work carried on at the Mission was progressing in a satisfactory manner, notwithstanding the depletion of its staff of voluntary workers caused by the demands of the war. The Committee appealed for more voluntary help, and recorded its appreciation of the good work done by the Missionary, Mr. Thos. Gaylard. The statement of accounts, presented by Mr. J. Kenrick Champion, showed a small balance due to the Treasurer. Mr. Thos. Gaylard, in his report of the work done during the past year, alluded to the great national problems of religious indifference, poverty, education, juvenile crime, infantile mortality, lack of thrift, and drunkenness, which had all been accentuated by the war. Most of the Mission institutions were started and carried on with these problems always in view. The Sunday schools, Band of Hope, Boy Scouts, Girl Guides, Wolf Cubs, and Brownies were educational agencies in the best sense of the term, and each was contributing its share to the training of stable and sterling character, to the making of good citizens and religious men and women. The School for Mothers, under the superintendence of Mrs. Kenrick Champion, made great progress during the year, and is in a thoroughly satisfactory state. The Penny Bank collected over £500 during the same period, a record amount. The War Savings Association also distributed over a hundred certificates to its members, bought with their weekly contributions. The Boy Scouts' allotments, the Girls' Sewing Class and other institutions were also reported on. In concluding, the Missionary paid a tribute to the self-denying labours of the voluntary helpers, and appealed for additional labourers in the field. The adoption of the reports and accounts was moved by Mr. F. Tremain, seconded by Mr. W. J. Adams, and carried. Miss M. T. Worsley was unanimously elected President of the Mission, in succession to her father, the late Mr. Philip John Worsley, and the officers and Committee were re-appointed. Votes of thanks were passed to the helpers, auditors, the preachers of the Annual Mission Sermons, Dr. G. F. Beckh, Mr. J. T. Walley, M.A., and Mr. Thos. Gaylard, and to the Chairman.

Halstead.—The Annual Meeting of the Free Christian Church was held on Sunday, March 10, Mr. Fyson (Ilford), who had taken the service, presiding. All the officers were re-elected, and, as usual, the Treasurer had a small balance in hand.

Mottram.—During March, in addition to the usual meetings of the Book Club, Band of Hope, and Sewing Society, in connection with the Unitarian church, there have been four Saturday events—including two Socials, a Children's Operetta, and on the 23rd an excellent entertainment by Miss Layland's Concert Party of Hyde Citizen Crusaders. The Sunday services are well maintained, and the church membership has increased from 46 in 1917 to over 70.

Newcastle-on-Tyne.—The congregation of the Church of the Divine Unity at a special meeting has passed a resolution accepting the resignation of the Rev. Alfred Hall with very deep regret, and expressing their great appreciation of his services throughout the whole period of his ministry. Mr. Hall will relinquish the pastorate at the end of July, when he will have completed a ministry of ten and a half years at Newcastle.

Newport, I. of W.—The Rev. W. G. Tarrant, visiting on behalf of the British and Foreign Unitarian Association, took part in the services on Sunday; and on Monday, after conference with the Committee, gave an address at a Social Meeting of the congregation. At this meeting Sir Edgar Chatfield Clarke, who presided, expressed the great indebtedness of the members to the Rev. J. Ruddle, their minister during the past nine years, who is now retiring from active service. Mr. Ruddle, in a short but impressive speech, referred to the mingled experiences of attainment and disappointment which had to be faced in every ministry; he had done his best, and he felt assured that nothing but kindness on both sides existed between himself and those whom he had tried to help in these, the closing years of his active

career. He trusted the church would enter upon a wholly prosperous stage under a future leader, supported by co-workers old and new. Mr. Tarrant said the church in Newport ought to be a centre to which Unitarians in different parts of the Isle should be attached, and he believed there were many who would warmly help in assisting local work, especially among young people. Never was such work more needed. He specially urged the congregation to look forward to a triumphant celebration of their bicentenary, which would occur not many years distant. Mr. Hawkins, who cordially invited all his fellow-members to assist in the school and other work, expressed the thanks of the meeting to their visitor.

Victoria, B.C.—The Rev. E. J. Bowden, B.D., minister of the Unitarian Church at Victoria, Canada, issues every month a neat and attractive Calendar, in which one page is devoted to 'Themes for Thought.' In a recent page he deals with the prevalent neglect of worship by progressive thinkers, which he regards as a serious drawback to liberal religion. The death of Mr. J. Burt Morgan, President of the congregation, is recorded. He was a man of fine enthusiasms, and possessed a rare personal charm.

Walsall.—The Annual Meeting in connection with the Unitarian Church was held on March 20, the Chairman, Mr. J. Hodgkins, presiding. The Committee's report and balance sheet showed that the ordinary income of the church had been increased considerably during the year. Offerings, collections, and subscriptions were higher than for many years past. The Annual Address of the minister, the Rev. H. Warnock, was a review of his five year's ministry in Walsall. He expressed the opinion that the old suspicion towards their name and faith had almost all passed away. Officers and Committee were re-elected, and a very encouraging and harmonious meeting concluded with a presentation to Mr. and Mrs. V. H. Careless on the occasion of their recent marriage.

**** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.**

CHANGE OF ADDRESS.—Rev. Delta Evans, from Finchley to 28 BROAD GREEN AVENUE, WEST CROYDON. Editorial and business communications as usual to *Christian Life* Office, 5 Fetter Lane, London, E.C.4.

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MARRIAGE.

TAGART—SLOLEY.—On March 20, at Lerike, Basutoland, Edward S. Bourn Tagart of Mumbwa, Rhodesia, grandson of the late Rev. Edward Tagart, to Lilian Edith, youngest daughter of Sir Herbert Sloley.

DEATHS.

COPPOCK.—On the 25th inst., at The Alders, Davenport, Stockport, Bertha, the fourth daughter of the late Henry and Ann Bancroft Coppock.

LEWIN.—On March 16, at 10 Munster Gates, York, Mary Ann Charlotte, wife of E. F. Lewin, aged 76. No cards.

POYNTING.—On the 24th inst., at Lyndhurst, Hants, Maria Adney Poynting, widow of Prof. J. H. Poynting, D.Sc., F.R.S., of Birmingham, and daughter of the late Rev. John Cropper, of Stand, near Manchester.

OUR CALENDAR.

SUNDAY, March 31.

LONDON.

Acton, Creffield Road, 11.15, Rev. GARDNER PRESTON.
Bermondsey, Fort Road, 6.30, Lt.-Col. Rev. C. SEYMOUR BULLOCK.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11, Rev. T. P. SPEDDING.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
ESSEX HALL, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11, Mr. FRANK G. FINCHAM; 6.30, Mr. J. BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11 and 6, Rev. A. H. BIGGS, M.A., LL.M.
Islington, Unity Church, Upper Street, 11, Mr. J. W. PETERKEN; 6.30, Rev. J. VINT LAUGHLAND.
Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.
Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.
Leytonstone, Haydn House, 63 Fairlop Road, 11, Miss L. G. ACKROYD.
Mansford Street Church and Mission, Bethnal Green, 6.30, Mr. F. EDWIN ALLEN.
Peckham, Avondale Road, 11 and 3.30.
South Norwood, League House, 141 Portland Road, 6.30, Mr. BASIL VINEY.
Stoke Newington Green, 11.15, Rev. Dr. HARGROVE, M.A.; 6.30, Mr. HAROLD TITFORD.
Stratford Unitarian Church, 11, Mr. J. BEGG; 6.30, Mr. J. P. ROSLING.
University Hall, Gordon Square, W.C., 11.15, Rev. FRANCIS H. JONES, B.A.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
WOOLWICH, Co-operative Hall, Parson's Hill, 11, Mr. J. HARRY SMITH; 6.30, Rev. A. H. DOLPHIN.
ABERYSTWYTH, New Street Meeting House, 11. Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. B. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN ROW, 10.45, Rev. J. B. HIGHAM, B.A.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. O. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. J. ISLAN JONES, M.A.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. JOSEPH WOOD.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.
LIVERPOOL, Bootle Free Church, 11, Mr. W. H. THOMAS; 6.30, Mr. W. NEWALL.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. R. TRAVERS HERFORD, B.A.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD UPPER CHAPEL, 11, Rev. C. J. STREET, M.A., LL.B.; 6.30, Rev. J. W. LEE.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.
SOUTHPORT, Portland Street Church, 11 and 6.30.
TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 11.15, Rev. G. A. FERGUSON.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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March

31. Rev. FRANCIS H. JONES.

April

7. Rev. J. P. MACCARTHY, Ph.D., of Waltham, Mass., U.S.A.
14. Rev. J. P. MACCARTHY, Ph.D., of Waltham, Mass., U.S.A.
21. Rev. J. P. MACCARTHY, Ph.D., of Waltham, Mass., U.S.A.

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Coffee 7 P.M.

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ANNUAL MEETING, Memorial Hall, Albert Square, Manchester, SATURDAY, APRIL 6, 1918. Business Meeting, 5.30 p.m. Public Meeting, 6.30. Chairman: Retiring President (Mr. A. Slater); Speakers: Mrs. W. Blake Odgers, Rev. D. W. Robson, B.D., and Mr. A. Pilling.

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LONDON, SATURDAY, APRIL 6, 1918.

[THREE HALFPENCE.]

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

TO-DAY is the anniversary of the declaration of war by the United States against Germany, an event second only in world-wide significance to the outbreak in August, 1914. It is true that nothing of a "spectacular" character has followed thus far, though we know well a good deal of really invaluable service has been rendered to the Allies by the Americans; and, as many of us feel, that service has certainly been all the greater because of the high tone that has characterised the President's statements of policy. We may confidently expect that the material side of their contribution will continuously enlarge, week by week, from this time. Meanwhile, we recognise the great cordiality with which their forces already in France have just been placed at the disposal of the British and French authorities, and the intensifying of effort across the ocean to respond quickly to the urgent call of this critical period. Their Labour societies, it is good to see, have resolved to suspend as far as possible all divisive action, and to converge their whole power towards the one common aim—victory for liberty, right, and civilisation, against tyranny, spoliation, and the barbarism of ruthless power. Acknowledging our Ally's most welcome aid in all ways, we take occasion to greet specially our own brothers in the faith, and to assure them that we were never more attached to them in gratitude and loyal affection.

WHILE for the moment we draw breath a little more freely in the lull of the tremendous conflict begun a fortnight ago, our minds instinctively turn to the thought of the great price paid for this relief. That armies made up of just ordinary men and lads, as they were a little while ago, should have proved alike so dexterous and so staunch, is one of the most wonderful things in modern history. Many, many of them we know, to our

unspeakable sorrow, are beyond our poor word of homage and thanks; to them, peace; and to those who are bereaved, consolations higher than man can give. But to those who have come thus far through at least with life, though spent and bruised and wounded, let us at least try to pay a little of the tribute we owe. The workers who gave up their holidays in response to the official appeal doubtless heard a higher; it is one that comes home to us all—"Ye are bought with a price; what return will you give in these days of sacrifice?"

THE speech of General Smuts at the Clothworkers' Company on Wednesday was a worthy addition to the series of remarkably fine-toned utterances by this able man, who from being a sturdy foe has become one of the best friends of the British Empire. His statement of the recent revelations by Lichnowsky, Mühlön, and Von Jagow himself, which we discuss elsewhere, was admirably clear; his analysis of the real German war aims, as manifested in the treatment of Russia—which may prove a blinded Samson yet, fatal to its captors—was equally forcible; and his conclusion that "for us everything is at stake in this war, and therefore we shall bear every sacrifice willingly and cheerfully to the very end" was one that will be accepted whole-heartedly by our people. But what touches us most deeply is the General's tribute to the wonderful spirit of our troops: "It would be poor thanks to praise them. Living and dead, we salute them with a reverence and gratitude which no words can express."

DR. CARPENTER'S remarks on the 'Idea of the Church,' given on another page, may be studied along with the statement of the 'Basis of the Free Catholic Movement,' which we also print this week, and which is expanded by the Rev. J. M. Lloyd Thomas in the April issue of *The Catholic Magazine*. From Mr. Thomas's article we learn that the new basis has been settled "with complete unanimity." This is the more satisfactory as it clears away misconceptions, which we confess we shared,

respecting the weight attaching to some observations included in *The Church Times* report of the recent conference. Readers will see that no suggestion is made of any "exclusion" of Quakers or any other non-sacramental Christians. They will also observe with satisfaction the emphasis laid on social effort as well as on freedom of thought, and the disavowal of "hasty innovations" in regard to forms and ceremonies. This last point has an acute interest, we imagine, for some of the congregations of Free Churches, who are not seldom subjected to novelties by eager but inconsiderate ministers. Freedom is dear to many worshippers as well as, we suppose, to all preachers.

THE Church of the Messiah, New York, has had a succession of vigorous ministers, including Dr. Minot J. Savage and Robert Collyer. The present minister, the Rev. John Haynes Holmes, a nephew of Oliver Wendell Holmes, has long since proved himself worthy of the best traditions of the pulpit. A man of rapid thought and rapid utterance, he has taken an independent line in regard to public questions, including the war, on which his note may be best described as moderately pacific. That he has the courage of his convictions is clear, for he now invites discussion at the close of his sermons on Sunday morning. We believe a similar experiment has been proposed on this side, and it may have been tried; perhaps some of our readers could tell us, and with what result. Mr. Holmes, by the way, has just published, in two volumes, a life of his former co-pastor, Robert Collyer, which gives a very attractive presentation of him, and especially of his robust prime.

'ROBERT ELSMERE' was published in 1888, and people who are now young have to depend on report as to the immense impression produced by the book; but a good many readers of THE INQUIRER will remember vividly the discussions and the sermons to which it gave rise. The skill of the writer was undoubtedly one element contributory to its wide success—some who cared less for its philosophy

and theology than for its human interest and clever descriptions of scenery were among its warmest admirers. But that it was a novel with a purpose was very clear. Mrs. Humphry Ward has acknowledged, it never was a secret, that she specially wished to delineate the mind and influence of T. H. Green as a challenge to a fresh departure in religion. In the second part of her 'Reminiscences,' however, given in the April *Cornhill*, she adds the information that the book really owed its conception to her feeling of indignation at the first Bampton Lecture delivered at Oxford by the Rev. John Wordsworth, afterwards Bishop of Salisbury, in which he attacked, consciously or not, the Liberal theological group generally, and the Oxford men in particular. She tells us she first protested in a pamphlet which had to be hastily suppressed in consequence of not bearing the printer's name; the novel appeared seven years later.

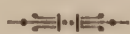
* * *

WE are told that in affiliation with the National Union of Women Workers, of which Mrs. Ogilvie Gordon, D.Sc., is President, there are now over 150 women's societies, with a membership of two and a half millions. The Union is busily forming Women Citizen Associations, non-sectarian, non-party, and in the main educative. They will aim at quickening mutual sympathy between persons of different social positions and occupations, diffusing exact information and serving as genuine schools for national service in the widest sense of the term. The local Associations are at liberty to include men as members, or as occasional sharers in conference and discussion. The scheme looks like proving a valuable aid in that cultivation of the political sense of the women voters which is now recognised on all sides as urgently needed. The offices of the Union are in Parliament Mansions, Victoria Street, S.W., where information will be gladly given.

* * *

OUR friend the Rev. James Harwood points out that in that very interesting volume 'Some Hawarden Letters,' the late Prof. James Stuart, writing to Miss Gladstone (afterwards Mrs. Drew) in 1883, quotes a poem which he says "was written by Theodore Parker." It consists of four eight-line verses, the first three beginning: "If I should die to-night"; the fourth reads: "Oh, friends, I pray to-night, Keep not your kisses for my dead cold brow," and this indicates the sentiment of the whole. It pleads for timely affection, kindness before it is too late, reconciliation with the living rather than fruitless regrets over the dead; and certainly may be practically suggestive to unmindful people. But, as Mr. Harwood says, with a moderation almost carried to extremity, the poem "hardly seems to bear Parker's stamp," and he asks for light on the matter. The lines, we believe, are widely known. In a thirty-year old collection of popular verse, much of it mere doggerel, we find them attributed to "Robert C. V. Myers"; but who he was and how Prof. Stuart came to father them on Parker we cannot say. Can any reader help our correspondent further?

LICHNOWSKY'S EVIDENCE



A WEEK before the gigantic offensive was launched by Germany in France another, by a strange destiny, was issued against Germany herself. The former, menacing in the extreme to the Allies, has cost them much; the latter will in the end cost Germany more. All great military "pushes," as we have repeatedly seen, against whichever side directed, perforce end in a pause, and this has happened in the case of the latest and most violent "push" in the history of warfare. But the assault upon Germany is one never to be turned aside; it will, more and more pierce to her very heart. Whatever material battle she may win or lose, she is henceforth, on evidence which even she cannot evade, doomed to be branded *guilty* of the most terrible outrage ever committed against mankind.

Seldom, if ever, have the records of crime presented a more dramatic turn. They who have not lost all faith in an over-ruling Providence may well ponder the event. It does not arise at the present critical juncture through the ingenuity or strategy of man. Eighteen months and more ago the mine was prepared, with apparently no intention of public explosion. Prince Lichnowsky, the German Ambassador to England in the two years before the war, wrote in 1916 a memorandum setting forth the facts relating to Germany's policy as he knew them—and who, on the whole, could know them better? He communicated this fateful document to "quite few political friends," under pledge of absolute secrecy. But who was it said, "There is nothing hidden that shall not be revealed"? One of the friends, without Lichnowsky's knowledge, gave a copy to an officer on the General Staff; he, "failing to understand the importance of what he was doing," sent copies to others. Thus it "leaked out" last summer, after the fall of Bethmann-Hollweg. The author, in a letter to Count Hertling telling all this, declares his regret that his strenuous efforts to stop its diffusion have been in vain. The bulk of it got published at last, about three weeks ago, in the Stockholm *Politiken*, a Socialist journal; its completion appeared (it would seem after a further attempt at suppression) some ten or twelve days later. The Main Committee of the Reichstag discussed the matter in secret, March 16; three days later a careful report was issued, "frantic efforts" being made, we hear, to stop further disclosures. Men can well understand why.

For this document is an overwhelming witness for the prosecution. German protests and pleas have never, indeed, been able to turn the edge of the previous proofs of guilt, available in plenty from the first days of the war. But here is, not an anonymous writer like the author of 'J'Accuse,' nor an official in a hostile service, but a man of the very highest importance in Germany's own service, the chosen (if sometimes hoodwinked) representative of his country in a position second to none in responsibility. He, at least, cannot be set aside as an interested perverter of the truth. He speaks with authority, as one knowing many, if not all, of the secrets of the German Foreign Office. And what does he say? He says, indeed, so much that only a bare fragment from an intensely interesting revelation can be given here. The whole, it is well to know, is to be translated, reprinted, and circulated broadcast in many lands—not, we imagine, that any significant fraction of British or the Allied peoples still need convincing of Germany's guilt as a deliberate provoker of this war, but in order that the world of neutrals, and, not least, Germans themselves, should have the damning story indelibly pressed home. For it is a story with a moral of the profoundest import to all the nations upon earth.

The two points that should be emphasised especially are these: (1) England's policy, so far from being hostile, as Berlin has lyingly alleged, had been eminently pacific towards Germany during recent years; but the German Government studiously kept back the publication of agreements between the two nations, in order to leave a bad impression on the German people and to assist the war party; (2) Germany in 1914, so far from being in fear of attack, wanted war; "we" (i.e., the German Government) "pressed for war," "we insisted upon war," "we desired war in all circumstances." "Given goodwill, everything could have been settled" by help of the conference of four Ambassadors proposed by Sir Edward Grey. The urgent appeals of the Russian Foreign Minister, "the positively humble telegrams of the Tsar," the repeated proposals of Sir Edward, the warnings of Italy—"it was all of no use.... The more I pressed the less willing they were to alter their course." As to the details of the plot, and of England's consistent efforts to secure a good understanding, the reader may study them for himself; and if he reads on to the Prince's frankly outspoken words on 'The Enemy Point of View' and 'The Outlook' for Germany, he will see that no anti-militarist, no advocate of democracy against the war-lords, not even President Wilson

himself, could present the case against the German autocracy more conclusively.

We know that the Prince is not the only German who has told the truth. Dr. Mühlön, for instance, a financier and Krupp's director, now in Switzerland, has just given a glimpse of the Kaiser's personal share in the war-guilt. Herr Krupp von Bohlen, says Mühlön, knew from the Kaiser's own lips that war was decided on, and "this time people would see that he did not turn about." Von Jagow, also, has himself now practically admitted, whatever his excuses, the worst of the charges against his country. But the Prince will inevitably be held hereafter the capital witness. They say he is to be punished, but no pain or penalty can weigh on an honourable man's mind so crushingly as the knowledge of his nation's shame and infamy. Many other Germans, we would hope, will now at last share his horror at the position into which their rulers have led them. Will they not, at last, repudiate the betrayers of their honour and the enemies of humanity at large?

THE IDEA OF THE CHURCH.*

OUR modern theology has been worked out along two main lines: (1) the interpretation of the world around us and within—the former with its manifestations of intelligence, order, beauty, and beneficence, the signs of a pervading Mind and Will, the latter with its processes of thought, laws of mind, the meaning of conscience, and the values of spiritual affection; and (2) the interpretation of history, the critical appreciation of claimants to authority, the inquiry into the origins of Christianity, the growth of the Christian Church and evolution of its creeds, the formation of its chief divisions, the conflict of its sects, the pretensions of its hierarchy, and the examination of its confessions. In both directions the appeal has been to the individual, in reaction against the High Church movement.

Thus we Unitarians have come to possess no doctrine of the Church. Martineau, writing on 'Church Life or Sect Life,' had no difficulty in describing the latter, but was silent as to the constitution of the former; and in Dr. Drummond's 'Studies of Christian Doctrine' only ten pages out of five hundred are devoted to positive teaching on the subject. Contrast this with Gore's 'Manual of Membership,' which sets forth the attractive ideal of a corporate body, possessing privileges and duties, sympathies and obligations, and the joys and fellowship of united devotion and common aims; though of course it has its limitations and exclusions, being founded on sacraments and controlled by a hierarchy. The Report of the Oxford Conference, December, 1899, similarly exhibits the Evangelical idea of the Church, and its significance is heightened by the names of the different groups of religious leaders who

took part—Gore, Scott Holland, Fairbairn, Forsyth, Salmond, Lang, Sanday, Wilson, Ryle. And the essay by William Temple in 'Foundations' is equally noteworthy, emphasising as it does the immense part played by the Church and Holy Communion in the life of the believer, his call to loyalty and a share in corporate life, and the personal relation in which the disciple is brought to Christ.

Recently there has been a remarkable movement in this direction among the so-called Free Churches, an endeavour to combine the elements of Catholic tradition with freedom of thought. It exhibits a strong desire for richer devotional life, for aids to reverence and piety in noble architecture, beauties of music and prayer, even in solemnities of movement and proprieties of dress—an express cultivation of the type of feeling which our forefathers discouraged. Such a demand may easily spread further. Dr. Orchard, who has been conspicuous in this new departure, says its task is "to free Catholicism and to Catholicise freedom"; and he exhibits a yearning for a sacramental system, a representative priesthood, and a definition of the faith. And he says: "The governing principle of the Sacrament, and what guarantees its validity, is Christ's desire and promise to meet with his people in this way."

Now of such a "desire and promise" I find no trace in the Gospel story, as given by Mark and Matthew, concerning the simple symbol, at the farewell meal, of the approaching death of Jesus; while Paul's version represents the meal as an act of remembrance. The idea of Christ as Priest is a part of the Christian gnosis set forth in the Epistle to the Hebrews, and has no real meaning except in a view of authority which we have abandoned. The doctrine of the universal priesthood of all Christian believers had once, indeed, a meaning in face of Jewish and Gentile systems of sacrificial cults, but it has lost all application to the circumstances of the present day. The Apostle Paul further connects the Lord's Supper with the expected return of Christ to "show forth the Lord's death till he come." On this reappearance he would judge the world. Such a hope, pervading the whole Church in its early stage, was the sequel of Jesus's own adoption of the message of John the Baptist, "the kingdom of God has come nigh." But the immediateness of the "end of the age" which provides the mould and form of so much of Jesus's teaching proved to be the Great Illusion, and this unquestionable historic fact prevents me from pledging myself to any formula based on the authority of the Lord Jesus Christ. And when I am told that "Christ is the Christian's God," I turn to the letters of Paul, who asserts many things about Jesus which I cannot follow, but whose religious centre is not the Messiah at all, but "the God and Father of our Lord Jesus Christ," "God our Father," "One God, of whom, and through whom, and unto whom are all things," who is "over all, and through all, and in all." The entire silence of the apostle concerning the alleged priesthood of Jesus, concerning an order of priests in his churches, or, lastly, concerning any priestly character of the brethren or believers, who were undoubtedly bidden to offer themselves in living sacrifice as saints, dedicated or consecrated in reasonable service—this silence shows how far he was from any sacerdotal interpretation of the new Christian life.

This new Christian life was, however, undoubtedly a corporate life. It was not passed in solitude. It was a life of fellowship, of communion in united endeavour, upheld and guided by thanksgiving and prayer. So vivid was the sense of God's nearness that it controlled all thought and speech and action—"Whether they ate or drank or whatever they did," they were to do all to the glory of God. Their common food, the objects and interests of their

daily being, could all become what the Anglican Articles term "sacraments," viz., "effectual signs of grace and God's goodwill towards us by the which He doth work invisibly in us, and doth not only quicken but doth also strengthen and confirm our faith in Him."

It is in this sense that it is sometimes urged upon us, as by Dr. Inge—a similar expression was used recently by Dr. Mellor—that "all life should be felt by us to be sacramental." Truly we are surrounded by such effectual signs of God's goodwill towards us—the primrose and the almond blossom, the springing corn, the daily sunshine and the nightly rest, the love of parent, wife, or child—what need is there of bread and wine, an altar, and a priest, to celebrate a eucharist for us! The bounty and the beauty and the order of the world are one vast and unceasing manifestation of the Father's purpose for the welfare of His sons.

I do not look, therefore, for the development of the Idea of the Church among us to the revival of any ritual of the past. "The kingdom of God," said the apostle, "is not eating and drinking," not even of sacramental bread and wine; it is "righteousness, and peace, and joy in the Holy Spirit." Now, we are all learning new applications of the word "righteousness"; it is no longer individual, it is social. We have all a share in the making or the marring of it. "Peace" is no private and particular possession; it is the fruit of victory over wrong. Life is a warfare with evil, and it is one of the functions of the Church to organise the moral forces, to lead the assault upon every kind of selfish privilege, of brutal passion, of cruel neglect, of ruthless assertion of tyrannic power.

The Church has only recently begun to discover the tremendous tasks which devolve upon it as the source of an energy for the regeneration of the social order and its gradual transformation into a juster and more harmonious scene. Now, more than ever, is the lesson forced on us from day to day that no man liveth to himself; a thousand ties knit us each to each; it is the teaching alike of science and experience. We all share a common life; we cannot avoid helping or hindering each other.

Now, on the field of Christian history, the development of Christian ethics, it is much easier to reach the sense of unity, of common purpose, and similar ideals, than along lines of dogmatic concord or ecclesiastical polity. Already the Churches are meeting each other for social ends, on open platforms, though pulpits may be closed by bishops against Nonconformists, and the unbaptised may not share the bread of remembrance with the confirmed. But it is my belief that this appeal for a high standard of Christian performance in the various relations of life, in industry and trade, in civic government, in home and foreign politics, in international aims, will slowly gain more and more power. It will derive its force from the fundamental ideas of Jesus, and in that sense his influence will still draw towards his personality our reverence and love. But it will be exerted not in the letter but in the spirit. It must work through modern ideas, it must clothe itself with modern knowledge. The Churches which are thus drawn together must be willing to face all sorts of drudgeries of study and investigation; they must inspire the faith that God will not set us problems which he will not also give us capacity to solve. And they must be ready themselves to give the example of the sacrifices to which they will summon others. Then they will realise that humanity can only reach its highest in and through and with God; there must be diversities of workings, but it is the same Father who "worketh all things in all."

* From an address given at the Council of the British and Foreign Unitarian Association, March 27, by the President, Dr. J. Estlin Carpenter.

CORRESPONDENCE.

[We submit a further selection from the letters which have reached us on this subject, and regret that several others must still be held over. Again we appeal for brevity which present conditions render imperative.—EDITOR OF INQUIRER.]

THE CHURCHES AND THE MINISTRY.

To the Editor of THE INQUIRER.

SIR,—During the last few weeks you have published a series of letters (dealing with our position as a Unitarian Church) which has been most interesting and I hope will prove a real help to our cause. I would like to add a few words. We, like other churches, may learn much from those outside our own communion. Beautiful architecture, good music, a well-ordered service, help in creating a religious atmosphere, and there are many other aids to devotion which we do well to make use of.

But what are our great wants? First, I think, a true realisation of the highest conception of religion, and then more men in the trained ministry, in the lay ministry, and in our churches generally, fired with the enthusiasm of the religion they profess. What is the highest conception of religion? To my mind the full realisation of God as our own loving Father, not our Father alone, not the God of love alone now, but the Great Loving Father of all ages, the Father of the millions and thousands of millions of men and women who have passed away, and of the millions of all races now living on the earth. And then the realisation of our duty to all His children (to all our brothers and sisters), our duty to work for them as our brothers and sisters, to make the church a great moving force of every kind of philanthropic work, the guiding force for attacking every injustice, every sin, and every misery, from which mankind suffers.

We want as ministers men filled with the Holy Ghost, with love to God, filled with the love of God to men, with the enthusiasm of humanity, men who in themselves and in their churches and through their churches will be leaders in the fight for right, whether as between one nation and another nation or against the wrongs in our own land, in the towns, the village even, in which we live. The fight against bad wages, bad housing, dirt, disease (mental, moral and physical) unemployment, pauperism, crime. There have been some such in our own church, there are some still, but if our church is to be successful and to be the great vital force for good that it should be, then I would say it must be men of this type who must fill the pulpits of our churches, and if they do, our pews will soon be filled with men and women who are working now, many of them leaders in the fight, for the opportunity for every man in this England of ours to live (with wife and family) in healthy surroundings, and in such competence as will banish the fear of want that furrows the brow, and makes men and women think of little else than how to find food day by day. We shall find men and women joining with us who have said they were too busy to come to church, who feel (and perhaps with a good deal of reason), that they are doing better work for others, and if so for God, than most of those inside the churches.

Though such a small portion of our people at present are attendants at any church, it is not that they are hostile to religion, but because they do not find in the church generally, of any denomination, the help they are wanting, because the atmosphere of the church seems to them uninspiring, unreal. Let them once feel that a Unitarian Church stands for work

for their fellow men, and the seeking of the guidance of the Great Father to help them work aright, and we shall draw them to us. There have been men and women in the past who have done great work because they were filled and fired by the spirit of God, because the love of men burned in their hearts—Bunyan, Wesley, Whitfield, William Penn, John Howard, Elizabeth Fry, Father Matthew, Cardinal Manning, Spurgeon, General Booth—despite the fact that most of them had imperfect and unworthy conceptions of the Great Father and his relation to his children. What would have been their influence, if with all their intense and practical religious fervour they had had truer conceptions of the Great Father? At present the world may almost be said to be longing for a religion which will find its embodiment in the fight for the uplifting of the poor, the weak, the oppressed everywhere. Now is the opportunity for the church that combines a pure faith in the all-loving Great Father with an earnest all embracing effort to make the world the kingdom of righteousness and peace. We cannot all be Wesleys, or Howards, or Frys, but we can all be fired by the same love of God and man that made them blessings to mankind.—Yours, &c.,

EDWARD CHITTY.

Dover, March 25, 1918.

To the Editor of THE INQUIRER.

SIR,—In this discussion Dr. Mellor went at once to the heart of the matter, and in what has followed Mr. John Dendy has, to my mind, said the wisest and most helpful word. There was challenge in Dr. Mellor's letter, and I should like to ask him, if I may, to be a little more explicit.

In contrast to a "bare humanistic Theism," he speaks of a religious life mystic and centralised in Jesus. To gain once more an ideal for our churches that shall command enthusiasm and devotion, he asks us to be ready to revise our theology "at the bidding of the new workings of Christ's spirit in the main body of the Church," and to centralise our whole life and faith "in his faith and gospel." What are those "new workings of Christ's spirit," and will Dr. Mellor be good enough to tell us how, in his view, the faith and gospel of Jesus ought to live again in us and in our churches?

The main body of the Church still insists that if we would be Christians we must confess that Christ is God, and Mr. Lloyd Thomas in the passionate plea of a recent sermon has declared that "Jesus Christ is truly the God of Christians," "the centre of the worshipping heart and mind." But is that the confession to which the Spirit of Truth is calling us to-day?

I believe with all my heart that the true ideal for our churches will be found in complete accord with the spirit of Jesus, and in living fellowship with him, the "Chief of faithful souls," with a response of devoted loyalty to his ideal of the kingdom of God, kindled by his prophetic appeal; and further, that our religious life must be immeasurably quickened by the power of those deep spiritual experiences of the victory of faith and love, which came to his disciples out of the tragedy of the cross. But I am not at all clear that this means that our religious life must be "centralised in Jesus," or that this is what he would ask of his disciples. His appeal was different. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." The religion of Jesus, surely, was centralised in God, our Father, and in the service of his kingdom, and I cannot suppose that Dr. Mellor would characterise that religion as "a bare humanistic Theism."

In face of the world's tragic needs to-day and the growing passion for service and the

triumph of a better humanity the true watchword, as it appears to me, for universal appeal in our churches and in the world should be, not for the worship of Christ as God, but rather "for the kingdom of God and His righteousness, in Christ's spirit." Our fellowship must be with the Master, in the spirit of his prayer, "Father, not my will, but Thine be done," and with the disciples in that other confession, "Hereby know we love, because he laid down his life for us, and we ought to lay down our lives for the brethren." That would set us, I believe, in the line of our manifest duty, and then surely the spirit of a true devotion would not be lacking either in our individual lives or in our churches.

Mr. Whitaker has acclaimed Dr. Mellor as the champion of a new hope. I shall be grateful if he can help us to understand more fully the significance and the scope of his appeal. Yours, &c.,

V. D. DAVIS.

2 Milburn Road.
Bournemouth West.

BELGIAN HOSPITAL FUND.

165TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,258	3	0
All Saints' School, Islington (4th)	0	2	6
Mr. J. F. Swann (5th) ..	5	0	0
First Presbyterian Church, Holywood, per the Rev. G. L. Phelps (7th)	1	5	0
Miss Colton and the Misses Gillespie (33rd)	0	7	6
Mr. Alfred Frost (2nd) ..	2	2	0
Mr. and Mrs. J. H. Green (18th)	1	0	0
West Grove Women's League, Cardiff, per Mrs. Fox (32nd)	0	9	0
Mrs. Julian Winsor (39th) ..	1	0	0
Miss M. Fretwell (14th) ..	1	0	0
	£20,270	9	0

Parcels have been received from: Hilda Lucas and Miss E. Case; Miss E. A. Eveleigh; Altrincham and District War Hospital Supply Depot; High Street Sewing Guild, Swansea (per Mrs. Simon Jones); Miss E. S. Hollins; Miss E. Higginson; Essex Church Work Parties (per Mrs. Weatherall).

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

A WORD FROM A HUNGARIAN UNITARIAN.

In a letter dated January 12 and recently received by the Rev. C. J. Street, Dr. G. Boros of Kolozsvár, Hungary, says: "It was well known to us that your isle-country is far away from here, but now she seems to be out of reach for us Continental people. For a year no news reached us. The first literary news reached here a few days ago, our dear old INQUIRER, with extracts from my letter. Then followed a second copy, both through Miss Van Eck, our dear mediator. Your dear letter was the third and sweetest. Thanks for your warm sympathy and old friendship." He tells how serious and prolonged the illness of his daughter Roszika was: she is now slowly recovering from typhus fever. Dr. Boros further says: "It will take a long time yet before people will see that the spoiling of so many precious lives and treasures might have been avoided if people trusted each other as behaved good and sincere Christians. At Christmas I delivered a lecture in a country place on 'The Value of Man,' a doctrine which we Unitarians have been preaching ever since our first apostles began to speak. Let us hope that within a short time we shall enjoy the blessings of peace."

SCHOOL FOR MINISTERS.

THERE never was a happier inspiration than the idea of making use of Summer-ville, during the temporary war suspension, for weekly sessions at which ministers might take a short college course and come into contact with some of the best academic influences of the time. Naturally, the seventy-five ministers and lay-workers who attended the School were eager at the closing proceedings on March 11 to express their warm gratitude for the most helpful scheme, so ably planned and carried out by the Warden of the College, the Rev. H. McLachlan, and equally strong was the hope that another School might be held again in the near future.

Every Monday morning from January 7 to March 11 the School began at 10.30, and two lectures were given before and two after lunch, which was provided by the kindness of the College Committee. The list of lecturers and lectures were admirably suited both to meet the needs and questionings of busy ministers who wish to know what is going on in the world of scholarship, and also to stimulate the wish for further studies. The Warden's own lectures gave a most welcome illustration of what scholarly research can do to throw light on the New Testament, and his studies in Luke in the Papyri must have been a revelation to many of the New Testament criticism as a very "live" subject. The same kind of impression was made by the genial and broadly human treatment of the Old Testament by Principal Marshall, of the Baptist College, who lectured on the Code of Hammurabi, and on the Elephantine Papyri. And here may be mentioned the wide catholicity of the School in respect both of lecturers and hearers. The former included Principal Bennett and Professor Mackintosh of the Lancashire Independent College as well as Principal Marshall, Principal Graham of the Society of Friends, Professor Peake of the Primitive Methodists, Professor S. A. Alexander and Professor Weiss of Manchester University, the Rev. T. Nicklin (Warden of Hulme Hall), the Rev. J. Hope Scott (Presbyterian), as well as Principal Jacks of Manchester College, Oxford, and Principal Mellone of the Unitarian Home Missionary College, the Revs. C. Peach, W. L. Schroder, and L. Clare; while Conferences were conducted by the Revs. C. J. Street, J. C. Flower and Dr. Mellor. All the lecturers complied with the obvious necessity of the School, viz., that the lectures had to be framed for a short and clear and at the same time a stimulating treatment of the very important and far-reaching questions they raised. The great subjects, for example, discussed by Principal Mellone, Conscience and the State, were handled in a very brief space with a mastery of grasp and lucidity that made these two lectures a most profitable point of departure for further investigation.

Where everything that was done was so excellent it would be invidious to single out individual lectures, but it may perhaps be permitted to say that the School was fortunate in being able to have the most recent scientific opinion on the subject of Heredity and Evolution lucidly treated by Professor Weiss. This was only one instance of the extension of the curriculum beyond the sphere of theological subjects, for social, pastoral and ethical topics were ably handled by Miss Margaret Ashton, Mr. G. G. Armstrong, Dr. Jessel, Mr. F. Hall and Mr. G. B. Wilson, the Temperance advocate. Moreover, the hearers included two representatives of the Church of England, one Presbyterian, two Congregationalists, one Friend, two Wesleyans, and two United Methodists. The average attendance at the School was 31.7, and seven glorious men never missed a day. Alas, it must be stated that three of these were "orthodox"!

It must be owned that the hearty vote of thanks at the close of the proceedings to the Warden and Matron, and to the ladies who had given their services voluntarily at lunch time, was well earned. All the arrangements had been made with care, and the Warden and Committee are to be congratulated on the entire success and helpfulness of the scheme. When our veteran friend, the Rev. W. G. Cadman, who had not thought himself too old to "come to school" once more, offered the closing prayer and pronounced the Benediction everyone realised that a solid piece of work had been accomplished which could not fail to have the best results.

W. WHITAKER.

THE SOCIETY OF FREE CATHOLICS.

THE following "Basis" has been adopted, and is issued with the April number of *The Free Catholic* magazine:—

We affirm our absolute moral and spiritual loyalty to our Lord Jesus Christ as the Son of God and our faith in Christ as God's supreme gift for the salvation of the world, and declare our solemn resolution by divine grace to abide in this faith.

As desirous of realising our membership in the One Holy Catholic Church, we would explore and appropriate all that is essential to life, faith, worship, and order in the experience of the whole Church, endeavouring to combine Christian faith with freedom of thought, and emphasising the central realities of that faith along with their generous interpretation and their universal application to all the needs of every soul.

We would foster the mystical development of the soul; we uphold the sacrificial significance of worship; while recognising the worth of the simplest forms of sincere worship, we believe in the grace of sacraments, the necessity of expressing devotion in visible forms, and the value of appeal through the senses to the soul; and all this we shall seek not by imposing our will upon others or by hasty innovations, but by labouring to secure an appreciation of their spiritual right and their adoption by common consent.

We seek a reconciliation of the individual and congregational liberties developed among the Free Churches with the essential order and government of the Catholic system.

We hold that Jesus Christ is rightful Lord of all life, personal, social, national and international, and that Christianity is applicable to all the conditions and necessities of humanity.

We therefore set ourselves to proclaim the Kingdom of God, and call upon men to repent them of their common and personal guilt for the divisions, strifes and animosities which sin against brotherhood and rend the Body of Christ.

We would effect the Christian revaluation of life, and reveal the true meaning of wealth and the divine function of work. We would establish an order of society conformable in all things to the Gospel, wherein every barrier to unity, arising from false views or wrong institutions whether of class, sex, nationality or race is done away, putting our trust in the persuasive example of personal sacrifice and of agreed corporate experiment, being convinced that merely coercive legislation and methods of violence cannot establish the Kingdom of God.

We urge that the Church should lead the way by the re-ordering of its own life, and by the encouraging of advance towards simple and consecrated ways of communal life by those who have a religious vocation thereto.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

As already reported, the Council met at Essex Hall, March 27, the President, Dr. Estlin Carpenter, presiding.

The Secretary (the Rev. W. Copeland Bowie) having read the Committee's Report, the President moved its adoption, and paid a tribute of reverent gratitude to the memory of Mr. Charles Hawksley, Mr. Howard Chatfield Clarke (Treasurer of the Association), and the Rev. William Wooding, each of whom had attended the preceding meeting of the Council. The Rev. A. H. Dolphin seconded the motion, which was carried. Several suggestions as to publications were made by members, and the attention of the Committee was promised. Miss Hill also commended warmly the support of the Italian Unitarian Movement.

The Secretary reported arrangements for Whitweek as follows: Service at Hampstead, Tuesday evening, preacher the Rev. A. W. Fox, M.A.; Annual Business Meeting, Wednesday morning; Public Meeting, Wednesday evening—speakers: the President (Dr. Carpenter), the Rev. Bernard J. Snell (ex-Chairman of the Congregational Union), the Rev. H. Gow, B.A., and Mr. R. M. Montgomery, K.C.; Thursday evening, Essex Hall Lecture, Mr. C. G. Montefiore on 'The Place of Judaism in the Religions of the World.' Other meetings would be arranged as usual by the various allied societies, and special attention was directed to the Postal Mission meeting on Thursday, when Dr. P. H. Wicksteed would give an address on 'Dante's Vision of Peace.'

The President's Visit to Churches.

The President said he had been asked to give some impressions received by him during his two years of office as to the condition of the churches he had visited. He admitted that he had not seen them in their ordinary life and circumstances—it was doubtful, indeed, if any official visitor could at any time judge as to the usual state of affairs. But, allowing for this, as well as for the abnormal features due to war-time, he had been much interested and exercised by what had come under his notice. Without attempting any complete description, he would only remark that, if attendances were small, as was frequently the case, they certainly were composed of people who came together uninfluenced by fashion, and who were singularly attentive and serious in demeanour. In some places he had been struck by the relatively large proportion of men in the congregations. It must be admitted that their churches, in common with most others, gave evidence of a drifting away of many people from public worship; but, remembering the very large withdrawals of their young men from the classes, choirs, and other institutions, it was not surprising that numbers had seriously dropped and the general life of the congregations had suffered. The subject must be viewed in connection with general and special circumstances. Among the former was the suspicion of Labour—once too well founded—that all churches were on the side of wealth and against trades unions; and among the latter was the extraordinary individualism of our congregations in the conduct of services, the choice of hymnals, &c. Their chief lack, he felt, was the absence of any sense of the duty of public worship; and this was due, he believed, to a failure to develop a feeling of corporate life in the Church. Dr. Carpenter enlarged upon this subject in concluding his address, and his remarks are given in full on another page of this issue.

The Rev. Dr. Hargrove having expressed the thanks of the Council to the President for his address, the proceedings terminated

MEMORIAL NOTICE.

MISS BAKER.

THE announcement which appeared in THE INQUIRER of the recent death of Miss Lucy Baker in her 82nd year, will have been received with much sorrow by a circle of attached friends in the West of England. In her native town, her well-known presence will be greatly missed. She and her brother, Mr. Malachi Baker, whose death occurred towards the close of last year, were the eldest children of Mr. and Mrs. John Baker, who, with their large family, were constant supporters of the Old Meeting at Ilminster, and regular attendants at the services. In the congregation, choir, and Sunday school, Miss Baker's life-long services will be gratefully remembered by all who came into contact with her. Her simple sincerity and straightforwardness, together with a neighbourly feeling that never failed, made her a helpful friend to everyone about her. It is always sad when the last representatives of families long identified with our old congregations leave their places vacant, but we are happy to remember that Miss Baker's youngest sister, Mrs. Gonway, carries on elsewhere the tradition of her family.

NEWS OF THE CHURCHES.

Belper.—On Sunday, March 24, the Rev. A. Leslie Smith concluded his ministry of nine years at the Field Row Chapel. There was a good congregation at the evening service, after which Mr. W. Jones and Mr. W. Ryde bade a hearty farewell and expressed earnest good wishes on behalf of the members and friends. A wallet containing treasury notes was presented to Mr. and Mrs. Leslie Smith, who replied, expressing their thanks and friendly regard.

Bridport.—On Sunday, March 24, the members of the Unitarian Church had the pleasure of a visit from the Rev. Dr. J. P. MacCarthy, of Waltham, Mass., U.S.A., who is in England on important official business. Dr. MacCarthy preached to large congregations, in the morning on 'Immortality,' his subject in the evening being 'The Greek's Request.' Collections were held for the Dorset Guild of Workers, an association which under authority of the British Red Cross Society has sole charge of the Dorset prisoners of war. On Monday evening Dr. MacCarthy lectured at the Literary and Scientific Institute on 'Abraham Lincoln.' The Mayor of Bridport (a Congregationalist) presided over a crowded audience. A sum of six guineas was realised from the sale of tickets and handed over to the Bridport War Hospital Supply Depot. In desiring to express his thanks publicly to Dr. MacCarthy the Rev. W. L. Tucker strongly urges his brother ministers and congregational secretaries to make early application to our American visitor at Essex Hall for the privilege of his assistance.

Chesterfield.—Mr. William Storer, a member of the Elder Yard Chapel congregation, has undertaken to help the friends at Narborough Road Chapel, Leicester, during several Sundays of their interregnum.

The Churches in Scotland.—The Scottish Unitarian section of the *Unitarian Monthly* for April gives details of activities in various parts of Scotland, and, in particular, announces a list of meetings which Dr. Estlin Carpenter is to address. Next Sunday, April 7, he will preach, morning and evening, at Aberdeen, addressing a public meeting the next day. On Tuesday he will be at Dundee, on Thursday at Edinburgh, on Friday at Glasgow. On Saturday, April 13, there will be a Conference (which will form part of the proceedings of the Annual Meetings of the Scottish Unitarian Association) on 'How to strengthen our Churches, and extend our Work in Scotland,' which will be opened by papers by the Rev. H. Dawtrey and Mrs. Hutchinson. Dr. Carpenter will conclude this long list of engagements by preaching at St. Vincent Street Church, Glasgow, morning and evening, on Sunday, April 14.

Aberdeen.—The Rev. Henry and Mrs. Dawtrey have received a cordial welcome at an informal social, when a message was sent, through Mrs. Webster, to the Rev. A. Webster, the builder of the Church which stands to-day as a grand memorial of his courage, integrity, and ability. **Dundee.**—At the fifty-second anniversary of the re-starting of the Unitarian cause in Dundee the Rev. H. Williamson, minister of the Unitarian Church, delivered sermons dealing with some of the theological changes which have taken place since the opening of the church. On the following evening the Rev. Dendy Agate conducted a short service, and the anniversary of the opening of the Sunday school was held the next Sunday. **Edinburgh.**—There have been excellent attendances at the meetings of the Study Circle in connection with St. Mark's Church which are held in the hall after the evening service. The Rev. R. V. Holt has now completed the series of six evening lectures referred to in these columns on March 2, and the members are looking forward to Dr. Carpenter's visit, and to his promised lecture on 'Religion in War-Time and After.' **Glasgow.**—At a Study Circle meeting in connection with St. Vincent Street Church on March 8 Mrs. Barlow, member of the Town Council of Callander, spoke on the subject of 'Women in Local Government,' describing the work of the Maternity Committees, which had reduced the rate of infant mortality in some of the poorest districts of Glasgow to less than the average rate for the whole city.

Clifton.—Dr. Beckh brought to a close on March 24, a series of popular lectures on 'Some of the Great Books of the World,' which have been given during the past season at the Clifton Arts Club, his final subject being 'The Bacchæ of Euripides.' The lectures have been largely attended and greatly enjoyed, and at the conclusion a cheque was presented to Dr. Beckh as a small token of appreciation on the part of those who had been present at the whole series. A small committee has been appointed to make arrangement for a further series of lectures next autumn, on 'Heroes, Saviours and Teachers,' it being apparent that larger and more suitable accommodation must be found.

Lewes.—The Westgate Chapel Literary Society has, during the past winter, devoted itself chiefly to the arrangement of the weekly entertainments to the wounded men from the local hospitals, and, as in former winters, it has had the kind assistance of many friends in the town, who, with their musical and other talents, have helped to make the evenings so enjoyable. But although the literary character of the Society has had perforce to be somewhat in abeyance, it has been maintained by three excellent lectures that have been given during the latter part of the session. On February 19, the Rev. F. K. Freeston, always a welcome visitor to Lewes, told, with the aid of his beautiful lantern slides, the heroic story of lighthouses and life-boats; on March 5, Dr. W. Blake Odgers, K.C., delighted his audience with his lecture on 'Machiavelli'; and on March 12, the Rev. W. F. Adeney, D.D., who has lately come to reside in the town, dealt in a most interesting manner with the new light that has been thrown on Wordsworth by Harper's recently published biography of the poet. At the close of the latter lecture the vote of thanks to Dr. Adeney was proposed by Mr. F. Frankfort Moore, the well-known novelist. To the deep regret of all the members of the Society, Miss Packwood, who has ably discharged the duties of hon. secretary, is leaving Lewes. She has been the recipient of a gift of books, as a token of the Society's appreciation of her valuable services.

Liverpool.—In the Hope Street Church Calendar Dr. Mellor announces that he purposes to hold over, in view of the present grave crisis, the consideration in a series of discourses of certain large problems of vital importance from the point of view of religion. He deems it right to "concentrate in all our worship and services deliberately and exclusively on the simplicities of Faith, Hope, Sympathy, Consolation, Encouragement, and on the task of keeping our souls alive. There are eternal realities of God and Christ and our souls which endure throughout all shocks and changes of time, and it is certain that only by contact with these can we live as we ought, and be ready for whatever the future may bring."—On Thursday, April 11, under the auspices of the Liverpool District Missionary Association of Free Christian and Unitarian Churches, a United Devotional Service will be held in Hope Street Church, at 8 o'clock. The service will be conducted by Dr. Mellor, and the sermon will be preached by Dr. Jacks, Principal of Manchester College, Oxford.—On Wednesday, May 1, the Rev. Dr. W. E. Orchard, of King's Weigh House, London, President of the Free Catholic Society, will conduct a Public Service, and preach in Hope Street Church, in the cause of Christian unity. The service will commence

at 8 o'clock. —Dr. Pollitt proposes to arrange for a series of organ recitals to be held fortnightly in the church on Thursday evenings from May 2 to July 11 inclusive. Promises to take part have been secured already from several of the most prominent organists in the country, including among others the organists of the Manchester and Birmingham Town Halls and the Glasgow Cathedral. The music will be preceded by a brief religious exercise.—The addresses given to the Social Problem Circle in March by His Honour Judge Thomas, and Miss Maude Royden, drew crowded audiences, and Miss Royden has expressed her pleasure in talking to people who were so obviously eager to get at the truth, and so helpful in their questions.

Liverpool.—On Sunday last the Rev. J. Collins Odgers concluded his temporary engagement as minister-in-charge of Ullet Road Church. He resigned the pulpit at midsummer last, but in October acceded to the request of the congregation to resume his duties until his successor, the Rev. Lawrence Redfern, M.A., B.D., of Norwich, should be able to take up his residence in Liverpool in the early spring. Mr. Redfern will commence his pastorate on April 7. His address will be 109 Ullet Road, Sefton Park, Liverpool.

London: Brixton.—Dr. Mellone, Principal of the Home Missionary College, Manchester, will preach at the Effra Road Church to-morrow (April 7), and Dr. Hargrove on the three succeeding Sundays.

London: Hampstead.—'The Need of a New Puritanism' is the subject of a series of three addresses which the Rev. Henry Gow will deliver at Rosslyn Hill Chapel in April. On April 14, the subject will be 'The Old Puritanism'; on April 21, 'The New Puritanism in its relation to Morality'; on April 28, 'The New Puritanism in its relation to Religion.'

London: Islington.—Mr. Joseph Harvey Lewis, whose discourses both in the pulpit and in the lecture room during the last few years have been so much appreciated by the congregation of Unity Church, has been nominated by the Church Committee to fill the place on the Presbyterian Board left vacant by the death of the Rev. W. Wooding.—The Report presented at the annual meeting emphasised the need for more financial aid in order that the work of the church may be adequately carried on. The minister, the Rev. J. Vint Laughland, has himself made a substantial contribution to the Funds out of his earnings at Woolwich, and other friends have generously assisted, but still more strenuous efforts are needed. More workers are also required, especially teachers in the Sunday school.

London: Mansford Street.—The Junior Drill girls of the Mansford Street Church and Mission are to be heartily congratulated on their success at Caxton Hall on March 9, when they again won the Junior Shield, with 62 marks out of 70; Bell Street being second with 58. In the Senior Competition, the Mansford Street team obtained 62 marks also out of 70, and were equal fourth, Portland Institute winning the shield with 65½ marks. At the Display on May 11, musical items will be contributed by the members of the singing classes, conducted by Miss Harris.—It is good news that the Church choir is to be re-formed. New members are heartily invited.—News has been received with great regret of the death in action of Ernie Horan, a member of the Men's Club. During the past year the Men's Club and the Preston Club have lost W. Allen, C. Baker, W. Bartram, J. Cottrell, E. Horan, C. Short, F. Snow, W. Stevens, and J. Thompson. All these have been killed on active service, and the fact is recorded in the Calendar with profound sorrow, mixed with pride. Sergeant Harry Dearman is to be congratulated on winning the D.C.M.

Manchester.—The one-day sale of work in connection with the Moss Side Unitarian Church, which was held on March 23, was a great success. It was opened by Mr. P. M. Oliver, O.B.E., the chairman being Mr. R. G. Lawson. The total amount raised was £127 after all expenses were paid. Sincere thanks are due to all who helped to bring about such a satisfactory result.—The sum of £9 10s. was realised as the result of an entertainment given by the Musical Society at the end of February, half of which has been devoted to the church funds and half for the purpose of sending parcels to old Sunday scholars now at the front.

Montreal.—The Rev. D. H. Ferrell of Brockton, Mass., has been appointed minister of the Unitarian Church at Montreal, Canada, in succession to the Rev. F. R. Griffin, who is now minister at Philadelphia, U.S.A. Mr. Ferrell entered the Unitarian ministry in 1902, and he has been at Brockton since 1906.

Mossley.—A service of Consecration and welcome into church membership was held on Easter Sunday evening when thirty-eight new members were received into fellowship by the Rev. C. E. Reed. The majority of this number were young people, members of the Sunday school, who have met weekly during the past two months for instruction.

Norwich.—The Annual Meeting of the congregation of the Octagon Chapel was held at the Martineau Hall on March 26, Mr. A. M. Stevens presiding. The accounts revealed a satisfactory financial position, there being a balance in hand slightly larger than that of the previous year. The Committee's report stated that all the men of military age were serving their country, and two—Private Harry Wilson, R.A.M.C., and 2nd Lieut. W. L. Gowing—had made the great sacrifice. A sum of £24 3s. 1d. had been raised during the year for Red Cross work. The outstanding feature of the report was again a whole-hearted and sincere recognition of the labours of the Rev. L. Redfern, who had consistently striven to guide and console his people, to sustain their faith and hope and courage, and to hold before them those ideals which represent all that is best and noblest in human life. Tribute was also paid to his valuable Sunday school work, and to that of Mrs. Redfern. Deep regret was expressed at the impending loss which the Octagon Chapel would sustain by the removal of Mr. Redfern to Ullet Road, Liverpool, yet not without gladness that an opportunity had come to him for work in a wider sphere. During the proceedings a presentation was made to the Rev. L. Redfern by the chairman, as indicative of the goodwill and affection of the whole congregation, in the form of a framed picture in oils of a bit of Norfolk river scenery, painted by a noted Norwich artist. Mrs. Redfern received an address, also a gift for their infant son, which were both presented on behalf of the Sunday school by Miss Watling. In his reply Mr. Redfern said that he had aimed at keeping the light of the ideal burning clear and undimmed through all the darkness of the time, and had tried to turn the minds of his people to those eternal things which remained unshaken even by the violence of war. In bidding his friends and supporters an affectionate farewell he asked the congregation to accept from himself and Mrs. Redfern a new cloth for the Communion Table, and the gift was gratefully acknowledged by Mr. A. M. Stevens. Mr. Redfern's farewell sermon was preached on Sunday evening last to a large congregation.

Parkstone.—On Sunday last Mr. S. Clement Ryley completed three years as hon. lay preacher at Emerson Hall, and was unanimously asked by the congregation to continue his services.

Sheffield.—The Rev. Alfred Hall, of Newcastle-on-Tyne, who has accepted the unanimous invitation of the congregation at Upper Chapel to become co-pastor with the Rev. C. J. Street, will begin his new duties at the beginning of August. The pulpit duties will be shared by both ministers, Mr. Hall taking over the pastoral and institutional work, including the superintendency of the Sunday school.

Tavistock.—The Rev. Alfred Lancaster will resign the pulpit here, and retire from the active ministry, in July. An alumnus of the U.H.M.C., his first settlement was at Whitchurch, 1881.

Wareham.—The service on Easter Sunday at South Street Chapel was conducted by Mr. W. E. Stephens (Lay Superintendent) of Poole, the lessons being read by Private Crome, who has given his assistance in this capacity three times previously, and will conduct the service next Sunday. Special music was rendered, and Mr. Stephens in his address dealt with the special call of Easter at this time of stress and trial. Two trees are being planted in front of the chapel which are the gift of Mr. Arnold Pike. Mr. Stephens, whose address is St. Ladoca, Wimborne Road, Poole, will be pleased to hear from any soldier at the Wareham Camp or friends visiting them, and they are assured of a hearty welcome at the Chapel.

MARRIAGE.

CAMPBELL—BIRKMYRE.—On Wednesday, 20th March, at the Old Presbyterian Meeting-house, Templepatrick, by the Rev. A. Turner, Archibald Campbell, Belfast, to Agnes Clara, daughter of Mr. A. Birkmyre, Glengormley, Belfast.

DEATHS.

BAKER.—Killed in action, March 13, Private Leonard Baker, 5th Canadian Batt., aged 26, only son of Felix Baker.

COPPOCK.—On the 25th inst., at the Alders, Davenport, Stockport, Bertha, the fourth daughter of the late Henry and Ann Bancroft Coppock.

NETTLEFOLD.—On March 30, at Westfield House, near Arundel, Sussex, Godfrey Nettlefold, late of South Bank, Edgbaston, Birmingham, aged 43.

WILSON.—At Coldharbour, Sherborne, on March 25, Helen, widow of Robert Elliott Wilson, of Newcastle-on-Tyne, and second daughter of the late John Suttill, of Pymore, Bridport, aged 92.

OUR CALENDAR.

SUNDAY, April 7.

LONDON.

Acton, Creffield Road, 11.15, Rev. GARDNER PRESTON.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.

Brixton, Unitarian Christian Church, Effra Road, 11, Dr. MELLONE, M.A., D.Sc.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

ESSEX HALL, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.

Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. HARRY SMITH; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. F. K. FREESTON.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Rev. J. VINT LAUGHLAND; 6.30, Rev. F. H. JONES.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 11, Mr. A. J. HOWARD HULME.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 3.30, Rev. R. TRAVERS HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 6.30, Mr. FRANK G. FINCHAM.

Stoke Newington Green, 11.15, Dr. F. H. HAYWARD; 6.30.

Stratford Unitarian Church, 11, Mr. A. STEPHEN NOEL; 6.30, Rev. Dr. HARGROVE.

University Hall, Gordon Square, W.C., 11.15, Rev. J. P. MACCARTHY, Ph.D.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

WOOLWICH, Co-operative Hall, Parson's Hill, 11, Mr. JOHN BEGG; 6.30, Mr. J. HARRY SMITH.

ABERYSTWYTH, New Street Meeting House, 11, Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. O. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. J. ISLAN JONES, M.A.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. H. HAYCOCK.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.

LIVERPOOL, Bootle Free Church, 11, Mr. R. F. LISTER; 6.30, Rev. C. ROPE, B.A.

LIVERPOOL, Hope Street Church, 11, Rev. J. L. HAIGH; 6.30, Rev. J. E. JENKINS.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. LAWRENCE REDFERN.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.

MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. HENRY GOW, B.A.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 11.15, Rev. S. T. PAGESMITH.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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**** Secretaries of churches which publish Calendars are requested to send the Calendars regularly, and as soon as possible after publication, to the Editor.*

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 21. Rev. J. P. MACCARTHY, Ph.D., of Waltham, Mass., U.S.A.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

THE new Army Bill, as introduced, presents some very ominous features; if we do not discuss them here it is not because we are insensible to the extreme gravity of the issues raised. The position of Ministers of Religion, however, concerns us specially. Clause I. conscripts every male British subject between the ages of 18 and 51, subject to personal appeal; subsection (2) includes Ministers, but unless they so wish, they will not be required to perform combatant service. In applying this regulation, Mr. Bonar Law says, discrimination will be used, but experience shows that such promises have a dubious value. Congregations and Ministers, therefore, will do well to arrange as wisely and as promptly as they can for the future. We have never disguised our opinion that fit men, being Ministers, may properly share in fighting; but if they do, their ministerial work *must* be done by others. Unless the religious life of our people is maintained, the very thing we fight for—liberty, justice, goodwill—will tend to fade out of the national vision.

* * *

ALL our readers who are concerned in this subject should note that at the monthly meeting of the Executive Committee of the British and Foreign Unitarian Association, held at Essex Hall on Wednesday, April 10th, a special sub-committee was appointed to take into consideration the effect of the new Bill upon Unitarian Ministers and Congregations; to confer with the National Service Department regarding the operation of the clause relating to the enlistment of ministers of religion; and to offer such counsel and assistance as may seem wise and useful.

MR. BALFOUR'S speech at the Mansion House last Saturday, on the anniversary of the entry of the United States of America into the war, was worthy of a great occasion. He justly emphasised the high principles promulgated in the President's statements of policy, and no less justly stigmatised the base hypocrisy of the Central Powers in professing adherence to these principles while grossly violating them in practice. The Powers themselves, one would think, must see that, as Mr. Balfour pointed out, such a system as they are trying to set up in the East cannot be stable, involving as it does a sense of oppression and over-reaching intolerable to the subjected and pillaged states. With his cordial expressions to our American allies we are all in agreement, and not less so with his judgment on the "illusions" of those Russians who found out too late that "you cannot make war by rhetoric, and you cannot secure peace by fine phrases." It was America's wisdom to see that great ideals must be greatly supported, and her part in this fateful struggle, already enormously important, would assuredly accord with this conviction.

* * *

THE American Ambassador, Mr. Page, made a special point of recording the unparalleled unanimity of the people of the States in support of their President in his war policy. By coincidence, the President himself, speaking at Baltimore on the same day, referred to the flagrant conduct of the German officials in their "peace" negotiations in Eastern Europe, and expressed his deep disappointment that his own explicit declarations had been met by such a discreditable response, though "even in this moment of utter disillusionment" he wished not to judge harshly Germany herself. The actions of the German leaders, however, were unmistakable; they were a challenge from might against right. "Germany has once more said that force, and force alone, shall decide whether justice and peace shall reign in the affairs of men, whether right, as America conceives it, or dominion as she conceives it, shall

determine the destinies of mankind. There is, therefore, but one response possible from us: force, force to the utmost, force without stint or limit, the righteous and triumphant force which shall make right the law of the world, and cast every selfish dominion down in the dust." We believe the Americans will fulfil their pledge.

* * *

THE testimony of a number of clergy and ministers in the district of Manchester and Salford, in response to inquiries set on foot by *The Manchester Guardian*, seems to correspond, at least in the main, to the evidence, given in other parts of the country, in regard to the effect of the war on religious life and culture. At first, the witnesses say, there were undoubtedly many new attendants at worship and a manifest deepening of feeling; but as the months grew to years the impression seemed to wane, and the continued withdrawal of the younger men, along with the intenser toil of many people who have remained at home, has seriously diminished the numbers both of attendants and workers. Now, however, there is a widespread conviction that, both among people at home and the men in the field, there is more real and earnest thought and more truly "Christian" regard for one another than ever before.

* * *

STUDENTS of Jewish history will remember that when an opportunity occurred for the return of the captives from Babylonia, under the enlightened policy of Cyrus the Persian, it was embraced by only a small part of the people, many of whom were of a younger generation, born in the land of exile and not unnaturally feeling at home in it. Those who re-built Jerusalem and founded the new Judaism proved more important in the history of mankind; but those who stayed behind left their own mark on religion and literature. The incident is recalled by an interesting, if in some quarters a rather painful, controversy

to which the British victory in Palestine has given rise. Our Government has indicated a favourable policy toward those Jewish politicians who desire to see a revival of their nation in its old home, and warm hopes are cherished of this development. On the other hand, a large and influential body of Jews evidently believe that their wisest course will be still to espouse the national life amidst which they have been reared, while retaining community of religious fellowship with all their race throughout the world. Those who are interested in this question will find articles in the current *Round Table* and *Hibbert Journal*, the former in support of the idea of a Jewish Palestine, the latter in favour of the wider outlook on the fortunes and influence of Judaism.

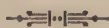
* * *

WE venture on behalf of a wide circle of friends and admirers, to offer our congratulations to the Rev. Dr. Philip H. Wicksteed and Mrs. Wicksteed on their golden wedding anniversary, which occurred last Sunday. Such an achievement is rare in the case of one who has worked so hard as Dr. Wicksteed and who is still in harness. He has no longer, indeed, a pastoral charge in the ordinary sense of the term; but by his lectures, literary, economic, and philosophic, during many years, in many different places, he has become all the more widely known, and his personal influence has proved as deep as it is wide. We trust he will retain his fruitful vigour for many years to come, yielding for the benefit of others still more of that full harvest of scholarship and thought which he has acquired.

* * *

KRISTOFER JANSON, the celebrated Swedish author and lecturer, a memorial notice of whom is given on another page, sent a paper on 'The Unitarian Movement in Scandinavia' to the International Council of Unitarians and others which met in London, May, 1901. In the commemorative volume, 'Liberal Religious Thought at the Beginning of the Twentieth Century,' this paper is accompanied by a good portrait of its writer, a handsome bearded man, with large expressive eyes. Among other details, Mr. Janson referred to a difficulty in securing legal toleration for his congregation in Christianity, which was composed chiefly of workmen and sometimes numbered 800. The law recognises Dissenters from the State Church "who profess the Christian religion"; but the authorities ruled Unitarians out from this group, as non-believers in the deity of Christ. A proposal to amend the statute by adding to the words quoted a clause—"herein also included Unitarians"—was rejected; and an alternative amendment suggested by themselves was adopted, adding the words in italics to the following clause: "This law includes members of the Mosaic faith, as well as Unitarians"! Mr. Janson, while pointing out the ridiculousness of denying the Christian name to those who distinctly declare in their constitution: "We would try to preach the principles of Jesus and live up to them," said cheerily: "But the place alongside the countrymen of Jesus is also a good place."

A CHRISTIAN SOCIAL CRUSADE.



ONE of the most significant phenomena for those who read the signs of the times is the remarkable co-operation in social reform of all the Christian Churches of this country. In this field, if in no other, we appear to be approximating to a Catholic Church of Christ. I wish to adduce some striking facts which point unmistakably in this direction.

Of these the first and, in certain ways, the most remarkable is that the Roman Catholic Church is leading the way. Some of us have been familiar for years with the excellent publications on social questions of the Catholic Social Guild, invariably the work of social experts and documented from the most reliable sources. These works have naturally a bias of their own, but for those who can allow for the bias, as Robin Hood bade Hubert allow for the wind, they are among the most adequate, of a popular kind, not only in their presentation of the main social facts, but also in their exposition of those fundamental Christian principles which must be the life-breath of all social reform if it is to prove effective and abiding. Cardinal Bourne's recent Lenten Pastoral is a case in point,—"The Nation's Crisis."* You will query in certain paragraphs its reading of history and its claims for the Roman Church, but you will find yourself in substantial agreement with the major portion, even if you do not, with the Anglican Bishop of Birmingham, accept "nine-tenths" of it. You will be still more astonished to learn that the evident inspiration of this Pastoral was a little pamphlet of twelve pages, issued in July last with a preface by the Bishop of Oxford—"A Scheme of Christian Social Reconstruction," drawn up by the Inter-Denominational Conference of Social Service Unions. This Conference consists of three delegates from each of the ten denominational Social Service Unions. Miss Catherine Gittins, the Rev. F. H. Jones, and the present writer represent our Union upon it, and had a considerable hand in the drawing up of the "Scheme." Cardinal Bourne is evidently referring to this wonderful co-operation when he writes:—

"We should co-operate cordially with the efforts which are being made by various religious bodies to remedy our un-Christian social conditions. Without any sacrifice of religious principles, we may welcome the support of all men of goodwill in this great and patriotic task. Already, certain important Christian organisations have been occupied in the endeavour to build up a common platform of social reform. Such efforts certainly deserve all the help, guidance, and co-operation that we can afford them."

But this interdenominational 'Scheme of Christian Social Reconstruction'† has not only inspired a Cardinal, it has just been issued in full, together with explanatory detail and illustrative data

* 3d. Catholic Social Guild, 1 Victoria Street, S.W.1.

† Price 1d., from Miss Lucy Gardner, 92 St. George's Square, London, S.W.1.

and statistics, by the Catholic Social Guild in a booklet of some 100 pages—"A Christian Social Crusade."* In the 'Introduction' it is stated that it is "submitted" as "entirely sound from the point of view of Catholic theology."

Now, if this be the case, as there is every reason to believe it is, it means that three more or less representative members of each of the following denominations: Baptist, Church of England, Congregationalist, Friends', Presbyterian, Roman Catholic, Primitive Methodist, United Methodist, Wesleyan Methodist, and our own—are agreed as to what the fundamental principles of Christian social reconstruction are, for it is these principles the 'Scheme' lays down. What are these principles? If I may be permitted to state them concisely in my own words, they are three: (1) The sacredness and inestimable worth of every human being—what we call frequently in our churches the *divinity of man*; (2) the right of each member of society to *equal opportunities* of physical, intellectual, moral, and spiritual development; and (3) the *eternal* worth of every soul. These are principles which a pure theism will accept no less than Christianity, but they have received their fullest and richest exemplification and embodiment in the Christian life and experience. Can we not *all* accept these three principles and co-operate together as *one* united force in the coming Christian Social Crusade?

Signs scarcely, if at all, less significant are the local Inter-Denominational Social Service Unions which are springing up all over the country. These, I believe, would speedily become almost universal if the right kind of social missionary could be sent to every town and village in the country. They are already at work in Birmingham, Evesham, Liverpool, Newark, Oxford, and Worcester, and steps are at the moment being taken to found others. Some of these Unions have already effected important reforms in their own localities, and those who have shared in their practical work are conscious of the momentous social results united Christian aspiration and endeavour can achieve for the social welfare. Every one of our ministers should set his hand to this plough, and the moment was never more opportune than the present. He would thus not only discover high opportunity of rendering service to the community in which he dwells, but would also be lifted out of the narrowing isolation to which prejudice has so often banished him, and feel himself once more an organic member of the social whole.

May I, in conclusion, repeat here a passage in Dr. Carpenter's address as reported in last week's *INQUIRER*? It is a most valuable re-inforcement of the views I have tried to express:—

"It is one of the functions of the Church to organise the moral forces, to lead the assault upon every kind of selfish privilege, of brutal passion, of cruel neglect, of ruthless assertion of tyrannic power. The Church has only recently begun to discover the tremendous tasks which devolve upon it as the source of an energy for the regeneration of the social order....Already the

* P. S. King, Orchard Street, Westminster, 6d. net.

churches are meeting each other for social ends on open platforms....This appeal for a high standard of Christian performance in the various relations of life, in industry and trade, in civic government, in home and foreign politics, in international aims, will slowly gain more and more power. It will derive its force from the fundamental ideas of Jesus, and in that sense his influence will still draw towards his personality our reverence and love. But it will be exerted not in the letter but in the spirit. It must work through modern ideas, it must clothe itself with modern knowledge. The Churches which are thus drawn together must be willing to face all sorts of drudgeries of study and investigation; they must inspire the faith that God will not set us problems which he will not also give us capacity to solve. And they must be ready themselves to give the example of the sacrifices to which they will summon others."

H. H. JOHNSON.

BELGIAN HOSPITAL FUND.

166TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,270	9	0
Anonymous (9th) ..	20	0	0
The Rev. and Mrs. T. Bowen Evans (29th) ..	1	0	0
Mrs. Wm. Tangye (24th) ..	10	0	0
Miss Short (21st) ..	5	0	0
Mrs. G. W. Hyslop, Australia (3rd) ..	0	10	0
Miss Anne Garrett (14th) ..	0	10	0
Mr. H. Woolcott Thompson (21st)	25	0	0
Mrs. Fellows Pearson (13th) ..	5	0	0
Master Henry Thew (8th) ..	0	1	6
Mrs. Woolley (3rd) ..	2	0	0
Mr. T. H. Terry (7th) ..	2	2	0
Mr. and Mrs. C. W. Chitty (46th)	4	0	0
Miss Partridge (9th) ..	5	0	0
K. L. (12th) ..	5	0	0
Miss M. T. Worsley (9th) ..	3	3	0
M. l'Abbé Nizet, Belgian Military Chaplain (2nd) ..	0	9	0
	£20,359	4	6

Parcels have been received from:—Miss M. T. Worsley; Highgate Unitarian Christian Church (per Mrs. Fitzsimmons); Miss Martineau; Great Meeting, Leicester (per Mrs. E. Lewis Lilley); Miss K. Worsley; Miss Lucy Coe; Miss Partridge; Rosslyn Hill Sewing Society (per Mrs. Thomas Cobb); Belgian Soldiers' Comfort Fund; Mrs. T. C. Abbott.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE first Massachusetts boy to fall in the fight in France since America entered the war was Irving Adams, of Roslindale, near Boston. He was an earnest worker in the Young People's Religious Union.

THE problem of prostitution, especially in relation to the Forces, is far too complicated to be dealt with in a paragraph, but the newly published regulation under D.O.R.A. will be strenuously criticised by all who believe in the absolute necessity of the State showing an example of justice to women.

BOOKS AND REVIEWS.

'ALCOHOL: ITS ACTION ON THE HUMAN ORGANISM.'

THIS little book of 133 pages, published at 2s. 6d. by H.M. Stationery Office, and obtainable from any bookshop, is one that should be read and re-read by every person, whatever his attitude on the question of Temperance Reform, who really wants to know the facts. It is a report issued after the most careful investigation by a Committee appointed by the Central Control Board (Liquor Traffic) in November, 1916, "to consider the conditions affecting the physiological action of alcohol." This Committee consisted of nine members, every one of whom, except the chairman, Lord D'Abernon, holds a medical degree and fills an important medical post, and five of whom are Fellows of the Royal Society. None is known to be a practising abstainer or to have taken part in Temperance or Total Abstinence propaganda.

They deliberately excluded from their consideration all the subjects usually prominent in discussions of temperance, and say "The present statement is not concerned with the social evils arising from the excessive consumption of alcohol as a beverage; nor is it concerned with ethics, administration or national economy. We are dealing solely with the physiological facts so far as it is possible to ascertain them in the present position of knowledge." This report, therefore, is not a temperance tract, but a calm, dispassionate, unprejudiced statement of scientifically established knowledge, collected after racking the experience of investigators the world over—German, American, Scandinavian, French, &c., as well as British. It comes, therefore, with an authority that liquor seller and temperance advocate alike must acknowledge, and being written in language that is clear and interesting without being technical, it can be understood by the general reader and should have a wide circulation and do much to educate the public mind. In the space at our disposal only the briefest sketch of its contents is possible. The book deals with alcohol in three departments—as a food, a drug, and a poison, and ends with a chapter (ix.) discussing its relation to longevity, and one (x.) summing up the conclusions arrived at from the whole enquiry. The Committee begin by a careful definition of terms. Of these the most important is food, which they define as "not merely something which is useful for the normal life of the body; it is a fuel which the body can use as a source of energy." Food is of three kinds: (1) substances that serve as fuel, to supply energy and also material "for the repair of the living structure," e.g., starch, sugar, &c.; (2) substances that serve as fuel directly, and also replenish "the fuel reserve of the body," fats and proteins; and (3) substances that serve as fuel only for immediate use, but do not repair or form a reserve. In the last named sense only is alcohol a food. It passes without change direct into the blood and there gradually oxidises. In so doing it produces heat and energy, and because of that may be classed as a food. But "no one has the right to quote us as making the statement that alcohol is a food unless he defines, as we do, the exact sense in which the word is used, and the limits within which the statement is true."

But unlike other foods alcohol is both a drug and a poison, and "a final estimate of the value of alcohol as a food must involve consideration of the extent to which its use is limited by the fact of its drug action." After defining "drug" and "poison," and explaining that drug action

is not necessarily harmful, the Committee go on to describe how alcohol affects the nervous system and especially the higher nerve centres. "Alcohol successively weakens and suspends the hierarchy of functions of the brain, and therefore of the mind, in the order from above downwards." In work of a rough unskilled character small quantities make little difference. But in work requiring great skill and accuracy it blunts the "faculty of self criticism," and the "mechanism of self control." The old idea that alcohol is a stimulant has been exploded. "The direct effect of alcohol upon the nervous system is, in all stages and upon all parts of the system, to depress or suspend its functions; it is, in short, from first to last a narcotic drug." It is this action that gives the drinker who takes alcohol as a stimulant the idea that it makes him less tired. When a person is tired he should feel tired, and rest is the proper cure. Narcotic action blunts this feeling by paralysing the nerve centres in which the feeling resides. But instead of stimulating the body it simply depresses these centres and deludes the consumer with a feeling which he ought not to have, except as a result of rest and restoration.

Alcohol does not aid digestion, but "in the presence of from 5-10 per cent digestion is slightly retarded, while a concentration of more than 10 per cent very definitely diminishes the rate of digestion." As a drug, its effects "are always manifested in a lowering of functional activity." As a food, "it undoubtedly has a food value, when regarded *exclusively* from the point of view of its capacity to act as a fuel in the body," and "may therefore be useful as a constituent of the diet in conditions of emergency, as in acute diseases, when the assimilation of ordinary foods is more or less interfered with." But alcoholic drinks, whether spirits or beer, "cannot be used as a large element in the working diet without danger of inducing such bodily disorders as may be incurred through the constant exposure of the tissues to the action of alcohol." To use it in diet is "physiologically unsound," and in the final chapter the Committee "can only say that the moderate use of alcoholic beverages is physiologically permissible *only* so long as it conforms to the special conditions which we have seen to be necessary in order to avoid the poison action of the drug." "On the other hand, it is certainly true that alcoholic beverages are in no way necessary for healthy life." The wise man will seek food that does not involve such risks, and abstain from consuming articles whose doubtful food properties are neutralised and destroyed by its injurious and poisonous action on the bodily tissues and on the digestive and nervous system.

The foregoing are only a few points in a book that is crammed full of information. All quotations are from the book itself.

H. G. CHANCELLOR.

THE President of the National Sunday School Union has been authoritatively informed that America has decided to be our Ally not only in the world-struggle for honour and freedom, but in the efforts which are being made here to promote the welfare of the coming generation. "Children's Year" started throughout the United States of America on April 6, the anniversary of the Declaration of War; and, among other schemes for the physical, intellectual, and spiritual betterment of the young, it will be signalised by a highly scientific endeavour to reduce infantile mortality. It is estimated that at least 100,000 infant lives will be saved in the U.S.A. alone during "Children's Year."

MEMORIAL NOTICES.

MR. T. KINGSTON.

WE regret to record the death, on the 6th inst., of Mr. Thomas Kingston, of Putney. Born in London sixty-four years ago he began work in the Excise department, but in early manhood took up business on his own account, and after strenuous efforts reached a very prosperous position in the laundry industry. His adhesion to Unitarianism resulted from the practice, for the purpose of self-culture, of shorthand reporting, eminent preachers in Church and Dissent thus leading him to independent thought. He joined Little Portland Street Chapel, then in the charge of the Rev. P. H. Wicksteed; subsequently he was attached to the congregation at Bath, later assisted in the formation of a new movement at Ealing, and ultimately joined the church at Wandsworth, where, with the break of a short period at Farnham, he resided during the last twenty years. Energetic and shrewd in all his undertakings, a considerate employer, a hospitable friend, a sincere supporter of progressive efforts in politics as in religion, his was a truly remarkable career. He leaves a widow, a numerous family, and a large circle of friends to mourn his loss. The interment took place at Wandsworth Cemetery on Wednesday; the Rev. W. G. Tarrant conducted the service.

KRISTOFER JANSON.

THE war and the interruption to correspondence are responsible for our not having learned earlier that the famous Scandinavian poet and Unitarian preacher, Kristofer Janson, died on November 17, 1917. In a recent issue of *The Christian Register*, Dr. Wendte contributes the following memorial notice:—

Kristopher Janson, the Scandinavian poet; author, lecturer, and preacher, died in Denmark. Janson was born in Bergen, Norway, seventy-six years ago. His family was prominent in the city. He was extraordinarily gifted in mind and person, and highly educated. With his friends Bjørnstjerne Bjørnson and Kristofer Brun he started a People's High School in Gausdal, devoting himself to popular education, the restoration of "Maalet," the folk-tongue of Norway. Janson formed with Bjørnson and Ibsen a literary triad whose writings in all departments, song, legend, romance, drama, raised Norway to a high level of literary creation, and gave it distinction in the eyes of the world.

His imaginative powers and his industry and productiveness made him widely influential in Scandinavian circles. In his younger days he was a Pan-Scandinavian, seeking for a closer union between Norway, Sweden, and Denmark. He revolted from the orthodox faith in which he was reared, and sought a new field of labour in America in 1887. He settled in Minnesota.

Finding the faith congenial, he began under Unitarian auspices a ministry of freedom and progress, preaching, lecturing, editing, producing with indefatigable zeal poems, tales, and sermons. He acquired a large influence and may be considered the founder of the Norwegian Unitarian Church life of the United States. After twelve years of missionary activity in America, Janson returned to his own country. For the remainder of his career he did literary work, and gave lectures in the principal cities of the three Scandinavian kingdoms. They were among the most notable agencies for popular enlightenment and reform.

The *Protestantisk Tidende*, organ of the Liberal Christian movement in Copenhagen, edited by Miss Mary B. Westenholz, devotes a number to his memory. The *Hanska*

Herald, of Brown County, Minnesota, contains an appreciative notice of his work for Norway and its people, at home and abroad. The President of the Norwegian Parliament called the attention of its members to the death of Janson. "In him," he said, "the last of the poets who during the past century made their valuable contribution to the spiritual life of Norway, and whom the nation honoured by the bestowal of the first poet-pensions, has passed away."

CORRESPONDENCE.

THE CHURCHES AND THE MINISTRY.

To the Editor of THE INQUIRER.

SIR,—I have no experience of the conduct of the Home Missionary College, and in introducing the following suggestion I have in mind Manchester College. It appears to some of us that between the old students of the College and the acting staff and committee, there is something of a gulf; that in dealing with such subjects as those raised on one side of this discussion, it is strange that we cannot come closer to the mother we love than by breaking down barriers of very natural reserve, and expressing ourselves in the columns of a newspaper. We look back on our college days with rainbow memories; they were very precious days; the college was our home. But sometimes it seems, in retrospect, as though the "Hail and Farewell!" of the Valedictory had been in effect very definitely a farewell. The reply may be that we ought to avail ourselves of the annual opportunity of revisiting the college in the summer. But may we not have something more intimate than that? and something made more generally possible? Just to be welcomed home now and then, and made to feel at home, and encouraged to talk about what the ministry looks like and what its needs appear to be, now that we are out in its open field? We should respond gladly to that.

I make no suggestions now about college curriculum and so forth. I question whether the best suggestions could ever be made in public columns, however generously open; rather will they arise when all the available past students are gathered together in brotherly intimacy. It seems fairly obvious that the old students of the college are equipped in more ways than one with experience which makes them alive to some, at least, of the needs of the college: to them the significance and relative importance of the various branches of college work are constantly under the searching test of the practical and daily demands of the ministry.

May I then suggest that the Manchester College committee should at an early date summon a conference, at the College, of all its old students who are at present engaged in the active work of the ministry, and, to secure as large a gathering as possible, that some assistance should be offered by the committee towards the necessary expenses of those who attend. If our *alma mater* were thus to gather in her council chamber her own sons who are bound to her by ties of loyalty and affection, suggestions of considerable value might be forthcoming. Nor would I stop there, but put forward a strong plea that the committee should give grave consideration to the advisability of inviting the formation of an "Old Students' Association" which would meet yearly for consultation and deliberation upon themes intimately concerned with the selection, training and placing of ministers, and with

the life of our churches in so far as that can be influenced by our colleges. Incidentally, if this gathering took place during the week of the Annual Valedictory Service, &c., the usual meetings would be attended by a much larger number of those peculiarly interested in the College, the need for new and suitable applicants for the ministry would be regularly and forcefully brought before the ministers themselves, and the outgoing students would receive a brotherly welcome from a considerable number of their fellow-workers. I would disclaim, on behalf of the old students, any desire for office or for a share in executive power; we of the rank and file have no aspirations of that kind; but I would hold that both College and Ministry would benefit by the inauguration of such an association as that proposed, which might be invited to report regularly upon its deliberations to the College committee.

As to the problem of how to bring the best men into the ranks of the ministry, would it not be well at the outset to realise that this is not peculiarly a college problem, nor a question for ministers only, but *our* problem, whose solution is to be found chiefly in all our homes and our private lives? Young men may grow up in homes where there is evident loyalty to our churches, and even a readiness to support them, and yet not witness for themselves the power of religion to "direct, sanctify and govern" life. If they grow up in homes, or find their way by chance into churches, where religion is a vital factor, the dynamic at the back of life, not an emergency ration but necessary daily bread—they will *know*, from first-hand experience, its kindling and sustaining power; and many will burn to spread abroad this liberating and so precious gift. Is the first necessity an ecclesiastical polity? or better advertising? or a new college curriculum? Is it not rather that we should all frankly set out to deepen the life of the Spirit amongst us,—increase the practice of the presence of the Living God? First things first. We must throw all the accent on the essential thing. "Enter into thine own inner chamber" is the first command; later will come the call "I shall make you fishers of men." Dr. Orchard says, "Before the Church can teach, she must learn; before she can learn, she must listen."

Without this, what does anything else matter? With it, who can tell what harvest we might reap? It may seem to involve a very long wait for the ministers who are to "raise and quench the sacred thirst." But the longest way round is the shortest way home.—Yours, &c.,

JOHN C. BALLANTYNE.

Nottingham.

To the Editor of THE INQUIRER.

SIR,—The interesting letters under this heading have travelled a long way from the points raised by Dr. Jacks, and perhaps the practical value of the discussion may be enhanced if we return to some of these. He considers that in order to study the Old and the New Testaments we must learn Hebrew and Greek. My own experience does not favour this view. I do not think that the Hebrew and Greek I learned at college have been any help to me in my ministry, at any rate in the study of the Bible, though they may have aided in general culture. I have studied both the Old and the New Testaments, and done something to help others study them, and especially to realise the results of modern scholarship. But I have done this through the medium of the English language with a little help from German, and the fact that I could look up texts in the original has seldom or never materially aided the work. Would not 99 per cent of our college students say the same? The case was different two centuries ago, and

even later than that, but now with the wealth of material available in the English language, surely the time would be better spent in studying that material than in a futile endeavour to reach the end by a more circuitous route.—Yours, &c.,

H. SHAEN SOLLY.

Parkstone.

To the Editor of THE INQUIRER.

SIR,—As you have invited the man in the pew to express his opinion, allow me to suggest that what seems to be lacking in the Unitarian body is what used to be called "unction." In the preaching there is too much attempt to prove what cannot be proven, and on the other hand to valorously slay the slain. The Cult of Conscience is not put sufficiently in the foreground. A man should go home from church with his conscience pricked. A literary address or clever essay will not have this effect on him, while a pointed, hortatory, personal appeal from man to man may often do so. Every thinking man feels himself surrounded by difficulties, doubts, and problems of duty, and would welcome any help that might come from the sympathy of others placed in like plight.

The experiment, I believe, has been tried to form in a congregation a meeting for religious fellowship of congenial souls, something on the lines of the Wesleyan class meeting, but strictly limited to groups of half-a-dozen at most under the leadership alternatively of the minister and some trustworthy spiritually minded church member. A simple ritual of prayer and hymn with half-an-hour's serious conversation on things that matter would be found to bind the members to one another and to the church. To a minister such group or groups in his congregation would be welcome and encouraging to him in his uphill work.—Yours, &c.,

J. M. KELLEY.

To the Editor of THE INQUIRER.

SIR,—Your correspondents from the pew have not, so far, touched upon the reason which keeps me from attending church. I therefore venture to explain why I no longer do so.

Before the war it was assumed by the nation that if a man had money he could do as he pleased with it. Against such an assumption the Church made no real protest. Men and women might over-eat themselves, or surfeit themselves with liquor, they might spend all their leisure in amusement, they might ruin their constitutions and then command medical and surgical aid. They might use their wealth in speculations which brought ruin to thousands, and they might increase their wealth without limit (often by very doubtfully honest methods). Therefore, the aim of every man and woman was to get money. Over against this assumption the Church placed no alternative conception of living. It might condemn certain acts, but the assumption was not disputed.

Now an assumption of this kind is termed a philosophy of life. All religion is a mockery unless it stands for a different philosophy of life from the mercenary assumption prevalent everywhere before the war. A theological instruction, which deals with a God of justice and mercy, is a method of conveying to the ordinary mind a different attitude towards life from that held by the self-seeking man. Christianity represents a changed outlook on life. It stands for the larger and fuller life which is enjoyed by the man who can forego the petty desire of the moment.

The people who wish to go to church are those who have some instinctive perception that there is another such philosophy of life. They may not always agree with the preacher and they may not be able to carry out his teaching, but they

want to hear the position stated. They want to know the reasons that exist for the support of this other conception of life.

The military authorities have shown themselves better able to stimulate people to self-forgetfulness and self-restraint. They have arranged a more equitable distribution of necessities, and provided rules of conduct. Why should churchgoers return to sit at the feet of those teachers who were evidently powerless to influence the minds of the nation in such a way as to prevent the rapid growth of selfish and vicious habits?—Yours, &c.

ANNIE J. LAWRENCE.

The Cloisters, Letchworth.

[After next week, when further selections from letters received will be published, we hope to give a reply by the Rev. W. Rattray, whose remarks started this discussion.—EDITOR OF INQUIRER.]

CAMPS AND HOSPITALS.

To the Editor of THE INQUIRER.

SIR,—At the beginning of next week I am starting on a journey which will enable me to visit East Coast camps between Thames and Humber. Many of these camps lie miles away from the main roads and railways, and the difficulty of reaching them is—well, say considerable. It is a combination of route marching, dispatch riding and postman's round. To add to the difficulty there have been vast and swift changes in the dispositions of many troops within the last short week or two; and in view of that fact particularly I wish to ask for the latest information from our people as to the whereabouts of our friends in the district that I am to visit. I should be obliged for a line even to confirm an address that has not been changed recently, so as to make assurance doubly sure. I meet an increasing number of the boys of eighteen nowadays, and it would be a pity if I should miss any of these in the district indicated simply for lack of a postcard. Our churches are not numerous in the neighbourhoods, and my visit will be the only point of contact with our church life for some of our friends in the whole season. The counties of Essex, Suffolk, Norfolk and Lincoln, and a belt of land within twenty miles of the coast at any point, will show the limits within which I shall work. I shall be obliged for a postcard giving name, regimental number, company, battalion, billet, if any, and the usual postal particulars of any of our men. The information should be sent to me at Essex Hall as soon as possible, especially for the southern area which will receive attention first.—Yours, &c.

THOS. P. SPEDDING.

Essex Hall, Essex Street, London, W.C.2.

To the Editor of THE INQUIRER.

SIR,—I believe that a large number of wounded soldiers whose homes are in other parts of the country are now in London hospitals, and I am sure that our London ministers would like the opportunity of visiting any who are connected with our churches or are known to our ministers in the Provinces. If our ministers in the Provinces will be good enough to send the names of any such men to me, and if the London ministers will kindly let me know what hospitals they are able to visit, I will make the necessary arrangements.—Yours, &c. BASIL MARTIN,

Secretary of the London Unitarian Ministers' Meeting.

23, Chislehurst Avenue, North Finchley, London, N.12.

To the Editor of THE INQUIRER.

SIR,—I shall be grateful if you will give me space to say that in the course of the next two months I shall (all being well) be taking the services on three Sundays at

Newgate Street, Barnard Castle. My first Sunday is April 21. If any young men from our churches and Sunday schools are in camp there I should be very glad to have their names, &c., so that I may make acquaintance with them.—Yours, &c.,

DENDY AGATE.

Greenbank, Borwick, Carnforth.

THE HOME MISSIONARY COLLEGE, MANCHESTER.

THE Committee of the Home Missionary College remind us in their annual report that the College was founded in a year of war (1854), under its original title of the Unitarian Home Missionary Board, and that, after a peaceful prosecution of its important work during sixty-two years, it is now "disturbed by problems which this world-wide war has brought about, and which have affected tutors and students alike." The session 1916-17 opened at Summerville on October 4, 1916, with eleven students. Theological students were, for a time, exempt from military service, but early in 1916 this exemption was revoked. In view of this, and, also, of the establishment of National Service, the committee gave full consideration to the new situation. Four students having expressed their intention to take up immediately Y.M.C.A. work or whole time National Service were, on this understanding, granted their certificates at the end of the second term. Of these two were sent to undertake Y.M.C.A. work in France, one (after six months in a home camp) was refused foreign service on the ground of health, the fourth failed to obtain either Y.M.C.A. work or to be taken for National Service. Three of these men are now in charge of congregations. Another student who was unable to obtain work of "national importance" is settled as a minister, while a fifth was allowed to withdraw from the College having made an arrangement by which he was able to give full-time service for farm-work during week-days, fulfilling ministerial duties on Sundays. Certificates were given to two outgoing students who finished their college course in June, and who have since been appointed to congregations.

The annual examinations were held on June 25 and 26. The Rev. Ph. Moore advised the committee of his inability this year to act as one of the Visitors, owing to previous engagements, and the Rev. W. G. Tarrant kindly undertook the whole of the duties to the great satisfaction of the committee. In his report he said the students' answers to questions both written and oral "exhibited real interest and grasp; good evidence of original study and independent judgment."

Owing to the exigencies of the war, and to the fact that the Principal (Dr. Mellone), in consequence of the cancelling of the exemption of theological students from military service, had been able to accept an offer of special work from the Admiralty War Staff Intelligence Division, the committee decided to suspend the Academic Course for the regular students for the duration of the war. A new scheme of work was, however, launched with the object of making the College and its resources of practical use and benefit to the churches and Sunday schools in three Northern Counties, the headings being: Pulpit Supplies, Lectures to Sunday School Unions, the College Library and its use, and a School for Ministers. The warden, the Rev. H. McLachlan, was appointed secretary of this branch of work, which, as readers of THE INQUIRER know, has been organised with marked success. The School for Ministers, of which an account was given in our columns on April 6, proved a particularly happy inspiration.

The committee are earnestly considering questions relating to the future welfare of the College after the war. It is recognised

that, in view of the changes brought about by the European conflict, many things will have to be altered, and there is a possibility of the present curriculum of the College being revised after serious discussion, "and brought more into harmony with the new conditions likely to obtain when peace is restored."

NEWS OF THE CHURCHES.

Aberdeen.—The Rev. H. Dawtrey was formally inducted to his new charge at the Unitarian Church on April 7 at the morning service, which was conducted by Dr. Carpenter. At the close of his sermon Dr. Carpenter said Mr. Dawtrey had already met the difficulties of these times with courage and ability, and now he was to take up duty in a new church in the midst of the most poignant tragedy in the world's history. He exhorted the minister and congregation to go forward united in faith, hope, and love. At the evening service Dr. Carpenter preached on 'Fellow-Workers with God.' A public meeting to welcome Mr. Dawtrey was held on the following evening, Mr. John McIntyre, chairman of the congregation, presiding. Letters expressing regret at inability to be present had been received from Professor Fulton, the Revs. Dr. Wright, Dr. Calder, Dr. Thomson, Charles Mackie, and Alexander Webster, Mr. Thomas Hector, and many others. The Chairman offered a hearty welcome on behalf of the congregation, and the Rev. L. Jenkins Jones, Glasgow, on behalf of the Scottish Unitarian Association. Lord Provost Taggart said, as representing the public of Aberdeen, it gave him very great pleasure to welcome their new minister to the Granite City. In the Town Council they had been associated with the Unitarian Church for the last eighty-five years. It was that time since George Taylor, a hosier in Aberdeen, endeavoured to start a congregation of Unitarians in the city. Twice a year the name of George Taylor came before the Town Council in connection with his Mortification of £12 to assist old tradesmen of the city. There was plenty of work in Aberdeen for Mr. and Mrs. Dawtrey. Mr. Dawtrey responded in suitable terms, and an address on 'Religion during the War and After' was given by Dr. Carpenter.

Bermondsey.—On Easter Sunday evening the portrait Roll of Honour of members on active service was unveiled by Mr. H. G. Chancellor, M.P. Lieut.-Col. C. S. Bullock addressed the large congregation on 'Things that Count,' and referred in sympathetic terms to the sacrifice on behalf of right and justice made by the men who had gone. Of the names upon the Roll of Honour five have given their lives for their country. One of the old scholars and members, Mr. Harry Favell, has been the recipient of the Military Medal.

Birmingham: Hurst Street Domestic Mission.—The Annual Meeting of the Mission was held in the large hall on Monday, March 25, Ald. H. J. Sayer presiding in the absence of the Lord Mayor, who, in accordance with a long-standing tradition of his office had consented to be re-elected to the presidency of the Mission. The committee's report called attention to the fact that there was a steadily accumulating deficit, and that an effort must be made to add £100 to the subscription list if the good work of the Mission was to be maintained at its old standard of efficiency. The Missionary's report, read by the Rev. J. Morgan Whiteman, showed that most of the Mission agencies had been kept going, and were in a healthy state, despite the adverse conditions affecting all such institutions, and that several new agencies had sprung into existence. Chief amongst these was the Soldiers' Gift Fund, whose scope was wider than its name indicated, as it had been the means, in many cases, of starting a regular correspondence between the Missionary and absent members. The evening congregation had held its own during the year, and the proportion of very poor persons attending the services gave them the right to claim that the Mission was in some measure fulfilling its true function, and satisfying the test by which Jesus wished his own ministry to be judged. The report concluded with a detailed description of the philanthropic activities of the Mission, which have been well maintained in spite of the great difficulties of the present time. Addresses were given by the Chairman, and by the Revs. Lawrence Clare, Thos. Graham, A. H. Lewis, E. W. Martin and Stanley Mossop.

Brighton.—At the Annual Meeting of the congregation of the Free Christian Church on April 8 Mr. Hugo Talbot, Chairman of Committee, who presided over a large attendance, presented an interesting report which showed

that a deficit of £33 had been transformed into a balance on the right side of £7. The most cordial appreciation of the services rendered by the Rev. R. H. U. Bloor during the comparatively short period in which he had been the minister was expressed, and it is felt that under his charge "a period of renewed life and vigour on the part of the church and its institutions is to be expected." Mr. Bloor received a particularly hearty welcome when he rose to acknowledge a vote of thanks proposed by the Chairman, seconded by Mr. Webster. A feature of the proceedings was a presentation to the Hon. Secretary, Mrs. S. T. Johnson, on the occasion of her marriage, warm acknowledgment being made of her valuable work for the church. She is a daughter of Alderman F. Wilson, and both her father and grandfather have had happy associations with the church.

Bury.—On April 7 a Memorial Service was held at Chesham Unitarian Church for Private Nathan Leak, 2nd/5th Lancashire Fusiliers, who has been missing for several months, and, it is now known, died, a prisoner of war, at Ligny, and is buried in the cemetery at Selviagny. It is recorded in the Bank Street Chapel Calendar that Frederick Ashworth, Lancashire Fusiliers, who has been "missing" since May 3, 1917, is now regarded as having been killed in action on that date. Robert Fitton, 15th Lancashire Fusiliers (formerly of the 9th) was killed in action in France on February 16.—The numbers on the Sunday school register show a net increase of 22, but the average attendances have inevitably decreased owing to the circumstances of the time. Forty-four scholars and four teachers are serving in the Forces.

Chowbent.—In accepting from the pulpit on Sunday last a two months' leave of absence, which, in view of the state of his health at the end of the winter's work his congregation had kindly offered him, the Rev. J. J. Wright said he was deeply grateful yet not at all glad, for in this time when all "man-power" seemed needed to do what it could, and with thirty of our pulpits vacant and the colleges closed, he felt what difficult duties the chapel authorities were undertaking in thus so unselfishly relieving him. He could only accept their great kindness on two conditions—that if anything unforeseen happened wherein he might be of special use, they would call him back—or that if by good chance he should recover before his time was up, he might be allowed to return to duty. He appealed to the congregation to make the work as easy as possible for the chapel officials, and warmly thanked such ministers and lay preachers as had so far offered or consented to occupy the pulpit.

Dewsbury.—During the month of March the Rev. John W. Maw preached the following course of Sunday evening sermons at Unity Church:—'Social Principles of Christianity'; 'Religion and Educational Reform'; 'Religion and Industrial Reform'; 'Religion and the State.' A most successful concert was given by the scholars and teachers of the Sunday school on Easter Tuesday, April 2, and great credit is due to Miss Ledgard for their efficient training.

Fairsworth.—The 220th Anniversary of the Dob Lane Chapel will be celebrated on April 28. There will be three services, and the preacher will be Lieut.-Col. C. Seymour Bullock. At the afternoon service the Rev. H. Barnes, of Miles Platting, will assist.

Leeds.—The members of Mill Hill Chapel gave a reception to meet Lieut.-Col. Bullock at the Philosophical Hall on March 16 when the three Leeds Unitarian Churches were well represented. Mr. Talbot thanked Col. Bullock most heartily for his services during the minister's absence, and in a delightful address the latter expressed his pleasure at being able to meet the congregation socially and become better acquainted with them.—The Hunslet Unitarian Church Committee reports that at the beginning of the year there were 77 members, as against 74 last year. The names on the Roll of Honour now number 36, but it is with sorrow that the deaths are recorded on active service of Joseph Duxbury, Ernest Atkinson and Harry Pringle—all faithful members of the school and supporters of the work of the church. The Sunday school is in a healthy condition, and there is a good staff of teachers. In October the jubilee of the opening of the Church will be celebrated.

Leicester.—Realising the special responsibility of the Church to the young in these days when so many fathers of families are serving their country away from home, the Free Christian Church, Narborough Road, opened an institute for their young people over 14 years of age. During the session now completed an average attendance of forty has been recorded, mostly boys and girls employed in the boot and shoe and other industries of the town. The originators are more than satisfied with the result

of this war-time effort, and the young people have shown their appreciation in a very marked manner.

Liverpool: Ullet Road.—Mrs. Odgers resigned in February the office of President of the Ladies Sewing Circle, which she had held since it started fourteen years ago, and on March 20 was the recipient of gifts from the members which were presented by Miss Alderson in token of the affection and appreciation of the members.

London: Stamford Street.—On Tuesday evening the annual meeting of Blackfriars Mission and Stamford Street Chapel was held, and a welcome given to the Rev. H. W. Stephenson, B.A., the recently appointed minister. Mr. F. W. Turner, of Stoke Newington, presided. After hymn and prayer, Mr. Athelstan A. Tayler, secretary, read the committee's report, which recorded a marked improvement in attendance at the Sunday services since the new minister took charge. Mr. Wilfred Tayler, treasurer, presented the accounts; a balance due to him had been reduced from £104 to £15. The chairman moved and Mr. R. P. Jones seconded the adoption of the reports. The latter in the course of his encouraging remarks deprecated the action of some people who in recent times had given up mission work to get busy in other and, probably, less useful ways. The Revs. T. P. Spedding and J. A. Pearson moved and seconded the appointment of the committee and officers. Mr. C. Fellows Pearson cordially moved a resolution of welcome to the Rev. H. W. Stephenson, which was seconded by Mr. A. A. Tayler, and supported by the Rev. W. G. Tarrant, who expressed his great satisfaction in the fact that young and able ministers around them, like Mr. Stephenson, were taking up the work. Other friendly addresses were given by the Revs. W. J. Piggott (former minister), B. Lister, and W. Copeland Bowie. The Rev. H. W. Stephenson, in reply, said he had been much cheered by the genial words used by the various speakers toward himself and his wife. He looked forward with hope and resolution, and especially desired, with the help of their friends, to make the Sunday services a means of helpful life to all. Thanks to the chairman, on the motion of Miss Tayler, brought the business to a close.

Manchester.—The fifty-first annual report of the Cross Street Chapel Committee, which has just come to hand, refers with profound sorrow to the death of the minister, the Rev. E. L. H. Thomas, last summer, and mentions also with sincere regret the deaths of Miss Tayler and Colonel Jesse Pilcher, both long and valued friends of the congregation, and the latter chairman of committee for the years 1907 and 1908. The trustees, being of opinion that the question of the exercise of the powers of sale of the Chapel and site obtained by them a few years ago should be carefully considered prior to the appointment of another minister, appointed the following new trustees: John Dendy, H. P. Greg, George H. Leigh, Percy H. Leigh, Philip M. Oliver, A. E. Steinthal, and Hermann Woolley. The enlarged body, at a meeting held on October 25, passed resolutions defining their policy for the next four or five years.

Manchester District Sunday School Association.—Owing to the continuance of the war the Association had again been compelled to forego its usual Good Friday arrangements, and the annual meeting was held on Saturday, (April 6), as last year, in the Memorial Hall. At the business meeting at 5.30, the President (Mr. Albert Slater) was in the chair. The annual report and statement of accounts were adopted on the motion of the President, seconded by the Rev. H. E. Perry. The President referred to the recent affiliation of the Liverpool Sunday School Society, and in supporting the adoption of the report, the Rev. C. Prestwich Scott, of Liverpool, reciprocated the cordial sentiments of the Association for the Liverpool Society. The Rev. H. E. Perry becomes the new President, and the Treasurer, Mr. J. W. Barlow, and the General Secretary, the Rev. H. Bodell Smith, were re-elected. A warm welcome was extended by the President to representatives of kindred associations, which was responded to by Mrs. W. Blake Odgers, President of the Sunday School Association. A resolution of deep regret on the recent death of Mr. John Chadwick, expressing grateful appreciation of his many valuable services to the Association and sympathy with the bereaved relatives, was moved by the President, seconded by Mr. J. Wigley, J.P., and passed in silence, all standing. The Public Meeting was at 6.30, when Mr. A. Slater again presided, and in the course of his address expressed admiration for the great amount of voluntary work which has been done by the officers. The Association included more than one fourth of all our Sunday schools, over one third of all our teachers, more than half our Sunday scholars, and much

more than half of those over 16 years of age. The work being done in conjunction with the Unitarian Home Missionary College through the courses of lectures to Sunday school teachers by the College Warden, the Rev. H. McLachlan, was highly appreciated. Mr. Slater referred to the scheme for the "Florence Nightingale Convalescent Home for Men" in aid of which, as was announced later, Lord Doverdale of Glossop has subscribed £500. Mrs. W. Blake Odgers conveyed the greetings of the Sunday School Association, and urged the importance of a more intimate connection between the Sunday School and the Church as a means of retaining elder scholars, and the great necessity of giving them a clear understanding of the Unitarian faith. She described the special religious services for young women which had been organised in London by the women of the churches, and urged all to work together to promote the religious life of our young people. The Rev. D. W. Robson, of Oldham, also addressed the meeting.

Manchester: Pendleton.—The Manchester Council of Christian Congregations has refused the application of our congregation to be included. The Rev. Frank Y. Leggatt, M.A., the well-known minister of the Chorlton Road Congregational Church, has written as follows to our minister, the Rev. G. Randall Jones: "I wish to assure you that there were those present who sympathised with your application, and who spoke and voted in its favour, I myself among the number. My heart is heavy and my soul is sore when I think of it. I thought the time had come to bury the hatchet of old theological controversies, but apparently not. Some think otherwise still. The world moves but oh—so slowly....God's blessing be upon your work."

Mansfield.—With the exception of Easter Sunday, the services in March were conducted by students from Manchester College, Oxford; viz., on the 3rd and 10th by Mr. E. A. Smith, on the 17th by Mr. Salmon, and on the 24th by Mr. Long. On Good Friday a short service, more particularly in commemoration of the fourteen connected with the congregation who have lost their lives in the war, was conducted by Mr. Harrop White. On Easter Sunday the Rev. V. Auguste Demant, of Newbury, preached.

Stand.—At a social meeting very warm welcome was given by the members of the Stand Chapel and Sunday school to Dr. Thackray on his return after four months' absence in France, engaged on Y.M.C.A. work. The Chairman, Mr. J. Taylor Jones, gave Dr. Thackray a hearty welcome, and mentioned how loyally and vigorously the work of the various institutions had been carried on during his absence. He also gave special thanks to the Rev. D. Walmsley for his pastoral work, which had been most acceptable. Dr. Thackray in response touched mainly (in the spirit of the meeting) on the lighter side of soldier life; his love of fun and jokes, and his good humour under great disabilities. He also mentioned how deep was the soldiers' love of home and country which showed itself continually.

Stourbridge.—The Rev. Isaac Wrigley, minister of the Presbyterian Chapel, has just been elected Chairman of the Managers of the grouped Council Schools of Lye and Wollescote. The urban district contains a population of about 12,000, and one of its Council Schools is the only upper standard school in Worcester-shire.

Wakefield.—From April 21 to May 12 (inclusive) the morning services at Westgate Unitarian Chapel by the Rev. J. M. Bass will form a series on 'Education'; the evening sermons, during April and up to May 12, will form a series on 'Is Christianity Practicable?'

Wellington, N.Z.—It is announced in the Calendar of the Unitarian Free Church that "the long-expected Unitarian magazine for the Dominion is now in print," and that if sufficient encouragement is forthcoming this periodical will be brought out quarterly. It is pointed out that this is an entirely new venture for New Zealand Unitarians, and we hope the Rev. G. E. Hale will receive all the subscriptions and donations that are required to make it a success. We shall look forward to receiving a copy of our new contemporary.

* * THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.

GOLDEN WEDDING.

WICKSTEED—SOLLY.—April 7, 1868.—Rev. Philip H. Wicksteed, second son of the Rev. Charles Wicksteed, to Emily Rebecca, elder daughter of the Rev. Henry Solly, at Rossllyn Hill Chapel, Hampstead, by the father of the bride, assisted by the Rev. Thomas Sadler.

MARRIAGES.

BARTLEY—COOK.—April 10, at Hope Street Church, Liverpool, by the Rev. Stanley A. Mellor, B.A., Ph.D., Richard Thorpe, son of Henry E. Bartley, of Harrow, Middlesex, to Phyllis, daughter of Frederick and Ada I. Cook, of Liverpool.

DUMARESQU—VANCE.—On April 4, at Rossllyn Hill Chapel, Hampstead, by the father of the bride, assisted by the Rev. Henry Gow, B.A., Sophie, youngest daughter of the Rev. G. H. Vance, B.D., of 12 North Hill, Highgate, late of Dublin, to Onfrey William Dumaresq, M.A. (Cantab.) of 24 Hornsey Lane, Highgate.

JOHNSON—BEDFORD.—On April 2, at St. Peter's, Belsize Park, Hampstead, by the Rev. Claud Parker, Captain Cuthbert Johnson, Cheshire Regt., youngest son of Mr. and Mrs. Thomas Arthur Johnson, West House, Hartford, Cheshire, to Mamie, eldest daughter of J. P. Bedford, Esq., Indian Civil Service, and Mrs. Bedford, Hampstead.

DEATHS.

BROWN.—March 23, killed in action, Major Harold Brown, D.S.O., M.C., Yorkshire Regt., of Linkfield, Filey, elder son of Geo. W. Brown, Lindsay Grange, Bournemouth, aged 39.

DUNCAN.—Killed in action, in France, on March 25, Lieut. Alexander Duncan, M.G.C., aged 31 years, younger son of John Weddell and Margaret Duncan, of 53 Duffield Road, Pendleton, and 5 Bridge Street, Manchester.

KINGSTON.—On April 6, at 8 Northumberland Avenue, Putney, S.W.15, Thomas Kingston in his 65th year.

OUR CALENDAR.

SUNDAY, April 14.

LONDON.

Acton, Creffield Road, 11.15, Rev. GARDNER PRESTON.
Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11, Rev. Dr. HARGROVE.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
ESSEX HALL, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. HAROLD RYLETT.
Forest Gate, Upton Lane, 11, Mr. J. P. ROSLING; 6.30, Mr. FRANK G. FINCHAM.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.
Hampstead, Rossllyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11 and 6, Rev. A. H. BIGGS, M.A., LL.M.
Islington, Unity Church, Upper Street, 11, Mr. HORACE A. MUMMERY; 6.30, Rev. J. VINT LAUGHLAND.
Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.
Kilburn, Quex Road, 11, Rev. J. ARTHUR PEARSON; 6.30, Mr. J. HARRY SMITH.
Leytonstone, Haydn House, 63 Fairlop Road, 11, Mr. J. W. PETERKEN.
Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.
South Norwood, League House, 141 Portland Road, 6.30, Mr. J. W. GALE.
Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. J. HARRY SMITH; 6.30, Mr. J. P. ROSLING.
University Hall, Gordon Square, W.C., 11.15, Rev. J. P. MACCARTHY, Ph.D.
Wandsworth Unitarian Christian Church, East Hill, 11, Rev. H. W. STEPHENSON, B.A.; 6.30, Rev. J. P. MACCARTHY, Ph.D.
West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

WOOLWICH, Co-operative Hall, Parson's Hill, 11, Rev. T. P. SPEDDING; 6.30, Rev. J. ARTHUR PEARSON.

ABERYSTWYTH, New Street Meeting House, 11, Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. J. ISLAN JONES, M.A.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. ROBERT A. DICKSON.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.

LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. LAWRENCE REDFERN.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Lt.-Col. Rev. C. SEYMOUR BULLOCK.

MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. W. G. TARRANT, B.A.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. W. H. BURGESS, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. S. T. PAGESMITH.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

MR. Gow's timely words given on another page will be welcome to many readers. Four weeks of deepest stress and anxiety have passed since the Germans flung their full force against the British line, and at the time of writing the position of affairs is grave in the extreme. The only certainty, we fear, is that the "critical period" will be continued many days yet. The Premier referred on Tuesday to "fluctuations of hope and despondency." More eloquent than anything spoken or written in expression of the gloomier of these alternations has been, we venture to say, the action of the Government itself. Seldom, if ever, have men of different parties been so bewildered by the policy indicated in the Army Bill. What this or that clause really meant was doubtful; more doubtful still the ultimate intention of the Bill itself, which a good many people judged to be deliberately devised to lead to the resignation of the Cabinet. Others, less suspicious, have dubbed it "legislation in a panic," and it does seem to have too much of that character. After all, even a War Cabinet is human. So much the more need of a steadying influence among the people at large. An antique Roman was lauded for not despairing of the republic; it is his temper we all need. Those who have most of it will deserve well of the State if they now spread it abroad.

* * *

THE very important issues raised in the case of the Rhodesian Lands now being tried by the Judicial Committee of the Privy Council will not, we trust, escape the attention of our readers, even in these anxious days. Perhaps even more in such days as these we need, as Dr. Wicksteed indicates in his letter on the subject, to attend to such issues. The question involved cover the whole

problem of British imperial expansion. The Company lays claim to the commercial ownership of all "unalienated land," which includes the native reserves; against this claim the Crown asserts its "rights," whatever they are, the white settlers assert an "administrative" right of ownership, and the natives assert their ownership from time immemorial, and protest against an expropriation, which, if effected, would be colossal and complete, without precedent in British Colonial history. We very cordially commend Dr. Wicksteed's appeal on their behalf—and not on their's only, for all upright citizens of the Empire have a great moral stake in this matter.

* * *

ON Tuesday the sentence of six months' imprisonment in the second division, passed upon Mr. Arnold Lupton for having in his possession leaflets held to be injurious to recruiting for the army, was confirmed. His counsel urged that such a prosecution was entirely contrary to the spirit of British law on the subject of freedom of speech, and pleaded that the documents were confined to statements of fact and fair comment upon them. The judge, Sir Robert Wallace, however, spoke in the severest terms of Mr. Lupton's position in the matter, and refused to interfere with the magistrate's decision. There are, we believe, a good many people who, without at all sharing the views of any particular person thus proceeded against—and in Mr. Lupton's case, as in others of the kind, the public has only the vaguely general terms of the law reports to go upon—are profoundly disturbed by the severe repression now exerted upon writers and speakers, and who would rather risk much in the interests of liberty than be "safe" under arbitrary censors.

* * *

THE exemption of clergy and ministers from the operation of the new Army Bill has undoubtedly relieved a great many minds, and the people who were responsible for the original proposal to bring such men under compulsory service are probably finding comfort in the reflection that the number of soldiers, or non-combatant recruits, obtainable in this

direction would at the best be small. The prompt conference of denominational leaders, also, in view of the very serious interference with religious work all over the country no doubt impressed the Government, and there was the likelihood to be added of a considerable amount of "conscientious objection" in an accentuated form. On the whole, most observers, seeing that all fit men who are willing and free to serve may volunteer, and that the appeal is now made to men who ought to be readier than the average man to respond where the higher duty, once seen, calls them, are content with the new turn of events.

* * *

BUT ministers and clergy will hardly be content themselves, we trust, simply to go on "as they were." Some of them, though probably not at all the majority, are already fully engrossed in their ministerial and parochial duties. The rest will surely look round for added work and see that they get it. There should be no mistake about this business, and if men are in earnest they ought to be able to assist substantially. We know—who does not?—that bungling officials too often muddle things, and we also know that some bungling volunteers would be better out of the way; but the shabbiest thing just now would be to allow oneself easily to be turned back from the way of service. Men out yonder are dying in it; cannot men at home at least live in it?

* * *

MAY we venture to advise willing ministers not to write to a Government department if they can avoid it. The probability is that this would only lead to delay, and it would certainly multiply correspondence. Here are some types of work already being done by ministers in their respective localities—and it is just there that work should be sought: assistance in public libraries; elementary school teaching; municipal council work; Labour Exchanges; War Saving Associations; hospital visitation and assistance; clerical help in offices and places of business; farm work. Where there's a will there's a way; if not in these particular lines, then in some other. We should like to see a leaflet issued giving

guidance to all would-be workers of the kind.

* * *

THERE are many curious persons who would like to know just why the Government withdrew the clause applying conscription to ministers of religion. The Archbishop of Canterbury on Wednesday appeared anxious to clear himself of any responsibility; it was not at the request of the Church of England, he said, that exemption had been continued. We shall see if the clergy will now be rendered as free to join the fighting forces as the ministers of other religious bodies. It is understood that the Wesleyans were innocent of bringing pressure to bear in favour of the withdrawal; and other denominations, with one exception, are not credited with much political influence just now. The exception, of course, is that of the Roman Catholics, from whom, indeed, some pretty vigorous protests arose as soon as the proposed conscription of priests was mentioned. It is true that priests serve in the French Army, but the status of churches in France is not at all comparable to that which obtains in this country, and the Roman Catholics have a way of fighting hard for their own interests where "religious liberty" allows them. In the lobby of the House of Commons, where many interesting rumours fly about, it has been freely hinted that the Prime Minister's Nonconformist countrymen pleaded hard with him to show mercy as well as judgment.

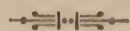
* * *

ON Wednesday next the Union of Social Service connected with our churches will hold its twelfth Annual Meeting at the Church of the Messiah, Birmingham. Particulars are announced in our advertising columns, but we may specially mention the religious service to be held in the evening which takes the place of the usual public meeting, and will, no doubt, be considered more appropriate to the present time. The Union has passed through its infancy and is well on its way to adolescence, as a vigorous addition to our working forces. *The Quarterly*, copies of which may be had on application to the Secretary, the Rev. H. H. Johnson (The Orchards, Croft Road, Evesham), shows the really active spirit that pervades it, in spite of the present difficulties. As Mr. Johnson showed last week, other religious bodies are making valiant efforts of the kind; and Unitarians, who have a name for practical citizenship, ought at least to be well abreast of the rest—and this not for reputation's sake, but because the need of Social Service is now great, and will be greater as the days go by.

* * *

PRINCE LICHNOWSKY'S account of his mission as ambassador to this country in the two years before the war has now been printed for extensive circulation, Messrs. Smith & Son having been directed by the Government to prepare an edition of three millions. Employers and others, we understand, will be supplied with copies on application for gratuitous distribution. Messrs. Cassell have issued a sixpenny edition which contains rather more than has been given in the translations published recently in the newspapers.

WHAT WILL THE EXEMPTED DO?



THREE courses are open to people who by reason of age, sex, occupation, infirmity, or other circumstances, are exempt from military service. One of these courses is so ignoble, so utterly mean, especially in contrast with the heroism of the men who are flinging their lives between us and immeasurable disaster, that we name it only to dismiss it. Surely no one worthy of the name of man or woman will skulk behind that mortal shield of their country's honour and life, secretly pleased with a lucky escape and dexterously picking up all the plums of profit and enjoyment that fall in their path. "Speak not of them"—leave them to their shame.

Infinitely higher, belonging indeed to a wholly different world, will be the decision of those who, being legally free, voluntarily take on the yoke. When the vessel is all but on the rocks all distinctions of ordinary service fuse into one—the good ship must be saved. Every one who can pull on a rope or work a pump is bound to this paramount call. Only a most clear necessity of other duties can absolve him. We confidently assume that among those ministers of military age and otherwise fit who have hitherto felt that it was their special business to continue in church work there will be some, and, perhaps many, who will now realise that they ought to join up. There need be no inconsistency in this. All practical decisions rest on proportionate values. Where can a man best serve? That is the question. Sacrifice is asked for, either way. The man who is in all sincerity devoted to his ministerial vocation will have to surrender much if he obeys the impulse to step into line with the lads he has so heartily praised and encouraged. On the other hand, if a man is passionately zealous for the cause of righteousness and freedom on the earth, he cannot at the same time fight for it and still discharge the work of a pastor. Let the exempted minister be wary in his choice, but choose he must, and abide by his decision.

For those, however, whose exemption is made absolute by any such reason as we have mentioned, for those who—God knows—would with all their hearts share, if they only could, with sons and brothers, living still or consecrated by death, the most terribly beautiful task that has come to mankind in our time, the one course is quite obvious. A very lowly place is theirs to occupy, a humble piece of work is theirs to do, compared with the splendour of the service denied them; but at least they can help, and they are in simple loyalty to all they hold dear bound to help to the very utmost of their power. The older men, the women, and all of the younger people, too, who know what duty is, are bound to strive now as never before to "strengthen the things that remain."

If the emphasis is here laid upon the service of religious and moral culture,

and on those social efforts by which the daily civic life is saved from degenerating into a scramble for mere material ends, it is not because of any forgetfulness of that daily life and the need of its energetic pursuit. But while multitudes are engaged in trades and industries, but few comparatively are active in the support of public worship, the diffusion of spiritual ideas and instruction, the safeguarding of virtue, the succour of the weak and sorrowing, the inspiring of the laggard. So much the more ardently, unwearyingly, hopefully, vigorously, and tenderly must we who are in the obscure line of the exempted "give ourselves to our ministry"—be it that of the leader or the followers, the officers or privates in the army of God. Is this not the least that we can do?

THE AMERICAN RED CROSS.

A SPLENDID record is given in *The Christian Register* of the work which is being done in France, Belgium, Italy, and on a lesser scale in Russia, by the American Red Cross. Unlike our own and the French Red Cross Societies, the American Red Cross has always considered it a part of its duty to render assistance on a large scale after such disasters as the Dayton floods, the San Francisco earthquake, or the Messina earthquake in Italy, and the present war has given unlimited opportunities for extending their beneficent activities. In France alone the Department of Civil Affairs is at work in ninety-four cities and villages, and, in conjunction with other organisations such as the Society of Friends, is running hospitals and dispensaries, caring for the tuberculous, the old and infirm, saving the babies, helping in the vast work of repatriation, distributing food, furniture and clothing, giving lectures and exhibiting "movies," providing school canteens and re-educating the war cripples. The work, the extent of which is here scarcely more than hinted at, is being carried on with the greatest energy and enthusiasm, and we cannot doubt that its influence will extend far and wide long after the war is over. It is, in fact, nothing less than a great scheme of international reconstruction, and has won the warm sympathy and gratitude of the French people themselves, who are cordially co-operating with it at every step.

THE HURRICANE.

WHEN the hurricane is passing
Who would write upon the sand?
When God's Word upon the tempest
Rides in wrath from land to land?
When the hurricane is passing,
Write no word but understand.

When the hurricane was passing
This the Word God wrote for me:
Fear not, child, yea, though I slay thee,
Trust and hope eternally:
I am Lord—I rule the tempest!
I am Love—I still the sea!

When the hurricane had passed
Came a calm so full and deep
As when upon tired eyelids
Falls the gentleness of sleep,
Everlasting rest and sweetest:
Hush! His own our God will keep.

H. H. JOHNSON.

YOUR STRENGTH.

By the Rev. H. Gow, B.A.

"In quietness and confidence shall be your strength." These words were spoken by the prophet Isaiah to his people at a time of great national danger and confusion. They were not spoken to a people living in serenity amongst peaceful, happy conditions. It was not merely that life was stern and difficult and that the duties laid upon them by God were felt to be hard and painful. There is something in the moral challenge of circumstances which is bracing and inspiring. But the nation to whom Isaiah spoke were in danger of completely breaking down under the strain of defeat and trouble. They were in danger of losing all faith in themselves and in righteousness and in God. It was under such conditions of ruinous failure, when no refuge, no strength seemed to be left to them, that these great, simple, peaceful words were spoken. "In quietness and confidence shall be your strength." They come to us to-day as a still, small voice, breathing divine peace into the heart.

It is certainly not true that Religion is only for times of stress and sorrow and failure. That is a false and partial conception of Religion which thinks of it as only a refuge for the distressed in desperate circumstances. It would seem to suggest that when we are happy and at peace we don't need God, and that in some way He is like a physician whom we only need to call in to our aid when we are ill. When we are well we do not require His help. That is entirely opposed to the deepest, truest thought of God. If it were true, then the angels living in eternal joy and safety and love would have no need of God at all, and human beings the more nearly they approached to that condition of the angels would be less conscious of God and less dependent upon Him. If Religion is only a refuge for sorrow and sin and suffering, then we should have the strange and absurd paradox that the stronger and wiser and nobler men become, the happier and more beautiful our life, so much the more independent we should grow of God.

It is assuredly not true that Religion is only for the sorrowful and lonely and distressed, and that the happier and more secure we are, the less we are aware of God. The more purely happy we are, the more loving, the more filled with the beauty and glory of life, so much the more are we conscious of an Eternal Love and Goodness who is the Source and Giver of these things.

But on the other hand there is no question that Religion finds its greatest opportunity and makes its greatest claims in times of uttermost trial and grief and failure. It is good and right to see God in the clear shining of the sea, in the blue sky flecked with fleecy clouds, in the mystery of beauty felt in little flowers, in the merry laughter of children, in happy mutual love and trust, but our hold on Religion is very insecure if we lose God in the storm and cold, when the sea roars and the whirlwind blows, when pain is our daily companion, and sorrow fills the heart. The test of a man's religion is seen

when beauty and happiness and peace are taken from him, when outward circumstances are hard and painful, when we are threatened with sorrow and when failure and loss come upon us. How do we act? What do we feel? How do we bear ourselves when the power of evil seems to reign triumphantly and to ruin our joy and bring chaos into the world? Are we inclined to say "now I know there is no God"? Do we feel there is nothing left of all that we revered and to which we trusted? or can we still say "In quietness and confidence shall be your strength?" What remains to us when death takes away from us one whom we loved more than our life? Is it a little thing that our love remains deepened, consecrated, purified? Love remains not as a mere memory of something that once was beautiful and good and infinitely precious to us. True love is not a mere memory, it is an intense, almost fierce assertion that what we loved and love is of eternal worth: it is the feeling that it is something nobler and higher than any outward circumstance: it is the recognition of its infinite value. The object of our love is no more destroyed than a star is destroyed when the clouds hide it for a little time from our sight. When death has done all that death can do, we are not left with nothing but a mere memory and a hopeless grief. We are left with a deepened sense of the wonder and glory of love, of its supreme value, of its divine strength. The reality of the spirit life is made more certain to us, through our sorrow and our loss.

And it is the same experience which comes to us in the outward failure of right, when justice seems to be of less power than injustice, when evil seems to triumph over good. It is no new thing that this should happen; it has been happening all through the ages. The world is not made on the comfortable plan that righteousness easily and quickly triumphs over unrighteousness, and that its sufferings are few and slight. Our Master died helpless on a cross. His new life and power came only through the apparent triumph of evil and his own defeat. What is left when we are sorely tried; when we are pressed upon, wearied, hard-bested? What remains amid confusion and loss and failures? Is it a little thing that with all our heart and mind and strength we can still say we know that we are right; that we are striving for peace and justice on the earth; that it was our plain and sacred duty to do what we did? If we can say that we can say everything that matters.

Real faith in God means not merely striving for a right which must win because God is God, but striving for a right which is worth failing for and which can never be destroyed even by defeat. This war can never be a triumph for us even if we were to win to-morrow. We cannot speak of triumph when we think of all the suffering and pain and death of myriads of noble lives—it is a crucifixion, not a triumph, it is a resurrection, not an escape from death. And on the other hand this war could never be an utter defeat if we were utterly defeated to-morrow: it could never be a real defeat so long as we know we are on the side of right. In the conviction

that we are right we become, in Paul's great phrase "more than conquerors." We revere a supreme law and duty which cannot be overwhelmed. We feel that right is not shown to be folly or weakness or a mistake, although hindered and persecuted and trodden-down and crucified. We feel it has a divine and eternal life and that it rises from the dead.

We are to-day filled with anxiety and pain; we recognise the peril of the time, but assuredly we are not left alone in the strife: "we are perplexed yet not unto despair: smitten down but not destroyed." That which is of infinite and supreme importance remains with us always. We are striving for a nobler and higher ideal for all the world, we are fighting against a Power which seeks to destroy all that we reverence and love the most, all that is most important for the peace and future happiness of the world.

It is a great and glorious privilege when men or nations are called on to strive and suffer and agonise for an ideal right. Amidst the pain and sorrow and anxiety of the time let us never lose hold of that source of peace and joy. It is not the glory of war that we are emphasising; God forbid! It is the glory of standing for the right and suffering for the right. We stand to-day, as we stood in the days of Napoleon, against the threatening of a world-wide domination, and insatiable ambition. Dark as are these days, grievous as are our failures, they are not so dark and grievous as our ancestors knew when Napoleon seemed to have conquered Europe and we stood almost alone against him. The peril to freedom, great as it is, is not so great as it was then. We must not shrink from the contest or be depressed or frightened by failures. And I do not for a moment believe that there is any danger of this, which would be the greatest danger of all. Our nation is and always has been at its best when things outside were at the worst. The unseen Power of God will support and strengthen us. We are not alone. Amidst turmoil and distress and violence we know that right remains with us and that this is the all-important thing. The end is not yet. "The eternal God is our refuge, and underneath us are the Everlasting Arms." "Trust in Him at all times, ye people: ye people pour out your hearts before Him. God is a refuge to us."

THE Humanitarian League, with the assistance of the Penal Reform League and the State Children's Association, and the support of certain influential papers like the *Lancet*, has been able to defeat an attempt on the part of certain magistrates to raise the age at which boys may be flogged from 14 to 16. In connection with this and other matters the League has achieved some valuable work during the past year, though it is necessarily hampered still by war conditions. A notable event in its annals was the celebration of the Thoreau Centenary, when Sir John L. Otter, who presided, gave an interesting address. Mr. Salt also spoke, and his delightful appreciation of Thoreau was printed in THE INQUIRER of December 22.

CORRESPONDENCE.

THE CHURCHES AND THE MINISTRY.

To the Editor of THE INQUIRER,

SIR,—THE INQUIRER for February 9 has just reached me and perhaps in a small way I may give you a few reflections on this absorbing topic of the future work of our Churches and our ministry. May I at the outset say that I am deeply interested in the question of the future guidance and leadership of the many thousands who have at the call of stern duty left wife, child, father, mother, to defend the cause of Righteousness and Justice, for which the Allies stand; further, as an army surgeon, I have come into very intimate contact with men—perhaps a doctor, after all, is the true confessor—and in virtue of this fact it may be that my remarks may be of interest to some of your readers. Dr. Rattray has to be congratulated on the courage he has exhibited in taking up the pen. I heartily endorse all he says. From my experience of men and from my talks with men on the absorbing topic of the future of religion in England, I honestly believe that our ministers will have a great chance given them of attracting the army when demobilisation comes. Out here at Church parades, a manly virile padre, who has undergone the same difficulties and experienced the same temptations always gets a hearing. I myself conducted weekly evening services on a large transport (alas, torpedoed!) and found the men most receptive to whatever one had to say on religion—a man gets religious, Sir, when he has to face constant danger—I am sure the men who return will be receptive—but I wonder whether those whose business it is to influence men from pulpit and platform have it in them to “get people.”

Sir, our younger men will be our future leaders, we in the army are their future congregations. Will they be able to attract us? We want to be sure that they are “alive to life.” We want to find in their words that ring of voice, that eagle look of the eye which immediately tells us they have been through our experiences. I honestly pity the theological student or young minister who has not had the experience that every young man should be experiencing to-day. Youth to-day can alone be said to be “living the time” if it is experiencing what our young manhood is living in France, Mesopotamia, Egypt or East Africa. Dr. Rattray is right when he says “it is a critical question, the getting ministers who could ‘get people.’” The people to be got are in the army and navy to-day. Our army to-day is the democracy of the next generation. On demobilisation England will have a manhood which has seen death all around, which has experienced pain, endured hardship, smiled at difficulty, learnt to overcome personal fads and likes and dislikes, above all, England will have a manhood which has felt the Power of the Unseen at times. But this England of to-morrow will have no room for veneer, nor artificiality. It can be led by the right type of men, but only by those who can give an intelligent explanation to the experiences of to-day.

The other Sunday night I went to a Wesleyan service in a building near Cairo, when before a congregation of five hundred men who had come voluntarily, two privates of the R.A.M.C. (who had been students at one of the Wesleyan colleges in England when war broke out and had then joined the Forces) were officially ordained to chaplaincies by the Chief Wesleyan Chaplain to the Forces with the E.E.F. These men had learned to hold their own amidst much that is unpleasant in barrack-room life; they had had all the experiences

which are common to men out here. They had “lived,” and now I know they can “get men” who admired their willingness to leave college and become a private in the ranks. Here men speak of the things they have lived through.

Sir, these words of mine are written in all earnestness. Our leaders of the future must have lived the young man's life, and where better, I ask you, can our young ministers and theological students learn to live that life than amidst the real atmosphere of camp, or barrack-room, wet trench or hot desert?

Perhaps at some future date I may give you a few more reflections culled from the wide field of an army surgeon.—Yours, &c.,

HARMAN TAYLOR, M.R.C.S. (Eng.)
L.R.C.P. (Lond.), Lieut. R.A.M.C.
71st General Military Hospital, Egypt,
E.E.F., March, 1918.

To the Editor of THE INQUIRER.

SIR,—One fact emerges from the correspondence on the above subject, viz., that the personality which combines all the requirements of a good minister is that of a super-being. (I say “being” advisedly, for we need badly a ministry of both sexes.) We should frankly recognise that it is impossible to combine in one man or woman all the qualities of a religious minister, and adjust our church organisation, and the training for the ministry accordingly. Allowing for a variety of workings of the missionary spirit, there are, broadly speaking, two types of minister needed, the pastor or family friend, and the preacher and lecturer. Every church needs a pastor, who may be very helpful, too, in the pulpit, or if there must be a sermon at every service, or the pastor has nothing to say, there is latent preaching power in every flock which a true pastor will utilise suitably. Every church needs from time to time the further inspiration of a great preacher, some chosen spokesman or spokeswoman of the gospel, some one to speak with the experience of age, or special gifts of spiritual insight and of eloquence. A church needs, too, the expert preacher-lecturer on themes of higher culture or problems of civilisation. Ministers of this “great preacher” type should be shared by their whole denomination, and, better still, by all denominations. They could be attached to one church, but on the understanding that their main work was peripatetic ministry, arranged by the central organisation for all the churches within the denomination, and beyond its bounds. Then, if the salaries of our ministers were pooled, and none had less than a living wage, if competitive candidature were abolished, and the system of ministerial appointments socialised without entirely destroying the individual choice of each church, there would be more chance of real Christianity in pulpit and pew, and of the unfettered working of God's Holy Spirit in our midst.

As for the training for the ministry there will have to be great innovations in our present methods. The foundation, doubtless, we all agree should be a good general education, including the development of a sound and comely physique. Further equipment depends on the man or woman, and various circumstances. But among the essentials of a minister's training should be at least one year of University life (no segregation even for board-residence in a theological college), some travel at home and abroad, some experience of earning a living as a layman or laywoman, and experience of some such influences as are making in our present Y.M. and Y.W.C.A. work men and women out of both those who minister, and those to whom the ministry is given. In short, those who are preparing to be ministers, whether chiefly of the pastor or preacher

type, should be brought into that environment and experience which yields insight into the human and divine problems of every-day life, and intimate touch, mentally and spiritually, with everyday people.

What is going to shake us out of our dull and short-sighted conservatism in the organisation and training of our ministers? It is a conservatism that is stifling the summons to the religious ministry in the hearts of our young men and women, and weakening the obedience of more and more of those who have already answered the call to this highest form of service of God and man.—Yours, &c.,

EMILY H. SMITH.

Manchester.

To the Editor of THE INQUIRER.

SIR,—I regret that great pressure of work prevented my answering immediately the courteous, and, as it seems to me, helpful letter from the Rev. V. D. Davis in your issue of April 6. Discussion carried on in the spirit so finely animating Mr. Davis's letter might lead to fruitful results, and I am glad to be allowed to take part in it.

I must at once and completely refuse every attempt to thrust upon me the position of a “champion of a new hope.” My friend Mr. Whitaker was altogether too kindly rhetorical in the remark which apparently prompted Mr. Davis to write the last paragraph of his letter. I am only a seeker and learner, anxious for fellowship and understanding all round. I believe in certain things with some intensity: I believe in the value to Christianity of the principle of freedom for which our group of churches stands, and I believe in the work which our churches have to do in communicating this value of freedom to the main body of the Christian Church; I believe in the absolute and paramount need for Christian unity at this moment, and I believe that the way to unity is the way of reconciliation, mutual offering and receiving of the good that is severally possessed; and I believe, also, that Christianity is a religion capable of redeeming the world, and that Christianity has its centre in Jesus Christ.

Now, I am sure that Mr. Davis will forgive me and will understand when I say that, to answer fully all the points in his letter, would require much more space than THE INQUIRER could reasonably be expected to give. I must confine myself to one or two points.

First, then, a word about my phrase “a bare humanistic theism.” I am not satisfied with it; and when I wrote it first I had in mind something considerably different from the point of view outlined in the fourth and fifth paragraphs of Mr. Davis's letter. There is a kind of theism, not unknown in our churches, which is either indistinguishable from earlier deism, being unaffected by the concepts of incarnation and immanence, or fades away into a vague, cosmic pantheism in which all vivid realisation of the Divine as concretely personal is lost. Theism of this kind I had in mind, and, as touching Christ and Christianity, quite notoriously it allows nothing, but would repudiate everything, that suggested any sort of pre-eminence, even ethical, for Jesus. It is probably an accompaniment of extreme individualism in religion, and certainly our churches have been at various times considerably smitten by it. In all its varying forms it seems to me religiously, devotionally, ethically, and ontologically unsatisfying; especially does it seem to me to fail in just those points where a full-hearted Christian Theism is strong, namely, the question of the character of Divine Personality and its relation with human life and a temporal world, the question of the existence of evil and sin and redemption from these, and, above all perhaps,

the question of a definite centre and un-failing guide and control for the ethical life.

Now, in the central paragraphs of Mr. Davis's letter, to which I have referred, I find something much more definite and, as it seems to me, vital than this vague theism. I do find here, if Mr. Davis will let me say so, a decided centralising in Jesus. Let me interpret these paragraphs a little. Our faith is to be in and with the spirit of Jesus: we are to centre our ethical life in the Kingdom which Christ preached: we are to quicken our devotional and worshipful life by the "experiences" of the Cross and the Resurrection: most definitely are we to find in the gospel of Jesus the standard, rule, and guide of moral life and conduct. I hope I am not misinterpreting the thoughts behind Mr. Davis's words. The great point here, I believe, is an ethical concentration in Jesus, in the morality revealed and lived by him: this, by implication, is absolute. Mr. Davis could say, and I fancy would say, with Dr. Drummond and others, that, ethically, Jesus is "the Way, the Truth, and the Life"; he is Lord of the moral life for mankind; he presents us with an absolute moral guidance. There is some kind of centralising in Jesus here; and I should say myself that this ethical centralising in Jesus, though it may not consciously be carried any further, is fundamentally constitutive of Christianity and is the test by which, in the end, allegiance to Christianity must be tried.

But—and here it is quite possible I might find Mr. Davis disagreeing with me—I am more and more driven to the conclusion that any genuine ethical concentration in Jesus has its far-reaching theological, or metaphysical, implications, which, being followed out, lead surprisingly near, if not to final acceptance, at any rate to much more intimate understanding and appreciation of certain large Christian doctrines about the significance of Christ, and, let us carefully note, about the character of Divine and human personality, and the relation of one to the other, which a theism having no sort of centralisation in Jesus can neither understand nor approach. Especially does this become the case when we are prepared to allow full weight and value to (1) the philosophical doctrines of incarnation and immanence; (2) the concept of a Divine Love suffering with us, as solution of the problem of evil and sin (for a remarkable and illuminating treatment of which one might look again to the concluding chapter of 'The Idea of God,' by Prof. Pringle Pattison), and (3) Christian mystical experience. In connection with this third point I would ask Mr. Davis to look again deeply into his own experience and inquire fully what "living fellowship" with Jesus, "with the Master," with the spirit of Jesus, such as Mr. Davis himself speaks of, carries within it. "Living fellowship" with Jesus is a very significant expression.

It seems to me not unreasonable to hold that Christian Theism, whatever else it may involve, does involve at least an ethical centralisation in Jesus Christ. Dare we say that this centralisation is not inadequately expressed by the statement that a Christian Theist believes that Jesus Christ is God's supreme gift to mankind for the salvation of the world, and at least an absolute moral commitment of the individual soul to Christ is implied and demanded. There is centralisation, surely.

I agree that, beyond this, there is a region of interpretation, in which we have to face the questions why this ethical centralisation should be implied and demanded, what it involves for the experience of the soul, for one's view of God and man, for one's view of the Person of Christ, and his place in the life of worship and devotion, which *inspires the moral life*, and so forth; but in this region of interpretation what I plead for is in-

tellectual freedom, the very contribution which our churches can make. Can we show to the world what Christianity, with its clear ethical centralisation in Jesus Christ, and its essential ethical loyalty to and fellowship with him, can be and become in thought, conduct, worship, service, and churchly fellowship, under the double standard of a complete moral and spiritual commitment (the Pauline "bondage") to our Lord and a real freedom of inquiry into the theological interpretation of that commitment and all that it means? If we can do this, we can live and become great.—Yours, &c.,

STANLEY A. MELLOR.

Liverpool.

To the Editor of THE INQUIRER.

SIR,—I notice in your current issue that the stimulating correspondence initiated by Dr. Rattray is drawing to a close. Bearing in mind your exhortations to brevity, may I, as a somewhat detached Unitarian, but none the less a Unitarian on that account, contribute a few thoughts on the subject.

The problems appear to me to be two: (1) Why are our chapels generally badly attended; (2) How are we to remedy this in the future of peace and reconstruction?

1. I see two chief reasons for half-empty chapels: (a) owing to excessive intermarriages and other causes we are not as a whole a very prolific body, hence even if we abandoned that freedom of individual choice in spiritual matters which we value so highly, we could not probably fill up our chapels from the ranks of our own children alone; (b) the nature of our services generally and our outlook on religious matters is not such as to appeal at first sight to the average person, whether of orthodox upbringing or of no religious training at all. The orthodox doubter is apt to be shocked by a certain want of reverence which never strikes us, but is very painful to him; while the unreligious person, finding that we teach the love of God rather than the fear of Him, hardly thinks it worth bothering about on the whole as there is no cause of fear if he neglects religion. Hence we do not fill our chapels from outside sources except spasmodically.

2. I have no hope of finding completely satisfying remedies, and would only like to suggest, if I dare, that our ministers try to become more "reverend" and our congregations more "reverent"; that we insist less and less on the clever brainy discourse as an attraction, and more and more on the beautiful simple forms of some devotional service in which all can join, with intervals, probably, for silent prayer. In a word may I commend the motto chosen by the Society of Friends for their Hall of Residence at Manchester University: "Let Knowledge grow from more to more, but more of Reverence in us dwell." I forget the rest of the quotation, and its author, too, I fear, but that was the "Hall" motto and is enough for my purpose.—Yours, &c.,

ANDREWS CROMPTON.

The Oaks, Chester.
April 15, 1918.

POINTS FROM OTHER LETTERS RECEIVED.

The REV. A. THORNHILL pleading for caution in these reactionary times holds that we must know the origins and development of Christianity in order to evangelise men, and he agrees in substance with Dr. Jacks's curriculum, which is based on 130 years of the College's experience. "A wide culture, a knowledge of current movements, a sympathetic understanding of men and women of all classes are doubtless desirable in our Ministers. But the function of our colleges

is to teach Divinity, and my own experience suggests that it cannot be done in the time allotted, if the wits of the students are encouraged to go wool-gathering over a wide terrain."

MR. KENNETH LUPTON says: In order to save many of our churches and to extend their influence everyone should lend a hand. The country should be divided into districts with a good minister at the head of each. These should be assisted by lay preachers, who should go through a short training at Oxford and receive diplomas after passing an examination. The minister should give lessons in Bible teaching to the Sunday school teachers so as to fit them better for their work. Besides the ordinary sermons there should be special ones for the younger members to encourage them to sacrifice something for our cause; and also theological sermons for strangers who wish to learn the foundations of Unitarian belief.

The REV. JOSEPH WORTHINGTON is of opinion that our churches need "organisation"; true, Dr. Martineau's scheme failed, but a new attempt might succeed in these days of closer co-operation.

The REV. J. VINT LAUGHLAND calls for greater publicity in the press, open-air meetings in summer for dealing with social problems in a religious spirit, and a "really democratic fellowship" for the winter.

A number of anonymous letters have been sent, but our rule excludes these.—EDITOR OF INQUIRER.

RHODESIAN LAND RIGHTS.

To the Editor of THE INQUIRER.

SIR,—May I beg you to call the special attention of your readers to the great case now being tried before the Privy Council, at which I venture to think not the fortunes, but what matters more, the soul of the British Empire is being tried in the balance. The value of any victory we may win in war depends on the value of our ideals and traditions and our faithfulness to them. What our young men are dying for is just what we at home are expressing by our lives and actions.

In "the greatest land case in British history" the "Company" has abundant funds to draw upon, the "Crown" has the nation to draw on, the "Settlers" have voted a sum of money from taxation, some 30 or more per cent of which is paid by natives. The natives have nothing but the generosity or justice of individual Englishmen to rest upon for a presentation of their case.

A guarantee of £4,500 quietly organised, without public appeal, by the Anti-Slavery and Aborigines Protection Society is exhausted. Another £1,000 is needed. Even in these times of urgent and unceasing appeals I feel confident that if your readers could realise the significance of the crisis many of them would give an extra turn to the screw even if it draws blood.

Guarantees may be sent to the Secretary of the Society at 51 Denison House, Vauxhall Bridge Road, London, S.W.1, or through me.—Yours, &c.,

PHILIP H. WICKSTEED.

Childrey, Wantage.
April 16, 1918.

DAYLIGHT saving has now been approved of in America by Congress, and came into effect, we understand, on March 21. The extra hour will be available until October 31, and there seems little reason to doubt that full use will be made of it, in spite of the opposition of certain people, like Representative Thomas of Kentucky, who did not believe people could be got to start work earlier in the morning.

BELGIAN HOSPITAL FUND.

167TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,359	4	6
X. (39th)	1	0	0
West Grove Women's League,			
Cardiff, per Mrs. Fox (33rd)...	0	11	0
Nurse Copeman (16th)	0	10	0
Mr. J. E. Mace (8th)	1	1	0
Lady Durning-Lawrence (9th)	25	0	0
Miss Durning-Lawrence (6th)	20	0	0
Highgate Unitarian Church (26th)	8	1	0
All Souls' Church, Belfast, per			
the Rev. E. H. Pickering			
(20th)	1	7	6
	£20,416	15	0

*Parcels have been received from:—*Ringwood Sewing Circle, per Mrs. Cogan Conway; Mrs. and Miss Helsby; Liverpool Women's War Service Bureau; Mr. W. Burton; West Grove Women's League, Cardiff, per Mrs. Fox; Mrs. Swann; The Children of Gardenfields School, St. Albans, per Miss C. Wells; Miss H. Partridge; Mrs. Keating; Miss Martineau.

MONTHLY NOTES.

MISS HOLMES writes that the Calais Hut has been extraordinarily busy lately. "Last week over 1,000 dinners in one day. Last week also we had another examination (for the army), nearly 400 candidates this time. It was really very awkward as it did not end till 11.30, and the orderlies had a great rush to get all the dinners over and the hall in order again for the exam. at 2. We were all glad when it was transferred to the Annexe for the last day. The Good Friday dinner was extra work, too—the cooks find the usual tons of meat easier than boiling 1,800 eggs in one morning. Each man had three halves, with potatoes and cauliflower with white sauce—and herrings for supper....Our bakery is burnt up, so no bread to-day! We live a day at a time now!"

The Maternity Home has had several cases in it up till now, so the question of moving it is in abeyance. It is impossible to tell what a day may bring forth in the way of changes. The Directrice has full authority to move at once if it is thought desirable, but up to the date of writing she does not wish to do so, but to remain at work as long as needed. The house has escaped bombs and shells at present, and we can only hope it may continue to do so as long as there are any patients in it. ROSE ALLEN.

SPECIAL WANTS.

Pyjamas, shirts, socks, handkerchiefs.
Games and pictures.
Clothing for babies and children.
Calico bags, 2 ft. by 3 ft., and any small size.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

NEWS OF THE CHURCHES.

Bridgwater.—A meeting was held in the Unitarian schoolroom on Friday afternoon, April 5, to consider the subject of 'University Extension and the Fisher Bill.' Beside the Bridgwater Oxford University Extension Centre, the following centres in West Somerset sent delegates: Burnham-on-Sea, Weston-super-Mare, Wellington, Winscombe, Street, and Glastonbury. Members of the Bridgwater Borough Education Committees, and others interested in education, including teachers, were also present. The minister of the Unitarian Church, the Rev. C. E. Pike, presided, and after a few words of welcome to visitors from a distance called on Mr. J. A. R. Marriott, M.P., Secretary to the Oxford Delegation, to deliver his address. This was

a masterly exposition of the Fisher Bill, especially dealing with its relation to University Extension. The various centres were urged to bring their claims for recognition and support before the County and Borough Educational Authorities, with reports of the work they had done. A deeply interesting and forcible address enlivened by flashes of humour was followed by a discussion and questions. A conference of the delegates of the different centres present with Mr. Marriott, about the arrangement of lectures for the ensuing session then took place, and after a rather hurried interchange of experiences over the tea-cups, the visitors left for their trains.

Halifax.—The Sewing Society connected with the Northgate End Chapel has done a useful piece of work in organising the fund for sailors and soldiers belonging to the congregation. As a result of their efforts, and a generous grant from their own funds, a gift of 10s. has been sent to every one of the fifty on the list.

Leicester.—We regret to record the death of Mr. John W. Burton of Cuthbert Leys, Oadby Hill, one of the oldest members of the Free Christian Church, who passed away on April 10, aged 72. Mr. Burton was connected with the church for nearly fifty years, having attended the services for some time before becoming an annual subscriber in 1877, and remaining a constant supporter throughout. He was Treasurer of the church for twenty-five years. In 1899 he was elected to the Leicester Town Council, of which body he remained a member until 1905, and he devoted much energy and enthusiasm to the work of the Education and Library Committees, being always a staunch supporter of any movement having as its object the elevation and enlightenment of the people.

Leytonstone.—The services at the Leytonstone Free Church, Haydn House, are now being held at 6.30, and among the preachers for the spring quarter are the Revs. Bertram Lister, A. H. Biggs, and J. A. Pearson; Mr. H. G. Chancellor, M.P., Mr. Fred Maddison, Mr. J. W. Peterken, and Miss Maud Burt (hon. secretary). The Young People's Service is held at 11 A.M. on Sundays, and the Young People's Guild on Thursdays at 6.45. April 21 will be the Sunday School Anniversary, and will be celebrated with a Flower Service.

Liverpool District Missionary Association.—The Religious Conferences again held last winter at the local centres within the Liverpool District have been of great interest and value, and have maintained the high standard set by similar conferences held in the preceding winter. Representatives have come together from all the district churches on these occasions, and the social intercourse, as well as the devotional service and the conference, has had its distinct value. Subjects of vital importance to Liberal Religion have been ably presented and discussed, and in this matter we have been considerably helped by the presence of visiting ministers and lay friends. Amongst them have been the Revs. Dr. Carpenter, Henry Gow, Cyril Flower, C. J. Street, and Mr. Richard Robinson. All but one of these friends were able to kindly stay over the Sunday and conduct services, both morning and evening, in the district churches. The conferences were held at Birkenhead, Hamilton Road, Southport, and Mill Street. We cannot adequately thank these friendly visitors for the inspiration they brought to us, and for their extremely helpful treatment of the various subjects with which they dealt. With a view to fittingly end the winter's work in which the Association has been vigorously engaged, in spite of adverse war conditions, a United Religious Service was held in Hope Street Church on Thursday evening, April 11, when the Rev. Dr. S. A. Mellor conducted the devotions, and the Rev. Dr. L. P. Jacks was the preacher. A worshipful congregation of close upon five hundred persons assembled, and the whole service was a remarkable and profoundly impressive religious experience. The traditions and the beauty of the church created an atmosphere, while the singing and organ music, with Dr. Pollitt himself at the organ, were uplifting and inspiring. The devotional service throughout was marked by a deep reverence, and all present must have felt a real stirring of souls. Dr. Jacks, at the beginning of his sermon, said there was no subject he could possibly deal with on that memorable occasion and in this period of national affliction save that of the human soul, and from beginning to end his utterance was marked by a prophetic intensity. We had often heard Dr. Jacks before; but never with more effect. All reserve vanished, and he opened his soul to us with a power and persuasiveness which even for him were remarkable. There was only one thing that could save the chaotic world, and that was the religious faith revealed in the essential gospel of Jesus. A solemn awe held the large congregation spellbound, and we were all lifted to heights of spiritual experience. All our own churches were numerously represented,

while a number of Anglican clergymen and Nonconformist ministers were also present. The occasion was a test of our local denominational vitality, influence, and prestige, and we came through that test more than well. The arrangements were carried through quietly and unostentatiously; we resorted to no elaborate advertising, no street placards, and no trumpetings; and the service was what it was intended to be—a service of religious worship and uplift, and not just a public meeting or a mere exercise in preaching. A truly worshipful congregation assembled together, and during that hour and a half's service it was helped to feel itself in the presence of a God of truth and justice and love. The occasion is not likely to be ever forgotten by those who were privileged to be present. It is good for Liverpool that such a service should have been held, and it has conferred an incalculable benefit upon our own group of churches, affording, as it has, encouragement and incentive to the District Association in the work to which it has put its hand.

Liverpool: Hope Street.—It is good to know that men and women in the busy city of Liverpool can be induced to attend weekly lectures on 'Philosophy.' Dr. Mellor of Hope Street Church is the lecturer. The lectures are given freely to all who will attend, irrespective of membership of any Church. The average attendance is about fifty. Dr. Mellor has a singularly attractive manner, and that, allied to carefully prepared matter, always ensures an intellectual treat. Though the longer hours of daylight are here, the class still meets regularly.

London: Stamford Street.—In our report last week it was stated that a balance of £104 due to the treasurer had been reduced to £15. We are asked to explain, however, that had it not been for a sale of stock the debit would have increased from £104 to £156. The generous help of subscribers, old and new, is therefore urgently desired.

London: Women's League.—The younger women and girls connected with our churches in the northern districts of London were invited to attend a united service conducted by the Rev. Margaret Crook, B.A., which was held at the Free Christian Church, Clarence Road, Kentish Town, on Monday evening last. In spite of darkness, cold, and heavy rain, seventy were present, and felt it was good to be there. They met first by invitation in the schoolroom, where members of the Fellowship Committee and of the Kentish Town League Branch welcomed, and, as far as possible, made them known to each other and to Miss Crook, whose presence amongst them was greatly appreciated. Service followed in the church; all joined heartily in the hymns chosen, and the beautiful prayer for divine help in the consecration of life to the service of God and man will not soon be forgotten. The address was on 'Remembering,' and on the wonderful ways in which memory helps to build up character and refresh and strengthen the soul. Miss Crook dwelt on St. Augustine's reverence for the power of memory, and told how in his 'Confessions' the passages on memory are remarkable because its vast range, its immensity, are always before him. It is not only a picture gallery recalling things seen; but it recalls feelings, impressions, sounds. Memory lives and thinks and sees: "Memory is Mind. I am Memory." Our own remembrance of events changes as we change with experience. We cannot choose what in our past we will forget; but we can choose what we will remember. We should set ourselves always to remember the best, the happiest, the most useful things in our experience, so that we may always have them to turn to for refreshment and help when we are worn out in body or mind and ready to give way. The thought of them will help to restore our lowered powers and give us fresh hope and courage. The world is now giving us, women and girls, wonderful memories and experiences in these times of effort and sacrifice. And we have to go on living bravely and cheerfully through them, making ourselves ready to do our part in the services demanded from us in the time to come. What does the world need from us? We must think of all the many who have no store of happy, wholesome memories to help them upward. We must give them these, by sharing with them all the brightness we ourselves possess; we must live for others. This is the thing for which we will live, to bring light and happiness wherever we go.

Manchester: Women's League.—The Annual Meeting of the Manchester District Associate Branch of the Women's League was held in the Memorial Hall on April 6, about ninety members representing the following branches being present: Accrington, Ashton-under-Lyne, Blackley, Blackpool (South Shore), Bury (Bank Street), Chesham, Chowbent, Gee Cross, Manchester (Oldham Road), Monton, Mossley, Oldham, Pendleton, Stalybridge, Stand, Stockport, and Todmorden. Miss Johnstone presided, and Mrs. Blake Odgers, President of

the League, made a short speech. Mrs. Howarth of Accrington represented the newly-formed Accrington Neighbourhood League, and gave a good account of the progress made there. The Annual Report and Balance Sheet were passed and the retiring officers were re-elected. Reference was made to the loss the League has sustained by the death of Mrs. Laycock of Sheffield. A resolution was passed admitting individual members to the Manchester Associate Branch. The individual Branch Reports revealed the good practical work done during the past year by members of the League.

Scarborough.—The Rev. Thomas Paxton of Chapel Lane Chapel, Bradford, has received and accepted an invitation to the ministry of the Westborough Unitarian Church.

Scottish Unitarian Association.—The visit of Dr. Carpenter to Scotland and his presence at the Annual Meeting of the Scottish Unitarian Association have been a source of great inspiration to our scattered churches there. On Sunday, April 7, Dr. Carpenter preached both morning and evening in Skene Street Unitarian Church, Aberdeen, when the services were well attended and greatly appreciated. On the following Monday evening, after the public welcome to the Rev. H. Dawtrey referred to in 'News of the Churches' in THE INQUIRER last week, Dr. Carpenter addressed a large and responsive audience, taking for his subject 'Religion in War-Time and After.' On Tuesday evening, April 9, he preached at Dundee, and again addressed a large audience at a public meeting at Edinburgh on Thursday evening, April 11. On Friday he visited Glasgow in order to be present at the Annual Meeting of the Scottish Unitarian Association, speaking in the evening at a public meeting. He was also present at the Annual Business Meeting and the Conference on Saturday. These meetings were held at St. Vincent Street Unitarian Church. On the following Sunday, April 14, Dr. Carpenter occupied the pulpit of that church, both morning and evening. Apart from the help rendered to the churches by this visit to Scotland an encouraging feature of it has been the cordial response of Scottish Unitarians to the sympathy both of Dr. Carpenter and the Association. The difficulties in Scotland are many, and the call upon their resources, both physical and spiritual, may be great; but the interest thus shown in their welfare and the desire to understand their needs can only increase the determination of the congregations to keep on in spite of all obstacles, and to continue to scatter good seed which will ripen to a rich harvest in the future. A full report of the proceedings at the Annual Meeting of the Association will appear in the next issue of *The Scottish Unitarian*.

Sheffield.—The General Committee of the District Association of Unitarian and Free Christian Churches, on Thursday, April 11, promptly consulted on the question of Ministers and the Army Bill, and passed a resolution emphasising, as reasons for modifying the Bill, the difficulty of maintaining many of the Churches already under adverse circumstances which are likely to grow worse, the vital necessity of cherishing the religious life of the people in these times of trial, and the importance of keeping alive centres of spiritual influence in anticipation of the return of our citizen soldiers after the war. A resolution was also unanimously passed approving of the principle of a League of Nations after the war to secure the world's peace.

Sunday School Association.—The Lantern Lecture on 'The Fall of Jerusalem, and the Campaign in Palestine' prepared for the Association by the Rev. T. P. Spedding has been delivered, and had a cordial reception at the following schools: Swansea, Poole, Macclesfield, Norwich, Chester, Bradford (Manchester); and London: Newington Green, Mansford Street, Lewisham, Hackney, Stratford. For next season the lecture will be brought up to date, and new slides included, and it should be booked early to save disappointment from clash of dates.

York.—The Rev. M. B. Skelland, who after lay-work at Ross Street, Glasgow, since 1914, was appointed minister there this year, has accepted an invitation to succeed the Rev. J. Tyssul Davis as the minister of St. Saviourgate Chapel.

*** * THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week**

DEATHS.

BURTON.—On the 10th inst., John William Burton, of Cuthbert Leys, Oadby Hill, Leicester, aged 72.

NOBLE.—On the 14th inst., at Earlesmere, Heaton, Bolton, Emma, the dearly loved wife of William Noble, aged 72 years. Friends please accept this, the only intimation.

OUR CALENDAR.

SUNDAY, April 21.

LONDON.

Acton, Creffield Road, 11.15, Rev. GARDNER PRESTON.
 Berrymondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.
 Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
 Brixton, Unitarian Christian Church, Effra Road, 11, Rev. Dr. HARGROVE.
 Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
 Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. FRANK G. FINCHAM; 6.30, Mr. J. BEGG.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15, —; 6, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 6, Rev. A. H. BIGGS, M.A., LL.M.
 Islington, Unity Church, Upper Street, 11, Rev. J. VINT LAUGHLAND; 6.30, Mr. W. R. MARSHALL.
 Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.
 Leytonstone, Haydn House, 63 Fairlop Road, 11, Rev. BERTRAM LISTER, M.A.
 Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.
 South Norwood, League House, 141 Portland Road, 6.30, Mr. BASIL VINEY.
 Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. JOHN BEGG; 6.30, Mr. FRANK G. FINCHAM.
 University Hall, Gordon Square, W.C., 11.15, Rev. J. P. MACCARTHY, Ph.D.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
 Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
 Woolwich, Co-operative Hall, Parson's Hill, 11, Mr. JOSEPH P. ROSLING; 6.30, Mr. J. HARRY SMITH.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. W. COPELAND BOWIE.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKHILL.

DEAN ROW, 10.45.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GNEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. A. LESLIE SMITH.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.

LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. H. FISHER SHORT.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. LAWRENCE REDFERN.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. MARGARET B. CROOK, B.A.

MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. PERCY W. JONES.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. Dr. RATTRAY.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. G. A. FERGUSON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood, Road and Fishguard Street, 11.

WINNEPEG, CANADA.

All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

Notice of any alteration in the Calendar for next week should be sent to *The Publisher*, 13 BREAM'S BUILDINGS, E.C.4, not later than Thursday Morning.

The name of the Minister of the Church is inserted unless instructions are received to the contrary.

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April

21. Rev. JOSEPH P. MACCARTHY, Ph.D., of
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28. Rev. FRANK K. FREESTON.

May

5. Rev. FRANK K. FREESTON.

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Tuesday, April 23. Literature and Patriotism.

Wednesday, April 24. False Patriotism.

Thursday, April 25. True Patriotism.

Friday, April 26. The Teaching of Patriotism.

Lectures free and begin at 6 P.M.

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ANNUAL MEETING.

The ANNUAL MEETING of the Subscribers
and other Friends of the Mission will be held on
MONDAY, APRIL 29, at 6.30 P.M.,

at

LINDSEY HALL, NOTTING HILL GATE, W.,

when the chair will be taken by

The Rev. J. H. WEATHERALL, M.A.

NOTE.—Subscribers are requested to accept
this notice as the formal notification of the
Meeting, as it is not proposed on this occasion
to notify them individually. They are urged to
make a point of attending the Meeting, and
other friends of the Mission will also be cordially
welcomed.

RONALD P. JONES, Hon. Sec.

UNION FOR SOCIAL SERVICE

of Members of Unitarian, Free
Christian and Kindred Churches.

TWELFTH ANNUAL MEETING

(under the auspices of the Midland Christian Union)
OF MEMBERS AND FRIENDS

TO BE HELD AT THE

Church of the Messiah, Birmingham,
BROAD STREET,

WEDNESDAY, APRIL 24, at 4.30 p.m.

All Sympathisers with Social Service Union Work
cordially invited.

Tea will be provided at 4 p.m. for those attending the
Business Meeting at 4.30, by friends of the Church of the
Messiah.

At 8 p.m.

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WITH SHORT ADDRESSES ON SOCIAL QUESTIONS BY THE

REV. W. G. TARRANT, B.A.

(London, President of the Union,) and the

REV. W. WHITAKER, B.A.

(Manchester).

MINISTERS AND MILITARY SERVICE.

The Meeting of Ministers called for Monday,
April 22, in Manchester, by The Ministerial
Fellowship, WILL NOT BE HELD, as the
Government has continued the Exemption of
Ministers.

C. J. STREET, Hon. Sec.

LONDON SUNDAY SCHOOL SOCIETY.

A SINGING COMPETITION among eight
Senior Choirs from London Schools for the pos-
session of the Society's banner will take place at
Essex Hall on SATURDAY, APRIL 27, 1918,
at 3 P.M. Adjudicator—Mr. G. DAY WINTER.

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Manchester (Wholesale), JOHN HRYWOOD, Deansgate,—
Saturday, April 20, 1918.

The Inquirer

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[THREE HALFPENCE.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

"To go or not to go," the Rev. C. M. Wright of Liverpool reminds us, is not simply a matter for the individual conscience of the minister, who is engaged definitely to serve a congregation. A serious and material part of the question as he sees it is, what do the laity wish? The younger ministers, of whom he is one, have not asked (he says) for exemption from service; the problems he indicates have arisen from no action of theirs. Let but the authoritative voice of representative ministers and laymen, assembled for the purpose, declare in favour of the enlistment of ministers of military age, and at the same time announce arrangements for reorganising and sustaining the work of the churches in their absence, and he believes many would accept such a decision with relief; and this relief would be all the greater in view of much exasperating experience in trying to find employment under the "National Service" scheme. Although we see little likelihood, and less desirability, of such an official pronouncement, we entirely sympathise with all our brethren who are faced by so distracting a dilemma—we know many of them are—and we certainly think the laity should share the responsibility of deciding. In the case of ministers who are imperatively needed where they are, we would hope that efforts now being made in several directions may assist in finding the openings for "National" work hitherto sought fruitlessly.

THE new President of the Baptist Union, the Rev. J. E. Roberts, who occupies the late Dr. Maclaren's pulpit at Manchester, gave a very outspoken address at the annual meeting at Bloomsbury Chapel on Tuesday. Beginning by deprecating ill-considered attacks on the Churches for failing to "stop the war," he proceeded to denounce in no measured terms the narrow views of religion they had too long fostered. He said: "I am not claiming that all our

soldiers are saints or Christians, but it is perfectly clear that any definition of religion is inadequate and misleading which claims people as religious because they go to church and repeat creeds and sing hymns, though they are selfish and proud and grasping, but which denies religion to men who are brave and kind and self-sacrificing because they swear and drink, or because they spend Sunday in a different way from ours." We observe there was a protest, by a very small minority, against the Declaration of Faith proposed as a basis for the new Federation of Free Churches; even Unitarians, it was alleged, might agree to it! If so, said Dr. Brown, then he was a Unitarian, but he thought Unitarians could not agree to the statements as to the unique lordship and authority of Christ. Well, but it is good to note that Baptists are true to their best traditions of broad-minded freedom. They voted for the new basis by an overwhelming majority.

PRINCE EUGENE TROUBETZKOY, who in physique as in religious force is to-day one of the most impressive figures in Russia, and who still has faith in the triumph of the spiritual element in his people over the anarchic and sceptical moods at present in the ascendant, is the author of an article, divided between the current issue of *The Hibbert Journal* and its predecessor, on the 'Meaning of Life.' His view is that human existence, apart from "the doctrine of the Cross," has no reason in it; and taking the Cross as a symbol regards it as the meeting place of the horizontal line resting on the earth, and the vertical which rises to the heavens. A careful study of his suggestive pages will well repay the reader, and perhaps reassure those who have begun to despair of the value of Russia's contribution to modern thought and aspiration. We may also call attention to an article by the late Stopford Brooke on a remarkable 'Interpretation of Christ' by Shelley; it certainly helps to rectify exaggerated conceptions of Shelley's hostility to Christianity. Mr. Chesterton's review of the 'Life' of Brooke, which follows, is in that writer's better style, free from the extravagances which have discounted much of his work. We understand a second edition

of Dr. Jacks's volumes is already demanded.

SOME of us, a few years ago, had the great pleasure and profit of hearing the celebrated scientist, J. C. Bose of Calcutta, lecture on 'The Response of Inorganic Matter to Stimulus' and other allied topics. Seldom, indeed, has a more fascinating demonstration come under our observation than was afforded by his experiments at the Imperial Institute, when it almost appeared proved that "dead matter" (as it is ignorantly called) is as vitally sensitive as physiological structures. Sir J. C. Bose, as he now is, who has founded a fine Research Institute for India, recently lectured in the Royal Opera House, Bombay, before a crowded and enthusiastic audience. In addition to a brilliant exposition by experiment, giving striking illustrations of visualising growth, methods of instantaneous inhibitions or accelerations, and indications of far-reaching possibilities in scientific agriculture and medicine, he emphasised the great intellectual and moral awakening now taking place in India. His own Institute, he added, would always be at the service of humanity, and no patents would ever be taken. As an influential supporter of the Brahmo Samaj, his career is doubly interesting to Unitarians.

IF we might persuade all ministers and serious minded people generally in our churches to read a certain shilling pamphlet we believe they would share a feeling which we have, and which is a very deep one. And out of such a feeling, we also believe confidently, there would arise new effort in all our religious work. The pamphlet, which is issued by the S.P.C.K., contains the report of the third Committee (out of five) appointed by the Archbishops to inquire on "the facts and lessons...of the National Mission" recently conducted by the Church of England; and the special subject is 'The Evangelistic Work of the Church.' A more searching, grave, and candid report we have never met; and we can assure the non-Anglican reader that, if indeed he has any care for the uplifting of our people, there is much written here which will come home to him also with poignant force.

No brief summary would do justice to the Report itself, still less to its subject. All we can do here is to indicate the temper of the Committee responsible for this memorable document, a Committee including four bishops, six canons, and numerous other experienced men, clergy and laity, two ladies being added. With a frankness rarely witnessed the writers confess the slackness of the Church, the "lamentably unworthy and unconvincing" witness it has borne, the cause it has too obviously given to Labour to look upon it as "the hereditary enemy of the ideals of the working classes," the inconsistency of the lives of Churchmen with their creed, the absence of real brotherliness, the really absurd attitude taken up by many would-be "evangelists" who are themselves ignorant and unreasoning dogmatists, and much also that *mutatis mutandis* might be profitably pondered by all, especially at this time.

* * *

FOR, of course, the object of such a Report, and the study of it which we urgently recommend, is that religious workers should bring forth fruit meet for repentance; and it is just there that we feel most the importance of these pages. If any narrow-minded critic of the Churches, and particularly of "the Church," thinks it worth while, he may find copious matter in the Report to shape into censures—as profitless to God and man as they are easy. But if, as we feel sure, there are more among our readers who are profoundly troubled about the state of affairs in our own circles, and who have followed the correspondence on 'The Churches and the Ministry' with a sincere desire to discover light and leading in it, we confidently point to this noteworthy supplement to these letters. The attitude taken up by its writers towards other denominations is broad and sympathetic—though we hardly suppose our group of churches came at all into their view—and a spirit of reciprocal charity will enable the least "churchy" of us to pass by things of little use to him and to seize on the weightier matters, which are many.

* * *

OUR Boston friends have prepared a series of pamphlets for war-time for men in the American contingent and the public generally. One of the most useful is a collection of passages from President Wilson's 'Messages' and 'Addresses,' answering the question "What are we fighting for?" Another is a series of readings "For Freedom and Humanity," in prose and verse, Biblical and modern, with prayers fitted to the soldier's need. A beautifully printed card, suitable for placing in daily view of hut and home alike bears the words (by Edward W. Frentz):—

Our fathers first raised the altar of thanksgiving in a wilderness beset with innumerable unknown dangers. We now raise it in the face of a stupendous and inexorable duty. As they gave thanks for their simple and obvious blessings, let us offer ours for that incomparably greater blessing, the guidance that has kept their spirit alive in us, and has made us, like them, willing to die that men may remain free.

COSTLY EXPERIENCE.



MANKIND attends a dear school. May we hope that the costliness of the present lesson will effectually stamp it upon the mind of the nations? By an invaluable rule of our own national life we are called upon at least once a year to "consider the bill." We fight because we ought, because we must; but we are not yet mere fighting animals. The presentation of an annual budget is an opportunity for reckoning with ourselves. In so far as we have a share in the national, and especially in international, policy the question comes up to everyone of us—Is our policy worth the cost? We refer now to mere cash; but cash stands for much that is not tabulable, and the full cost of the lesson of war-time includes infinitely more than can be stated by any Chancellor of the Exchequer.

Confining our attention, however, to the money problem, who of us is not weighed down by it. These hundreds, even thousands of millions, relating to expenditure, taxation, and debt, are really beyond the real grasp of any mind. All we can do with them is to regard them in proportion to our daily business. We are expending vastly more than we are raising by present taxation, high as that is; and even when taxation is drastically raised, as it must be, the revenue will fall very far short of the total out-goings. Such a position is not good for an individual; it is bad for a kingdom. There is little comfort in the assurance that other nations are as badly off, that our enemies are worse off. Only a very ignorant mind will long entertain the notion that our neighbours can be impoverished and we not suffer from their poverty. The bankruptcy of any considerable commercial unit in the modern world is fraught with loss to all the market. The cost of the world's present experience-lesson includes the indirect, as well as the direct, items; and the total, which we shrink even from contemplating, has a fearful significance for all civilised races.

Men are being told that in future they must live "simply." To many of us, most of us, the exhortation is needless; we shall perforce live "simply" enough when our income, having lost a fifth, a fourth, a third, a half, on its way to us, proves when at last in our hand to retain but a fraction of its former purchasing power. That state of things, however, may be faced by the few with fortitude. Superfluities are not necessities, and men will learn—it is part of to-day's lesson—how many superfluous things there are. But who of us cannot discern a little way ahead the grim spectacle of vast multitudes who will be soon, if they are not already, stinted of the barest necessities of life? The present abnormal conditions of the labour world cannot (we should suppose) be indefinitely prolonged even in war-time; afterwards their disappearance must entail enormous shrinkage in certain forms of employment, and the whole field will thus be very seriously affected. At the same time, the high prices of food, clothing,

fuel, and other indispensables will—we are assured—persist long. What will the poor do, the nation's poor—the great majority, that is, of humankind?

Yes, the lesson is costly; on the financial, as on all other sides, the most costly that the world has ever seen. Will the nations—all the nations, for all share the burden, and all must learn the lesson if it is to be put into practice—will all learn it so thoroughly that they will give commensurate thought and energy to the task of preventing such experiences in the future? The "mere cash" appeal is not a very exalted one, but as in the early teetotal days some men were reached by the revelation of what they were wasting and what they might save, so there are probably men who may incline more seriously to pursue reason and peace, instead of helplessly acquiescing in unreason and war, by being thus sternly compelled to consider the cash account. If mankind is, indeed, mostly composed of "fools," even such should be accessible to this argument. Let the wise, with whatever added consideration they must give in their own minds to all the higher values—life, love, order, justice, beauty—not disdain to proceed at times upon the lowlier levels. Chancellors of the Exchequer may thus preach wisdom, and budgets take a useful place alongside of the Gospel.

BELGIAN HOSPITAL FUND.

168TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,416	15	0
Miss C. Wells (4th)	0	10	0
Ilford Branch of the Women's League, per Mrs. Fyson (2nd)	2	0	0
Northgate End Chapel, Halifax, per Mr. J. Teal (23rd)	1	13	7
The Misses E. and G. Coe (18th)	2	0	0
Mrs. Helsby (12th)	1	0	0
Bootle Free Church, per Mrs. Yates (35th)	1	4	0
	£20,425	2	7

*Parcels have been received from:—*Mrs. E. Hecht; Miss A. R. Wicksteed; Mrs. de Zouche; Mrs. A. J. Gimson; Old Meeting Church, Birmingham, per Mrs. Lloyd Thomas; Miss Hervey; Mrs. Hanna; Miss Lee; Miss Betteredge; Mrs. Walker (U.S.A.); Finchley Branch of the Women's League, per Mrs. Blake Odgers; Miss E.M. Greg; First Stratford Company B.P. Girl Guides, per Miss W. M. Murton (1st Lieutenant); Miss Short; Miss Hall.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

MR. D. N. MITRA, after an adventurous journey, reached Calcutta in the middle of February. He was two months on the way. He is now assisting the Rev. H. C. Sarkar in his work.

WE have received an interesting pamphlet entitled "Wide Roads and their Influence upon Housing," by Mr. F. M. Lupton, M.A., ex-Alderman of the City of Leeds, and for eight years Chairman of the Improvements Committee of that city. The pamphlet is illustrated, and contains much useful information.

CORRESPONDENCE.

THE CHURCHES AND THE MINISTRY.

To the Editor of THE INQUIRER.

SIR,—With your kind permission, I reply to the discussion on my article. In response to your appeals for brevity, I feel I cannot reply to so many important letters in such detail as would alone do justice to them, to the views I advocate, and to myself.

First of all, perhaps you will allow me to put myself right with your readers by saying that when I wrote my article, I did not do so with the intention of initiating a correspondence. I, of course, took the risk, which all contributors take, of so doing, and did so with a full sense of responsibility. I only want to let your readers know that your remarks inviting correspondence were made without any pre-arrangement with me, and that there was no pre-arranged plan of any sort.

I did not think it necessary to say that spiritual power is wanted. I was only dealing with the providing of channels.

Dr. Mellor's cure for the present state of matters is Free Catholicism. My reply is that others have preached it and their churches have gone down. But this would open up the question of Free Catholicism. I only mildly protest against Dr. Mellor's literalising my allusion to one of Æsop's fables into an expression of my conception of life.

I would refer next to your editorial paragraph in the issue of February 23. While, with you, I would have sincerely deprecated "attacks" on our colleges, I venture to point out that Dr. Jacks, Dr. Mellor and others agree with me that the life of our colleges and the life of our churches are closely knit together, and that our colleges cannot be successful unless the churches take a living interest in them. This living interest our colleges welcome. It is most regrettable that even the trustees of Manchester College do not, except for one or two, attend the annual meeting, in spite of efforts made by the College to induce them to come. This places the committee in the invidious position of electing itself year after year. I feel it to be my duty to say (1) that our colleges welcome criticism in the most magnanimous manner, and (2) that criticism of our colleges was warned off in this correspondence.

As criticism of our colleges was warned off, I cannot allow to pass unchallenged such statements as that "the colleges are in no way to blame," that "the professors gain the gratitude and reverence and affection of the men which is life-long," and that it may "easily be left to the colleges concerned." I yield to no one in gratitude to Manchester College and in appreciation of teachers. Some of us think, however, that it is a pretty good proof of gratitude if one exposes oneself to misunderstanding in trying to help to make one's college better. The times necessitate speaking out. This impels me to say that the quoted statements are all too absolute and general. Hear the opinions of almost any alumnus *in private*. I have evidence in my possession (which I have placed at the disposal of Manchester College) which proves that these statements are dangerously absolute and general.

I eagerly respond to Dr. Jacks's call for suggestions that are practically possible. First, as to time. (1) Is it practically impossible to have a longer college year than twenty-four weeks? (2) A good deal of lecturing time is taken up with dictation and repetition. If copies of notes were issued to the students, this time could be saved for more vital tuition. It will not do to sacrifice the superior student to the

inferior one. (3) I must, with the greatest possible respect, join issue with Dr. Jacks when he holds that it is not possible to get a short, scholarly and accurate knowledge of a subject—when he holds that for a minister to-day, dealing with men home from the front, it is necessary to know Hebrew.* (4) Dr. Jacks's mention of science and modern history, if I may say so, again with the greatest possible respect, was hardly pertinent to my contentions. A minister can produce sermons without a special knowledge of those subjects, but he has to conduct services.

With reference to my claiming Manchester College as "denominational," I was not speaking of Unitarian dogmatic teaching: I expressly referred to the denomination of the free basis. The difference between orthodoxy and freedom, like the difference between scholasticism and humanism, is not merely that we do not say we believe the same things, while we study the same subjects in the same ways as if we did. The same subjects ought to be studied in different ways, and other subjects in the same way. Surely the Bible ought to be studied more as religious literature and less as if it were verbally inspired. The poets, the artists, the musicians, the prophets of the modern time—surely these are subjects most likely, with guidance, to make a man a living minister. All the subjects I mentioned in my article could be taught by one man of the right kind—by a man like Mr. Clutton-Brock, say, who, by the way, would be an invaluable member of the staff of Manchester College. If Professor Kirsopp Lake were added, would such a staff have no effect?

The attitude I combat is that Manchester College has no more call to adapt itself to the crying needs of the churches of the free basis than it has to the orthodox churches, because students are to go forth from Manchester College into all the churches. If Manchester College could provide both for orthodox students and for free students, well and good. But as it sacrifices the latter to the former, the existence of the churches of the free basis is seriously threatened—and the existence of Manchester College is seriously threatened too.

I very humbly submit—and the correspondence has confirmed my impression—that our people are not awake to the actuality of our position. We must either go forward or go back. Forgive me for having to point out the sordid but unescapable fact that churches, to exist, must have money. If the people who alone can and will give the money die or fall away, or are not attracted, the churches will cease to exist. The problem, in its immediacy, is the problem of our larger churches, for it is the adherents of our larger churches who, through our various organisations, support our smaller churches.

You, Sir, invited the opinion of the man in the pew. But the man in the pew has spoken unmistakably. Our larger churches are now ministered to a remarkable extent by young men and by men who have not specialised in the Old Testament or New Testament as taught in our theological colleges. One of these ministers has never been at a theological college at all; another was only one year at a theological college; two others were only two years; and the others, almost without exception, are critical of our colleges. The man in the pew has plainly said that he will not have the minister who has been misled by the subjects studied, and by the methods of study at his theological college, into thinking that these are the subjects and methods to use for his sermons. The man in the pew goes so far, that rather than have

* This is clearly implied in Dr. Jacks's letter, but it may have been inadvertence, as the opposite is implied in the prospectus of Manchester College.

such a minister, he will take a minister of inferior culture and education. But such ministers could not hold or win the people who alone can or will give the money necessary for the support of a church. Even now we have not enough competent men for our larger churches. How are these churches to be saved? Suppose that the "children's church" were the solution of the problem—by the time it had become effective, the churches would have ceased to exist. Hence the condition of our churches and colleges is of the utmost urgency.

With the growth of freedom, people have ceased, in increasing numbers, to attend chapel, unless drawn by an exceptional leader. I wish to say, with all the weight I can possibly carry, that we shall make a fatal mistake if we do not at once see that the ministry of the churches of the free basis and the colleges which prepare men for it are made as attractive and helpful as ever they can be to men who are called of the spirit.—Yours, &c.,

R. F. RATTRAY.

To the Editor of THE INQUIRER.

SIR,—This is the experience of one "man in the pew." 1. (a) I have never yet met Dr. Mellor's Right Wing "religious life, with its centralisation in Jesus," &c., as an effective aggressive force; but have seen evidence of the advancing might of Rationalism everywhere around. This movement has the future with it, but may be influenced by a Theism (not deism) sternly aloof from superstition. (b) Let us be clear. Is not Unitarianism entirely in the right in its difference from orthodoxy; and are not the orthodox being forced, gradually and reluctantly, towards the Unitarian position—see a review in the January *Hibbert*? Why, then, any compromise with untruth—visibly declining untruth? (c) Non-Christocentric Unitarianism can satisfy "the deepest religious needs and aspirations of our time." As its chief exponent in this city teaches, we require a faith independent of the historicity of Jesus. See also Mill on Christian morality, 'Liberty,' ch. ii.

2. True, we chiefly need from the Church "strength to do what we know we ought": true also about the appalling lack of advertising: Unitarianism should become a movement. Clearly there must be myriads of intellectual and quasi-intellectual folk in the cities whom sustained, many-channelled propaganda, electrified, energetic, could reach with good results. "Nothing venture, nothing have."

3. A word as to social reform; not Socialism. In principle and practice, private property in land necessitates slavery. Some Christians in past ages denounced formal slavery. What will be the attitude of Unitarianism to the struggle for equal rights to land to-morrow? I have tried my best to condense.—Yours, &c.

ARCHIBALD J. ROSS.

Birmingham.

April 22nd, 1918.

UNITARIANISM AND THE DIVINITY OF JESUS.

To the Editor of THE INQUIRER.

SIR,—I have pleasure in acknowledging that Dr. Drummond once more establishes his thesis. "We are all Parkerians now" need not mean what I took it to mean, and Coleridge must have been mistaken in applying the term "psilanthropists" to the whole body of Unitarians. But my main difficulty is not solved: it is rather increased.

I wrote in reply to my friend "H. G.'s" suggestion that a Liberal Churchman is an unvarnished Unitarian. The sentence which Dr. Drummond quoted was intended to show that (veracity apart) a Liberal Churchman, since he recognises Deity as

well as humanity in Christ, is not a Unitarian. I knew that a synonym for "Unitarian," often officially used, was "anti-Trinitarian." I knew that Channing denied the doctrine of God's tri-unity, and also denied "that Jesus of Nazareth was God." Since no orthodox Trinitarian denies the full humanity of Jesus, Channing's words seem to be directed against the teaching that in Jesus Christ we see not man only, but also God. And without laying stress on any single expression of any one person we must surely suppose that an "anti-Trinitarian" denies some part, at least, of the doctrine of the Trinity, which is that One God becomes manifest to us under three hypostases—in Nature, in human lives and capitally in that of Jesus, and immediately in the depths of our own consciousness. Yet the words cited from Dr. W. H. Drummond, and again those cited from Theodore Parker, seem to affirm every article of that doctrine. And it is also established that such words are representative of (at least an important strain or movement in) Unitarianism.

Nevertheless, ever since I resumed my ministry in the Church of England, I have been subjected, by certain life-long Unitarians, to a continual stream of remonstrances against my profession of Trinitarian belief. I have been told, for instance, that I worship a creature instead of his Creator; that I set up an unnecessary, obtrusive Christ between myself and God; that my creed is so involved and absurd that to escape a conviction of mental deficiency I must be regarded as insincere. And all this does not support the notion that Trinitarian and Unitarian belief are essentially one.

My only resource, at present, is that which I indicated in a former letter, namely, that Unitarians use certain expressions in a technical, non-natural sense. "The Spirit of God in the soul"—does this mean God, the Holy Spirit, in the soul? "God's capital manifestation in Christ"—does this mean that in Christ very God becomes manifest? If so, any worshipper of God the Father, of God manifest in Nature, who uses these phrases is really a believer in the tri-unity of God. But if "the Spirit of God" is used as the name of some entity which is not God, and "God's manifestation" refers to some event, or some spectacle, or some substance, such as is not meant by "God is manifest," then indeed, it may be natural enough that the Christians who so employ those phrases should maintain a protest against the doctrine of the Trinity. But it will also follow that one who sees very God in Jesus Christ is not of their company.

Doubtless there is some difference between us, and perhaps it ought not to surprise us that words break down when we try to express distinctions in our deepest thought. Thought itself toils in vain to translate worthily the more ethereal language of faith. Even in the message of faith there must be differences, too, for no single human soul or system is capable of the whole revelation of God: He still speaks to us in many fragments, in many modes. But if we bring our faith, our thought, our attempts at expression, as our several gifts to the common fund of wisdom in the things that concern our peace, we shall not only be learners and teachers of one another, but shall gain a nobler quality, a grander volume of faith in God, and also (if it be not the same thing) a warmer and more vivacious sympathy, of rich promise for humanity of the future.—Yours, &c.,

E. W. LUMMIS.

MINISTERS AND THE SERVICE ACT.

To the Editor of THE INQUIRER.

SIR,—On the introduction of the New Military Service Bill we were requested to act as a General Committee in making arrangements that might be necessary

between our ministers and the authorities, as it is understood that the latter can only deal with representative bodies, and not with individuals.

Since then the clause dealing with ministers of religion has been withdrawn. But we are persuaded that our ministers will not be less anxious to play their part in this grave crisis than are the ministers of other churches, of whose eager readiness we have been assured by their representatives in Parliament and the Press.

Each minister will decide for himself, or in consultation with his congregation, where the path of duty lies. But he may, perhaps, be assisted in any new decision he may be led to make if he knows that there is a Committee in being to give information as to the several kinds of National Service open; and also to help in making arrangements for congregations which are deprived of their ministers through the call of what, in this emergency, they may deem a more urgent service.—Yours, &c.

J. ESTLIN CARPENTER.
CHARLES HARGROVE.
JAMES HARWOOD.
C. J. STREET.
W. G. TARRANT.
J. H. WEATHERALL.

All communications should be addressed to the Rev. W. Copeland Bowie, Essex Hall, Essex Street, Strand, London, W.C.2.

To the Editor of THE INQUIRER.

SIR,—As the meeting of the Ministerial Fellowship called for April 22 has been abandoned it has been felt that you might insert particulars of a meeting of the ministers of military age of the Bolton district held on April 16 in anticipation of the Manchester meeting. The feeling of those present was that the decision of the Government to remove the clause rendering military service compulsory upon the clergy and ministers from the Man Power Bill did not relieve them from the necessity of making a decision as to their duty in the face of the present crisis. It was the unanimous feeling that if the ministers merely acquiesced in the new situation created by their release from compulsory service without clearly defining their position as regards the war and performing their duty as they saw it, not only as ministers but as citizens, they would disappoint many who hold them in respect, and do great dis-service to the cause they serve.

It was decided that a chosen representative make the following recommendations to the meeting in Manchester.

(1) That every minister of military age be invited to state whether his attitude towards the war rendered it possible to accept military service.

(2) If so, presuming that he be fit for service, that his name be included in a list of those willing to serve; and from this list there be chosen by lot the number which should be decided upon as the adequate proportion of our ministers who might, with due regard to the urgent requirements of our churches, be released for military service.

By this means it was felt that the ministry would be freed from the charge of evading an imperative duty which every other citizen had recognised; that no minister of military age would be at home unless he was either obeying the equally imperative call of conscience, or that he was considered by others as well as himself as being engaged upon work of recognised national importance; and that both churches and ministers would be relieved from the necessity of themselves deciding as to their duty in the present time of stress, seeing that once the minister had submitted to a voluntary conscription, the choice as to whether he should serve

or not would be taken out of the hands of either.—Yours, &c.,

EDWARD MORGAN.
J. CYRIL FLOWER.

Bolton.

April 20, 1918.

To the Editor of THE INQUIRER.

SIR,—In reference to your observations in last week's INQUIRER on National Service for ministers and others, some of your readers may be interested to know the Ministry of National Service has recently published a 'Directory of Government Departments and National Organisations requiring Voluntary Workers,' in which a considerable amount of useful information is contained. It may be obtained free from the Ministry of National Service, Westminster, S.W.1, or from any Government Information Bureau.

May I add—in entire agreement with recent Editorials in this journal—that the first duty we owe to those who are bearing so much for us is three-fold: not to "grouse"; to pay no heed to rumours and opinions based on nothing but ignorance; and to put our backs into the work that lies before us, even though it be only—what is indeed a supreme national interest at the present time—"the cultivation of our gardens."—Yours, &c.,

S. H. MELLONE.

Ministry of Munitions,
1 Caxton Street, S.W.1.

MEMORIAL NOTICES.

THE REV.

JEFFREY WORTHINGTON, B.A.

WE regret to announce the death on April 18, in his 84th year, of the Rev. Jeffrey Worthington of Cullompton, Devon. Coming of a North country family—he was baptised at Cross Street Chapel by the Rev. W. Gaskell, husband of the novelist, and received part of his education at Knutsford, the "Cranford" of the classic sketches—he was one of the earliest alumni of Owen's College, Manchester. After seven years of journalistic work on the editorial staff of *The Manchester Guardian*, he studied at Manchester New College, 1861-64, and from 1864 to 1873 was minister at Bank Street, Bolton. He spent a short time on the Continent, and then became minister at Effra Road, Brixton (1874-83); while here he received the degree of B.A. from the new Victoria University on its first degree day (1882). His subsequent charges were at Taunton (1883-1900), and Cullompton, from 1901 till his death. This period of seventeen years was a happy one both for himself and the congregation to whom he ministered in the little Devonshire town. A friend to all, he was specially attracted to the young people, and a beautiful and understanding sympathy existed between them and himself. He took a warm interest in local matters, and was a member of numerous educational and other committees. No movement for social betterment ever lacked his sympathy and support.

Mr. Worthington, who was unmarried, had a peculiarly genial disposition. In London he made a point of gathering around him the students of Manchester New, and in the west he became a father and bishop to the younger men. In some respects his last stage of service outshone all before it. Age, that brought on blindness, increased his personal influence; and his addresses given perforce without book, went home to the hearts of his hearers. A tenderer note came into his prayers, a simpler appeal characterised all his speech. When the old Chapel sud-

denly fell, the very serious task of rebuilding that came upon him was manfully and successfully borne. It was on Sunday evening, March 24, just six years to the day after the fall of the ancient structure, that the aged minister broke down in the sermon, for some time repeating a favourite phrase of his—"The Good, the True, the Beautiful," till he collapsed entirely. He lingered, increasingly weak, a few weeks, then peacefully "fell on sleep."

A memorial service, at which there was a large congregation, was held on Sunday evening, April 21, conducted by the Rev. Rudolf Davis, who also officiated at the funeral on the following day which was attended by all the congregation, and by many townsmen and ministers and members of the congregations of neighbouring churches.

MR. JAMES SAMUELSON.

WE regret to announce the death of Mr. James Samuelson which occurred on April 14, at Bath House, Sidmouth, where he had been living in retirement for a number of years. Mr. Samuelson was a member of the Old Meeting, and attended services regularly when his health permitted. Although in his 89th year, he retained his activities up to about a fortnight ago, and last year gave a lecture at the local Cinema in aid of a war charity. He was a vigorous and able writer, and was connected with the Manchester and Liverpool press. Mrs. Samuelson, who took part in the services at the Old Meeting up to the time of her death, died two years ago. An interesting reference to Mr. Samuelson appeared in *The Manchester Guardian* on April 17. The "London Correspondent" speaking of the fact that Mr. Samuelson was one of Mr. John Redmond's opponents when the latter stood for an English constituency, the Kirkdale division of Liverpool, quotes the following passage written by one who took part in the contest: I knew Mr. Samuelson very well. He was very highly thought of by Liverpool Irishmen, for he had been a staunch Home Ruler and democrat long before Mr. Gladstone adopted the Home Rule policy. That fact made it particularly hard for us to have to be in opposition to him in the 1885 election, more particularly as we knew there was not the slightest chance of Mr. Redmond winning. It is an evidence of the perfect discipline and loyalty of Liverpool Irishmen that under the circumstances we threw all our energies into the fight as if we really hoped to win. Mr. Samuelson was a cultured, advanced Radical. Although an employer and a wealthy manufacturer he was nominated by the trade unionists. He was a forcible speaker, and in appearance not unlike the late Mr. Labouchere, with whom, indeed, he shared the gift of a certain half-cynical humour. He was a barrister, at one time edited the *Quarterly Journal of Science*, and always took a keen interest in social reform.

MR. W. J. SCOPES.

THE death of Mr. W. J. Scopes, of Ipswich, at the age of 82 has brought to a close the life of a prominent citizen and a well-known member of the Unitarian body in the town to which he belonged. He had been for more than fifty years a member of the Friars' Street Church, and during the greater part of the time was first junior, then senior, warden. His family had been connected with the Church for one hundred and fifty years. Up to 1903 Mr. Scopes was in trade as a bookseller and bookbinder, and was specially active as a member of the committee of the Ipswich and Suffolk Freehold Land Society, which, started in 1849, has been one of the most successful enterprises of the kind in the Kingdom. He was a well-

read man, though he had received no considerable advantages in the way of education, and was greatly indebted to the Unitarian Sunday School of his day for much of the knowledge that he acquired in his youth. At one time he had a good deal to do with promoting social culture in connection with the Friars Street Church, and the leading share which he subsequently took in the conduct and management of its business matters were of great practical value. The funeral took place at Ipswich Cemetery on Tuesday afternoon, the service being conducted by the Rev. J. W. Saunders.

LIEUT. J. E. HAMBLIN.

FURTHER sad news from Ipswich comes in the announcement that Lieut. J. E. Hamblin, fourth son of Mr. Robert Hamblin, Warden and Treasurer of the Friars' Gate Church, has been killed in action at the age of 32. Before entering the army he was Secretary to the church, and he will be greatly missed by all who knew him and came under the influence of his amiable and spirited disposition. He joined the Royal Fusiliers, Public Schools' Battalion, in April, 1915, and after about a year's service qualified as an officer. At the time of his death he had just obtained his full lieutenantancy. He died fighting, with the enemy only a few yards distant, and has been described by the Major commanding his battalion as a splendid officer, beloved by the men of the battalion, of a most cheery disposition, and always willing to undertake any duty. Mr. Hamblin was a widower and leaves two young children.

MRS. WILLIAM NOBLE.

ON 14th inst. Mrs. Emma Noble, the wife of Mr. William Noble of Earlsmere, Bolton, passed away at the age of 72. The funeral service at the house was conducted by the Rev. C. J. Street, and at the graveside by the Rev. J. Cyril Flower. In her younger days she, with other members of her family, gave unstinted help to the cause at Pudsey, where she was a Sunday school teacher and took an active interest in the erection of the present chapel. After her marriage and settlement at Accrington, she rendered constant and energetic service to the school and church, taking a large part in gathering the necessary funds for the building of the chapel. When in 1873 the family left, a presentation was made to them by the teachers, scholars, and friends. Subsequently, at Bury, Oldham, and Mottram, she took a prominent part in the work of congregation and school. Mrs. Noble took a keen interest in the political rights of her sex. The Bury Women's Liberal Association owed its institution to her, and for many years she was its Secretary, receiving an illuminated address from the Association when she left the town. For many years the family have been resident in Bolton, where they took an active part in the life of the Bank Street congregation and won many friends. Her home life was sweet and gracious, and her loss will be keenly felt by her husband and family of four daughters and two sons. Her sister was the wife of the Rev. William Mitchell.

THE chief series of William Blake's original designs for the 'Divine Comedy,' 104 in number, which were offered for sale at Christie's recently, have happily been acquired "for the Empire." A pooling arrangement was made in which the National Gallery, the Melbourne Gallery, and several country galleries—not to mention certain private individuals, who are said to have supported it—took part, and the price realised was 7,300 guineas.

NOTES ON SOME RECENT BOOKS.

[A short Notice in this column does not preclude a review in a later issue.]

Browne (E. G.), Prof. MATERIALS FOR THE STUDY OF THE BABI RELIGION. Cambridge, University Press, 1918. 380 pp. index, 12s. 6d.

This is another of the valuable contributions by Prof. Browne of Cambridge to the study of the growth of Bábism, a modern illustration with very direct bearings on the story of early Christianity. The volume contains an epitome of Bábí and Bahá'í history to 1898, translated from the original Arabic, accounts of persecutions of Bábís, a number of hitherto unpublished documents relating to the examination of the Báb at Tabriz, 1848, an account of the recent Bahá'í propaganda in America, and, not least noteworthy, a list of 'Thirty Heretical Doctrines ascribed to the Bábís by Muslims.' Photographs and facsimiles of MSS. add to the interest of the book.

Eversley (Lord). THE TURKISH EMPIRE: its Growth and Decay; second impression. London, T. Fisher Unwin. 384 pp. appendix, 12s. 6d. n.

This valuable book is not meant to be regarded as a complete history of the Turkish Empire, but it is, in fact, a very admirable and concise description of the process by which that Empire "was aggregated by its first ten great Sultans, and has since been, in great part, dismembered under their twenty-five degenerate successors," assigning causes for these two historic movements. Lord Eversley deals with his subject in a spirit of fairness and moderation, and, with the wisdom born of wide experience and a realisation of the immense problems which will have to be solved after the war, refrains from expressing an opinion as to the future of Turkey. Everything depends on the issue of the conflict in which we are now engaged. Three excellent maps are included in the volume.

Cooke (G. A.), D.D. JOSHUA (Cambridge Bible for Schools). Cambridge, University Press, 232 pp. index and map (revised edition, 1917). 2s. 3d.

Something like a score of editions of 'Joshua' have been issued in this series before the present, which institutes a notable new departure, being based on the Revised Version and brought thoroughly up to date in literary and archaeological references. If the new generation does not grow up with a better understanding of the Biblical literature and history than older ones it will not be the fault of such admirable workers as Dr. Cooke; we strongly commend the volume to parents, teachers, ministers, and clergy.

Drummond (James), LL.D., Litt.D., D.D. THE WAY OF LIFE: vol. 1, THE PARABLES OF JESUS; vol. 2, THE LORD'S PRAYER AND THE TEACHING OF JESUS. London, The Lindsay Press. 2 vols. 259 and 192 pp., 8s. n.

No words are needed to commend to our readers anything written by Dr. Drummond, and as we hope to give an adequate review of these two volumes—the latest fruits of his fine scholarship and devout spirit—very shortly, it is only necessary to draw attention to the fact that they are published, and that, apart from their value as an interpretation of New Testament teaching, their message is one of unquenchable hope and serene trust in God, for which, in these critical days, we shall all be grateful.

Holmes (John Haynes). THE LIFE AND LETTERS OF ROBERT COLLYER. New York, Dodd Mead & Co. 2 vols. vol. 1, 312 pp. vol. 2, 381 pp. illus., \$5 n.

This very interesting and attractively presented 'Life,' to which we referred recently in our 'Notes' is just to hand; a review will appear in an early issue.

"New Townsmen." NEW TOWNS AFTER THE WAR. London, J. M. Dent & Sons. 84 pp., 1s. n.

A well-reasoned plea for the consideration of the housing question on large and liberal lines, in view of the fact that, after the war, building operations must be started again and carried on at a rapid rate. It is estimated that a million new houses will be required to meet the growing needs of the population—a staggering figure! "New Townsmen" give many cogent reasons why this problem should be boldly met by planning a series of garden cities, each surrounded by its belt of agricultural country, instead of extending the fringes of our already overgrown and too densely populated towns. The practical issue is one of immense importance, and no serious scheme should be dismissed, in these days, because it sounds, at first hearing, Utopian. The alternative to Utopia may well be chaos!

Swete (H. B.), D.D. ESSAYS ON THE EARLY HISTORY OF THE CHURCH AND MINISTRY; by various writers. *Macmillan*. 446 pp. indices 12s. n.

A highly important volume. The writers rank among the most scholarly in the Church, and their aim has been to furnish historical data rather than present an argument. The temper of the whole may be called moderately conservative. In his introduction, the editor, the late Dr. Swete, explains the origin of the book. It was undertaken at the suggestion of the Primate in reply to a somewhat challenging sermon on episcopal orders delivered by Canon Wilson at Cambridge, in 1910, and the essays have taken six years to prepare.

Tagore (Sir Rabindranath). LOVER'S GIFT AND CROSSING. *London, Macmillan & Co.* 117 pp. 5s. n.

These poems are full of the fragrance and tenderness which are inseparable from everything that Tagore writes. His mind seems to be saturated with beauty, and sometimes the note of femininity seems over stressed, but allowance must always be made by his readers in the West for that luxuriance of emotion which finds more fluent expression in the East than with us, and seems more closely attuned to the rustling of leaves, the ripple of water, and the perfume of flowers in the drowsy noontide of summer.

NEWS OF THE CHURCHES.

Ballyclare.—The Rev. P. Godding, who holds a commission in the Royal Irish Rifles, left for the front last week, and passed through London on Saturday in very good health and spirits.

Belfast and District.—*The Non-Subscribing Presbyterian* for April reports an address given by Miss Dora Mellone, Hon. Organiser of the Women's Political League, to the Unity Guild, Belfast, on the question of provision for necessitous mothers. The Rev. J. A. Kelly presided. A discussion followed, and Miss Mellone urged all present to help to create a public opinion on the subject. *Holywood.*—Second Lieut. Thomas Henderson, Royal Irish Rifles, who was reported "missing" a few months ago, is now officially stated to have been killed in action. Born in 1886, he was the son of the late George G. Henderson and Mrs. Henderson, of Craiglara, Holywood, and three of his brothers are at present serving in the armies of the Allies—Capt. J. M. Henderson, in Salonica, George Henderson, still in Ireland, with the Royal Irish Rifles, and Charles Henderson, in the United States Army. In October, 1916, Mr. Thomas Henderson married Miss Lucia Smellie, of Glasgow, where he was residing at the outbreak of war. From his earliest years he was closely associated with the Sunday school and church at Holywood, and at Glasgow later on became a member of the St. Vincent Street Church. He was an efficient officer and a brave soldier, and had endeared himself to a wide circle of friends by his genial and enthusiastic nature. *Ballee.*—In addition to contributing to the Syria and Palestine Relief Fund, the congregation of the Presbyterian Meeting House raised £12 for St. Dunstan's Hostel on March 22 as the result of an illustrated lecture entitled, 'A Night with Burns,' by the Rev. R. Philipson, of Downpatrick. At an entertainment on March 8 a sum of over £22 was realised which is to be devoted to school equipment. *Clough.*—*The Non-Subscribing Presbyterian*, referring to the discussion which is being carried on by ministers and laymen in *THE INQUIRER*, points to the success which has so far attended the efforts of the Rev. J. D. Davies, and members of his congregation at Clough, in connection with the services at Ballykilbeg Orange Hall. Evening services were started there at the beginning of February, and so well have they been attended up to the present that there seems a distinct likelihood of their becoming firmly established.

Comber.—At the Annual Meeting in connection with the Unitarian Church on March 6 it was stated that the average attendance at morning service during 1917 was 115, and at evening service 77. The number of scholars on the roll of the Sunday school is 101. Reference was made to the fact that out of 30 men serving in the Forces, 6 have been wounded, and 8 have paid the supreme sacrifice. At the conclusion of the business proceedings, the minister presented 22 medals and 6 certificates to young people of the congregation for good attendance at church worship. *Templepatrick.*—At the Annual Meeting of the Old Presbyterian Church on March 8, Miss Getty, who has worked for many years in the Sunday school, and as organist in the Church, was presented with a silver salver and a case of Treasury notes "in recognition of her valuable services." Speeches were made by Dr. Campbell, the Rev. G. V. Crook, and Messrs. A. Birkmyre, J. Moore, and R. Thompson.

Bournemouth.—A memorial to the late Lieut.-Colonel Smith has been placed in the Unitarian Church, West Hill Road, and special services of dedication were held on Sunday, April 21, morning and evening, conducted by the Rev. V. D. Davis. The memorial, which is a plain brass tablet, bears the following inscription: "In remembrance of Lieut.-Colonel Sydney George Smith, T.D., for twenty years a warden of this church; born April 3rd, 1866; died October 8, 1917. A man of proved capacity, and honourable, generous nature, the whole of his business life was spent in Bournemouth. For 28 years he also rendered devoted service to his country as a Volunteer, and latterly in the Territorial Force. On the outbreak of the war, having volunteered for service abroad, he sailed in October, 1914, for India, where he received his final promotion to the command of a battalion of his Hampshire Regiment ordered to Mesopotamia on active service. There, far up the Tigris, beyond Basra, but not yet on the field of battle, death found him, faithful in strenuous labours to the last. He was not unready, and he gave his life for his country's cause."

East Cheshire Christian Union.—The Annual Meeting of the Union was held at Denton on Saturday, April 13. Service was held in the Unitarian Church at 3 o'clock, conducted by the Rev. John Ellis of Stalybridge, who made a strong appeal in his sermon for the cultivation of 'Vital Religion.' Mr. Ellis said our deepest needs, in the solemn times through which we are passing, were the experience of the supporting presence of God, and the consecration of life to high and noble ends in a spirit of self-giving service. He contrasted the fervour of devotion and response to the claims of religion which he had recently observed in men at the battle-front with the apathy, restraint, and indifference with which we are too familiar in normal church life at home. The call to every one of us, at this hour, was to more earnestly "practise the presence of God." At the business meeting which followed, the Annual Report and Balance Sheet were presented and adopted, and the officers elected. Special mention was made of the services of the Rev. H. E. Perry, who undertook the duties of secretary during Mr. Ellis's absence in France. The Rev. H. E. Dowson is the President for the ensuing year; Vice-Presidents, Sir John T. Brunner, Messrs. H. P. Greg, M.A., R. T. Heys, J. Hall Brooks, A. Slater, Rev. B. C. Constable, and Captain W. H. J. Winstanley. A Public Meeting was held in the church at 6 o'clock, the Rev. J. Shaw Brown presiding. The Chairman said the distinctive characteristic of our order was freedom. He desired to lay stress on freedom, lest we became again entangled. Concession might be made of point after point until we lost our identity, and that would be a fatal thing. They must be loyal to the order to which they belonged even if they had to deny themselves the advantages of the ritual or beauty of other churches. Mr. R. M. Montgomery, K.C., speaking as representative of the British and Foreign Unitarian Association, said he sympathised with the point of view of the Chairman. One of our traditions was freedom. But there was some danger lest we should be ever looking backward. They could not live by freedom. It was by the beliefs that freedom allowed them to have that they were to live. He defined a church as a band of soldiers all pledged to work together to obtain an advance in religious feeling, religious work, and service to God. They belonged, as a branch, to the great Church of Christ. Warmth, enthusiasm, could not be kept alive except by belonging to a larger Body. They wanted to avoid the disadvantage of always being against, and to cultivate the feeling of being with: to have an eye to the present and the future, and to forget the difficulties their forefathers had had; to let the light shine, and make the good thing known. Dr. George Jessel, who brought greetings from Southport, emphasised the value of freedom as an atmosphere, an open door for faith. Having got faith we must teach it to our children. In regard to Internationalism we could not go much farther at present. We had to improve humanity. Unless a man was a good father, citizen, neighbour, man, he could not be a good internationalist. The Rev. John S. Burgess spoke on 'Reconstruction,' and asked what was the society of the future going to be? Materialism had been weighed and found wanting. It could multiply products, but did not know what to do with them. The only power which could successfully oppose materialism was the power that could attune itself to the mind of Christ.

Hinckley.—We regret to announce the death in action of Thomas Hydon, a member of the Great Meeting Chapel Committee, a sidesman, and a loyal worshipper. With his quiet, unassuming manner, Mr. Hydon had endeared himself to all, and by his death the Church has suffered a very real loss. He leaves a widow and two children with whom the deepest sympathy is felt. On Sunday, April 21st, a

Memorial Service was held in the Chapel, the minister, the Rev. H. N. C. Jones, officiating. No fewer than seventeen have lost their lives, while two are missing, out of over a hundred men connected with the Great Meeting who have joined the Forces.

Hull.—*Home Fires*, the Park Street Church magazine, gives a list of ninety-four names on the Roll of Honour, of whom the following have been killed in action: Pte. W. J. Jackson (East Yorks), November 22, 1916; Pte. H. N. Lawson (Bedfords), October 23, 1917; Serjeant Harold Prince, R.M.A., killed on *H.M.S. Vanguard* July, 1917; Pte. F. H. Robb, killed in France in 1914; Lance-Corporal A. E. Rymer (R.E.), August 4, 1917; and Pte. A. Taylor (Northants), November, 1917. Twelve of those mentioned in the list are attached to the Auxiliary Services. *Home Fires* maintains its bright and cheery tone, and, judging from the extracts from letters 'From the Ranks' which are given in its pages from time to time, is a welcome friend to the lads at the front who have been participators in the church's work.

Liverpool: The Ancient Chapel.—The ter-centenary of the founding of the Ancient Chapel of Toxteth, which occurs this year, will be commemorated some-time in the autumn.—During the present month the Rev. C. M. Wright has been giving Sunday evening lectures on great personalities which are specially appropriate at the present time. Abraham Lincoln, Florence Nightingale, and Joan of Arc have already been dealt with, and next Sunday, April 28, he will speak on Mazzini.

London District Unitarian Society.—On the invitation of the President, Dr. C. Herbert-Smith, and the Committee, a conference on 'The Importance of the Religious Education of our Young People,' was held at Essex Hall last Saturday. Mr. Athelstane A. Taylor introduced the subject, and emphasised the fact that the end of the war would provide our churches with great difficulties and opportunities. It would be far from well with the churches if they neglected the work which the young men whom they had lost would have done: the reserves must be brought up, namely, the young people who were prepared to put their energies into the religious life of the country. He hoped to see the British and Foreign Unitarian Association and the Sunday School Association produce handbooks from that point of view. Mr. Taylor also dealt with the importance of young people being educated in regard to the Unitarian movement. He thought the "Historical Society" might take the matter up. The discussion was opened by the Rev. H. Gow who agreed that a full knowledge of the history of Unitarianism was essential, that there must be a clear idea as to where we were going. Religious education was a sacred duty now. There would be such a responsibility on the new generation for moral and intellectual life as never had been before, and a church must impress upon parents that nothing could take the place of home influence in religion and morality. He believed in Ministers' Classes, and would like Confirmation Services. The Revs. A. H. Dolphin, A. A. Charlesworth, B. Lister, J. A. Pearson, F. Hankinson and Mrs. Herbert Smith, Messrs. Gibberd, Begg, and J. W. Gale, took part in the discussion.

London: Islington.—A special musical service will be held at Unity Church on Sunday evening, April 28, at 6.30, when an augmented choir will render Mendelssohn's 'Hear my Prayer,' Sir John Goss's 'Wilderness' and 'Sound an Alarm' ('Judas Maccabeus'). The Rev. J. Vint Laughland will be the preacher.

London: Mansford Street Mission.—On April 13 a dramatic performance was given by some of the children of the Sunday school, under the direction of Miss Keen, in aid of the Soldiers' and Sailors' Parcels Fund, when £3 6s. was realised after paying all expenses. The Fund was started by the friends and members of the Church and Sunday school last August, and the total amount collected since that date is £27 2s. 6d. Prizes will be awarded for the best grown daffodils at the Summer Flower Show in July. Fifty-six pots have been sent in.—Two successful and well-attended Guild meetings have been held recently, addresses being given by Miss Punnett and Mr. J. L. Gerrard. On May 5 the Sunday school Anniversary Services will be held, and will be conducted in the afternoon and evening by Dr. J. P. MacCarthy, of Waltham, Mass., U.S.A.

North Cheshire Unitarian Sunday School Union.—The annual Conversation was held at Gorton on Saturday, April 20. In spite of the severe weather, including a midday snowstorm, about 80 teachers and friends were present. A meeting of the committee was held in the afternoon at which, and at the evening meeting, the President, Mr. Wm. Thompson, presided. At the evening meeting, after a wartime tea, a cordial welcome was given by the

Chairman to the Rev. H. Bodell Smith, who was the appointed representative of the Manchester District Sunday School Association. In reply Mr. Smith gave a short address dealing with present-day Sunday school problems and the aims of the Association. An enjoyable musical programme was given by a number of the elder girls, who have given concerts on several occasions in Manchester hospitals. The usual votes of thanks were heartily accorded.

Northampton.—The spring conference of members of Kettering Road Church was held on Thursday, April 11. The Rev. W. C. Hall, who presided, in reviewing the work of the winter said it was most gratifying to find that, in spite of the further withdrawal of young men for military service, the attendances at public worship had been higher than those of the previous winter. The work of the Sunday School was still restricted by possible military demands upon their rooms, but the infant classes had been restarted, with kindergarten equipment. The Literary Society had held fortnightly meetings, at which lectures had been delivered by prominent outside friends who recognised in the society one of the chief literary institutions of the town. The Ladies' Social Working Party had met regularly and had organised special work from which the funds of the church had largely benefited. Institutional work of various kinds had been done on four nights of every week. A general discussion on church affairs followed, and several recommendations were made for the consideration of the Committee. It is found that these periodical conferences tend to increase the interest of our members in the activities of the different societies. Mr. Hall is preaching a series of morning sermons on 'Back to the Gospel.'

Oldham.—The Literary and Social Institute in connection with the Unitarian Church has just finished its first winter session. It was started principally with a view to providing a meeting place for members who are serving with the forces when they return home, and has been a success in spite of the trying conditions under which the work is carried out. Seven lectures have been delivered, and the rooms are open during the week for games and reading, smoking being allowed for those over the age of 18. At the Annual Meeting held recently the minister (the Rev. D. W. Robson) was re-elected President, and the hope was expressed that the church would have a real living Institution ready to welcome the boys when they come back.

Reading.—Special addresses on subjects of present-day interest are being given at the Sunday evening services (6.30) at the Unitarian Free Church. Mr. O. A. Shrubsole will be the speaker on several Sundays during the next three months, and among others who have promised lectures are Mr. Walter Hogg, LL.B., Miss Janet Weakley, A.R.C.M., Mr. J. A. Fallows, and Mr. Jakaab Prelooker. The latter will deal with 'Pioneers of the Russian Revolution,' and also with the 'Religio-political Sects in Russia.'

Rochdale.—At the Annual Meeting of the congregation of the Unitarian Church reference was made to the generosity of Mr. Richard Heape, J.P., in consequence of which the Trustees have been able to maintain their grant to the Church Funds, the expenses incurred by the appointment of new Trustees have been met, and a third volume of *The Monthly Messenger*, comprising ten years, has been bound and added to the other two volumes already deposited in the safe at the church.

Social Service Union.—The annual meeting of the Union for Social Service was held at the Church of the Messiah, Birmingham, on Wednesday. The Rev. W. G. Tarrant, president, in moving the adoption of the report, which was of an encouraging character and showed considerable activity in spite of present difficulties, said there was evidence on many sides that the call to Social Service was both urgent and welcome, especially among the young. The Rev. Dr. S. H. Mellone, Principal of the Unitarian Home Missionary College, was elected president for the ensuing year. In the evening a service took place, conducted by the Rev. Lawrence Clare, addresses being given by the Revs. W. Whitaker and W. G. Tarrant. A fuller report will be given in our next issue.

** * THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week*

BIRTH.

JELLIE.—On the 17th inst., at 7 Bickerton Road, Southport, to Rev. W. and Mrs. Jellie, a daughter.

DEATHS.

SAMUELSON.—On April 14, at Bath House, Sidmouth, in his 89th year, James Samuelson.

VARIAN.—Walter Osborne, Second Lieutenant, 2nd Royal Munster Fusiliers, killed in action March 30, 1918, youngest son of Isaac Stephen and the late Mary Varian, Stillorgan, co. Dublin.

WORTHINGTON.—On the 18th inst., at Chudleigh Cottage, Cullompton, Devon, the Rev. Jeffery Worthington, B.A., in his 84th year.

IN MEMORIAM.

DAWSON.—In ever loving memory of Hubert Dawson, of the 16th Manchester Regiment ("Pals."), killed in action in France on April 23, 1917. Second son of Adam and Esther Dawson, of "Larkhill," Bury, Lancs.

OUR CALENDAR.

SUNDAY, April 28.

LONDON.

Acton, Creffield Road, 11.15, Rev. GARDNER PRESTON.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.

Brixton, Unitarian Christian Church, Effra Road, 11, Rev. Dr. HARGROVE.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.

Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. A. STEPHEN NOEL: 6.30, Mr. J. HARRY SMITH.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11, Rev. J. VINT LAUGHLAND; 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11, Rev. A. H. BIGGS, M.A., LL.M.; 6.30, Miss M. B. BURT.

Islington, Unity Church, Upper Street, 11, Rev. A. A. CHARLESWORTH: 6.30, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11, Mr. J. BEGG: 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 11.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. T. P. SPEDDING.

South Norwood, League House, 141 Portland Road, 6.30, Mr. BASIL VINEY.

Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. F. K. FREESTON.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

Woolwich, Co-operative Hall, Parson's Hill, 11, Mr. J. HARRY SMITH; 6.30, Mr. JOHN BEGG.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Room, Downing Street, 11.30, Rev. R. TRAVERS HERFORD, B.A.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. J. P. MACCARTHY, Ph.D.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. RATTRAY.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.

LIVERPOOL, Bootle Free Church, 11, Mr. H. NEWALL: 6.30, Rev. J. C. HIRST.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. LAWRENCE REDFERN.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. W. L. SCHROEDER, M.A.

MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. M. R. SCOTT.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. G. A. FERGUSON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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at

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when the chair will be taken by

The Rev. J. H. WEATHERALL, M.A.

NOTE.—Subscribers are requested to accept this notice as the formal notification of the Meeting, as it is not proposed on this occasion to notify them individually. They are urged to make a point of attending the Meeting, and other friends of the Mission will also be cordially welcomed.

RONALD P. JONES, Hon. Sec.

MANSFORD STREET, BETHNAL GREEN. SUNDAY SCHOOL ANNIVERSARY SERVICES

Will be held on SUNDAY, MAY 5.

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Mrs. SYDNEY MARTINEAU, Mrs. EVELEGH, the Revs. H. GOW, A. GOLLAND, and W. H. ROSE, will also speak.

A Presentation will be made to the Rev. and Mrs. F. SUMMERS.

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LONDON, SATURDAY, MAY 4, 1918.

[THREE HALFPENCE.]

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

IN former years people hoped much or feared, according to their point of view, when May brought round the occasion for Labour demonstrations, especially on the Continent. Experience has sadly belied the hopes of those who, at the outbreak of the war, conceived the pacific power of the Socialist and allied parties in Central Europe to be greater than it appears to have been. Even after nearly four years of tragic suffering they show little or no signs of immediate revolt against the military autocracy; but how far this apparent quiescence is real, and how far imposed, we have not much evidence to show. That the authorities rigorously suppress the signs of discontent as far as possible, and assiduously prevent the diffusion of matter likely to rouse popular movements, is obvious. For example, the very carefully prepared and weighty memorandum issued a month or two ago by the Inter-Allied Labour and Socialist Conference, setting forth the real war aims of people on our side, has not been allowed to appear in Germany. But it is something that a covering letter, addressed to Socialist "comrades" in enemy countries, and not hitherto published in England, has (according to *The Times*) at last achieved publication in *Vorwärts*.

THIS letter, which was signed by MM. Vandervelde and Huysmans, gives an account of the origin and preparation of the memorandum referred to, and invites the Socialists of Germany, Austria-Hungary, and Bulgaria to issue a similar public declaration of their views in regard to the foundation of a stable peace. The writer says: "The sum of the matter is that the Socialists of the Entente countries request you in this grave hour,

in which it is necessary to know whether the world is to be freed by democracy or to be handed over to Imperialism, to ask your consciences whether a real sincere and effective agreement of the wills of the proletariats is possible in order to put an end to the law of violence, in order to lay the foundations not of a peace, but of the peace, and in order to help the peoples to liberate themselves from the endless chain of military war which leads to economic wars, and of economic wars which will again produce military wars." The letter concludes with a reference to the "shameful violation" of democratic principles in dealing with Russia, which is indeed a grave menace to the workers of all countries.

* * *

IN Mrs. Humphry Ward's 'Recollections,' which are continued in the May *Cornhill*, there is a curiously debateable story told to her by a friend of hers and of Robert Browning. The latter, we are informed, was in a "literary house" where the divinity of Christ was discussed—apropos of 'Robert Elsmere,' then recently published, and not liked by Browning. "After listening a while, Browning said with some passion—'Was he no more than Man? You think so? Ask yourselves what you would do if any of the great men of the world were to come into the room at this moment—Shakespeare?—Dante?—Plato? You would rise. But if Christ came into the room? *You would kneel.*'" Now it is quite possible that Browning might recall for his own use this form of testimony to the unique position of Jesus, for it occurs in one of his letters. But, as Mrs. Ward's informant tells the story, no one of the literary persons in the company remembered (as Browning did in the letter), and Mrs. Ward herself seems to forget, that the original testifier was so well-known a writer—and Unitarian—as Charles Lamb.

* * *

WILLIAM HAZLITT relates that he, Hunt, Godwin, and Lamb were talking on "Persons one would wish to have

seen." Lamb at last suggested, on the one hand, Guy Fawkes, sitting "pale and emaciated" amid the matches and powder-barrels; and next, Judas Iscariot. "I would fain see the face of him who, having dipped his hand in the same dish with the Son of Man, could afterwards betray him. I have no conception of such a thing, nor have I ever seen any picture (not even Leonardo's very fine one) that gave me the least idea of it." Lamb added: "There is only one other Person I can ever think of after this. If Shakespeare was to come into the room, we should all rise up to meet him; but if that Person was to come into it, we should all fall down, and try to kiss the hem of his garment." Apparently the idea of deepest reverence for Jesus did not seem incongruous with Lamb's notions as a Monotheist—his own word when smiling at good George Dyer's propagandist zeal was "One-God-ite."

* * *

THE Rev. E. C. Davis, Unitarian Camp Chaplain at Devens, U.S.A., an account of which appears on another page, reports that among the Unitarians at the Camp there are seven or eight higher officers, thirteen captains, forty-three lieutenants, and about two hundred non-commissioned officers. Mr. Davis says that the Unitarian men have a quality about them that is very gratifying. He adds that he believes the time is coming, predicted by Thomas Jefferson, when every young man in America will be a Unitarian: "I see such evidences of it here every day as almost to overwhelm me."

* * *

WE have been favoured with sight of a letter by the Rev. W. G. Price, who enlisted in 1916, and who wrote recently (from the Princess Street Military Hospital, Manchester) intending to reach the Ministerial Fellowship meeting called for April 22, but cancelled on the withdrawal of ministers' conscription. Mr. Price, as a soldier in the ranks, has, we feel, a right to urge others to enlist which certainly no elderly civilian

possesses; we quote some passages from his letter believing that they will command the very earnest consideration of all his brethren. He says: "I sincerely hope that having escaped coercion many of our younger ministers will not hesitate to make the more graceful entry into military service, or at least that they will undertake work in those places where it will have the effect of releasing men for the army, and helping those who have more to do than they can well compass."

* * *

"I SPEAK," says Mr. Price, "from experience. Here in connection with the hospital there are men helping us inside and out, on ward duty and station duty, night after night, while still having to go about their ordinary duties of the day—men whose health has set them in a low category and who are often unequal to the strain imposed upon them, men of almost every class, trade, and profession—except the ministerial. I want to see the ministry represented. The work they are doing in their pulpits and among their people is, I know, unusually onerous in these days, and at least as important as ever; but the crisis calls urgently for activity in other directions, and, apart from this, I believe that we can best prepare for the success of the Church in the future by standing in these days shoulder to shoulder with the laymen who are doing the hard, drudging, sacrificing work that is so vitally necessary. Here is a golden opportunity for making the Church real to the laity."

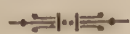
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HE continues: "I know what soldiers are saying and thinking about the Churches. As a rule it is not flattering, and I am convinced that the voluntary enlistment of a thousand young ministers and clergy would do far more for the ultimate welfare of the Churches than can possibly be done if they stay quietly in their pulpits during this terribly abnormal time. As for the sacrifices they would have to make in case of enlistment, these are obvious; but I trust that if any of our younger men take the step their congregations will be loyal to them and not make the sacrifices unnecessarily hard. Believe me," concludes our good friend, "I am speaking in all affection for the brethren, and with nothing but anxiety for the future power and influence of the pulpit." Such words may be safely left to speak for themselves.

* * *

ESSEX HALL has been visited recently by the Revs. J. H. Metcalf (Winchester, Mass.) and H. R. Williams (Concord, N.H.), Unitarian ministers on their way from the United States to France; also the Rev. G. Kent (New Orleans), who is engaged on American Y.M.C.A. work in London. He will remain in England until towards the end of August, and has still several vacant dates for Sunday services in June and July; his address is Essex Hall. The Rev. Dr. MacCarthy has been lecturing and conducting services at various Home Camps and Y.M.C.A. Huts.

SOLDIERS AND HOME FOLK.



WHEN the soldier, in his brief intervals of worry and toil, thinks of the people at home he doubtless sees them in a light that brightens all their charms and virtues. For him they now more than ever fill the centre of life's picture. Speak as he may of the "Nation" to which he belongs, sing as he may of his "Country," he focusses all such large and vague ideas into facts, local, familiar, and dear. He gets comfort in that proved worth of kith and kin and choice friends which can be set against the known or suspected worthlessness of some who "dwell in the land" but who disgrace it by their presence. There are in the land, the soldier is aware, too many selfish strategists who move heaven and earth in manœuvring for a safe job, whether in the army or out. There are greedy profiteers. There are incompetents in high places, for whose mistakes he and his comrades pay bitterly in privation, suffering, and risk to life. There are mischief makers in Parliament and the press. There are autocrats who are clever at multiplying vexatious regulations which they will never have to obey. These and their like he knows all too well; but he knows also their betters—the good Home Folk.

That they were good Folk he knew, in a way, before. But war, that has taught him many other things by no means so agreeable, has at least brought out their very best for him, as his for them. Look at their letters; look at his. If he had not been out, separated by a gulf wider than miles can measure, he could never have known or even imagined all this affectionate thought for him. And as for "the parcels," so amazingly frequent and so undisguisably welcome whenever they arrive, his only fear is that the Home Folk are pinching themselves in these hard times, and sending him things which they think he wants, or likes, at a cost far too great. Similarly, their words of cheery humour and reassurance, he strongly suspects, are sometimes more needed in home circles than by himself. He writes accordingly, and he would not like to think he writes in vain.

Well, it is by no means in vain that Soldiers and Home Folk are thus linking up closer than ever in all this million-multiplied correspondence, in all this intercourse of soul, whether expressed or not. The spirit that burns away all sordid selfishness has touched both sides. If our young soldier's magnificent pluck and staunchness astonishes some of us who knew him as the quite ordinary boy, ready indeed to speak up and hold his own in emergency, but just as little prophetic of rugged martial courage as an acorn is of a two-hundred-year oak, our Home Folks' steady confidence and quenchless energy is no less a revelation to him. Who would have thought the Old People, the Girls, the "Kiddies," would have come out so strong, and, best of all, carried on so bravely all this while!

These, and such thoughts, are abundant down in the heart's secret places, in countless homes, in countless posts of

duty far away. It is in that stratum of true human affection, chastened, purified, simple, honest, unpretentious, ennobled beyond all expectation, that the national life finds salvation in this hour of stress. This deadliest war-thrust ever made—upon the Home Folk as well as upon the Soldiers—will be defeated. There is no possible doubt. Assurance springs afresh as often as they remember each other, and for each other's sake resolve to maintain honour, courage, duty, love, right on—let come what will, let flinch who may. This is the temper that makes for health and victory.

A MESSAGE

FROM M. PAUL SABATIER.

THE following is a translation of a letter originally addressed to Sir Frederick Pollock, who sent it to the *Times Literary Supplement*, as he considered it too good to keep to himself, and regarded it as being "addressed to our people rather than to any individual." The letter appeared in the *Supplement* on April 18:—

In these days of grief and glory when our two peoples, intermingled, fertilise the foundations of a new city with their blood, may I address to you a word of respectful remembrance?

The grave news of these last days cannot increase our admiration of your heroic army; for that feeling long ago reached a stage that is incapable of further development. Before this entirety of self-sacrifice, this immolation of all the human instincts at the call of duty and of God, one can only be silent; words are so weak as to be merely profanation.

I could wish much to show you the homes of our people of the Cevennes, in whom, stricken as they are, there seems to be emerging a new humanity. The grave news from the front has only strengthened and stiffened the will in them still more. I find nowhere the smallest indication of wavering. They go to the travail of the war with the same calm determination as they take to the toil of the fields. The optimism of the press offends our sturdy highlanders. "It is not a question of knowing when we shall conquer or if we shall conquer," said a *poilu* the other day who was setting off again for the front, "it is just a question of doing one's duty; God will do the rest."

With convictions such as these we are already conquerors.

—

WE understand that the Rev. Walter Short, minister of the Bootle Church, now captain and adjutant, makes a practice of sending to his people "pictures from France" each month. In the course of a recent letter, he says: "We are five—a lieutenant-colonel, two captains and two lieutenants. Four are graduates and the fifth a public schoolman. The average age is 31 so that we may be said to have reached the time of discretion with just sufficient youth to retain enthusiasm. In age I lead, but in the leadership that counts, our C.O. like Saul is 'higher than any of the people from his shoulders and upwards.'" Captain Short mentions a lieutenant of the American Medical Corps. "His 'twang' and scout hat betray his place of origin. He is small and not very old." There is also an Oxford honours man in history. "Reverence and knowledge are beautifully blended in his peculiarly charming personality." At the conclusion of the letter Captain Short says: "Such are my mess-mates. What a wonderful thing this New Army is."

BOOKS AND REVIEWS.

THE WAY OF LIFE.

THE WAY OF LIFE. By James Drummond, LL.D., Litt.D., 2 vols. London: The Lindsay Press, 8s. net.

It is impossible to do justice to these two volumes in a short review. They are an interpretation of the teaching of Jesus by a mind and heart akin to his own. We feel a strength of scholarship behind all that is said, but we feel yet more the sympathetic insight and understanding of a man whose life is hidden with Christ in God.

Dr. Drummond holds a unique place amongst us and these volumes will add to our gratitude and reverence towards him. They are very simple in style and thought. There is nothing sensational or startling in them. They are quiet musings on the deep thoughts of Jesus. The first volume is an interpretation of the Parables of Jesus and the second volume deals with the Lord's Prayer and the Beatitudes. It is a mistake, as some do, to belittle the teaching of Jesus in comparison with his life. His teaching was part of his life, it flowed out of his life, it was an expression of his life. In many cases a man's teaching and his life are separate things. He teaches what he would like for himself or what he thinks advisable for others. He speaks of hopes and dreams and ideals which he has not realised, which he has hardly tried to realise. He bids us perform duties which he himself has not performed and stand tests by which he himself has not been tested. He points us to an ideal world with which he is as unacquainted as ourselves. The power of the teaching of Jesus is that it was his life. He tells us of that which he knows. We feel that he lived the life to which he calls us. To understand the teaching of Jesus is to understand something of his life and to realise his love. The Parables of Jesus must always be regarded with the deepest interest, partly because of their intrinsic beauty and worth, and partly because such stories would be by their nature the most easily remembered and, therefore, the most authentic of all the records of Jesus.

In reviewing this book we have only space for a few references to Dr. Drummond's treatment. In the Parable of the Prodigal Son he contrasts the words of the father in the Parable, "This thy brother was dead and is alive again," with the words which the elder brother had used in speaking of the Prodigal, "This thy son." His jealous anger does not remember that it is of his own brother he is speaking. There is wonderful beauty in the gentle rebuke of the father conveyed in the words "This thy brother." The subtle insight into the value of one word may remind readers of Prof. Bradley's 'Tragedies of Shakespeare' of his remark on Cassio's address to Othello at the end of the play: "Dear General, I never gave you cause"; "One is sure he had never used that adjective before." It was too familiar. "The love in it makes it beautiful but there is something also in it unknown to Cassio which goes to the heart. It tells us that his love is no longer unapproachably above him."

Dr. Drummond's interpretation of the Parable of the Good Samaritan is interesting and original. The point of the Parable for him is not that the Samaritan was neighbour to him that fell among the thieves, but that the Samaritan is to be regarded as the neighbour. "A man's title to be received as a neighbour is to be determined not by his country or his Church but by his goodness. He appears before us with no recognised title to respect, with nothing but the simple majesty of his unpretending goodness. Yet even in so extreme a case goodness is triumphant and is so presented as to penetrate the hard crust of prejudice

and open a new world of thought in the lawyer's mind." The meaning of the Parable for Dr. Drummond is not a mere exhortation to do good to anybody, even our enemy. We may do good to others without respecting them or loving them. It is the exhibition of the loveableness and greatness of a man belonging to a race whom all good Jews despised and thought it right to hate.

There is an important and very suggestive chapter in the second volume on how and in what way can God forgive sin. We are inclined to say that God ought not to forgive sin if forgiveness means the remitting of just punishment; and on the other hand, if it means the passing away of resentment, that cannot be, because God never possessed it. He is unchangeable love. If forgiveness means the absence of resentment then "forgiveness becomes less in proportion to our readiness to forgive and if only we forgave instantaneously we should not forgive at all."

Dr. Drummond suggests, in answer to these difficulties, in the first place, that it is not inconsistent with the divine justice to remit on certain conditions a portion of the outward penalty merited by sin. "This is the assumption"—that sin must be completely punished—"on which the Calvinistic doctrine of the Atonement rests and it is curious to find it reappearing in a school which probably considers itself at the other pole of the religious world. I can discover no tendency in pain to compensate for sin. How many hours or days of toothache would restore the moral order outraged by an unkind look, or how many weeks of starvation would cover up an act of hypocrisy? These things are absolutely incommensurable and there is no ground for assuming that each sin is entitled to a certain irremovable amount of penal suffering. We feel that the justification of the punishment vanishes in proportion to the depth of penitential regret and the reality of improvement."

With regard to the second difficulty, that of the impossibility of resentment in God, it must suffice to quote only a few words to show the direction of Dr. Drummond's thought: "God is always just, always kind, always patient, always true in His moral judgment: but for that very reason His relation to us must change with the varying conditions of our life, and now we are warmed with the sun of His approval and now the cloud of His disapproval hangs darkly over our heads. While we remain impenitent we feel bitter and defiant." "What then is it to be forgiven? Is it not to regain the tender approval of God, to feel ever more in our hearts His breath of life and to walk in the light of His countenance?" Here, as in so many passages throughout these two volumes, we feel the power and beauty of a living faith in God. The author does not ignore difficulties, but he sees them transfigured and transcended in that thought of God who was in Christ and is in him.

Matthew Arnold said once, in lecturing on Emerson, that he was "the friend of those who want to live in the Spirit." Those words are a true description of this book by Dr. Drummond. It will be found by many to be a friend of those who want to live in the spirit and will give them a deeper peace and confidence in God amidst the fierce troubles of our time.

H. Gow.

THE United Kingdom Alliance is moving its headquarters from Manchester, where they have been situated for sixty-five years, to London. Since it was founded in 1853, largely owing to the efforts of Nathaniel Card, a member of the Society of Friends, the Alliance has had only three presidents—Sir Walter Trevelyan, the eminent naturalist; Sir Wilfrid Lawson, and Mr. Lief Jones, M.P., who holds the office at present.

THE FAITH OF A MODERN CHURCHMAN. By Canon M. G. Glazebrook. (John Murray, 2s. 6d. net).

THIS is the book, we believe, that thoughtful religious people have long wanted, in particular those thoughtful communicants who have continued to identify themselves with the Established Church in the hope of some such statement being published during their lifetime. It puts into print much that we have deduced from conversation to be the belief of individual priests but which has failed to secure such publicity as would warrant it being regarded as anything but the view-point of a small majority. Put forward in the first volume of 'The Modern Churchman's Library,' it ought now either to receive recognition or be denied it altogether. If it is recognised, it means that affirmations which have hitherto been regarded as necessary to Church membership will no longer be required; further, that the justification for the publication of such books as 'The Question of Assent,' by the Bishop of Gloucester, will cease to exist. If it is authoritatively denied recognition, then surely the position of such men as Dr. Glazebrook and Bishop Henson is impossible. We see no utility in pursuing further here what concerns particularly the Church of England, but we do see the extreme importance of advising others to examine the book on its own intrinsic merits, as these affect religious people in all denominations.

For the scope of the book is far wider than what concerns denominational difficulties. It should help those to come together who most earnestly desire a social religious life, a life which has seemed impossible of attainment because of the constant reiteration everywhere of what was foreign to their religious belief. To take the first chapter—Dr. Glazebrook almost apologises for having to begin at the beginning, the necessity of considering first what is the signification of the word "God." We believe by his treatment of the matter he has removed a stumbling block in the way of many who have been sorely troubled to definitely formulate for themselves a reasonable basis for belief.

In dealing with the attribution of personality to God Dr. Glazebrook says: "Personality means something which is negative, limited by conditions of space and time and power and even memory; it is singularly inappropriate as a description of the infinite and the eternal.... The word comes to us from the Latin. It was most unwillingly that theologians used it to translate a Greek word which had no such limiting sense, because the Latin language so poor in philosophical terms, had nothing better to offer."

The next chapter on the 'Atonement' emphasises the fact of that "at-onement" which Christ's life and death establishes between all who find peace and joy in the giving of life to the uttermost to the purpose of helping others to reach the same inspiration.

In the chapter on 'Resurrection' Dr. Glazebrook traces the evolution through the ages from the material idea of bodily resuscitation to that held now, that Christ's "appearances" after his death and burial were not the presentments of flesh and blood to the bodily eye, but the manifestation of a spiritual body to spiritual perception.

We trust that these three examples—all that our present restricted space permits—will be sufficient indication of the contents to send readers to the book itself.

F.

CORRESPONDENCE.

WHERE IS THE RELIGIOUS CENTRE?

To the Editor of THE INQUIRER.

SIR,—May I offer the sincerest thanks to Dr. Mellor for his letter in response to mine of April 6, by expressing my complete accord with him in the desire for fellowship and understanding all round. I am grateful to him for recognising that there was nothing even approaching antagonism in my reference to his first letter.

What we are aiming at is a clear understanding as to where our life and faith must be centralised; and my conviction is that it must be absolutely in God, our Father, and in Him alone, and that this is what Jesus declares to us and helps us most fully to realise: "Father, hallowed be Thy name, Thy kingdom come, Thy will be done." That is the true prayer, and in its aspiration and surrender is the way of life for us. This Jesus makes very clear to all who enter into the spirit of his life.

Dr. Mellor asks me to reconsider some of the expressions of my letter. I spoke of our living fellowship with Jesus, "the Chief of faithful souls," and of the response of "devoted loyalty to his ideal of the kingdom of God, kindled by his prophetic appeal." That means, Dr. Mellor says, "that we must centre our ethical life in the kingdom which Christ preached," and there must be therefore "an ethical concentration in Jesus"; and because the morality revealed and lived by him is by implication absolute, Jesus is "Lord of the moral life for mankind." The first of these statements I accept, but cannot admit that the inference which follows is rightly drawn.

Our ethical life is to be centred in the kingdom which Christ preached, that is, in the kingdom of God, our Father. In the simplest terms, the kingdom of God is the rule of Goodness, on earth as in heaven. That is the true ideal, to the service of which we must be given with absolute devotion. It is the one aim which sets our whole life in the right direction, and this we recognise as the secret of the life of Jesus—trust in the Eternal goodness and the doing of our Father's will. For us, as for him, that must be the centre of our rest, and there also is the right concentration of the whole purpose of our life.

In my understanding of the moral life of man there is no absolute but God alone, the Eternal Righteousness, and his claim upon us in the simple obligation of duty, in response to the inward appeal of right. So man is lifted above the brute and brought into touch with the deeper things of the spirit, and begins to understand what it means to be a child of God. And what the gospel of Jesus brings to us, in its fulness of grace and truth, is not another than God, to be set as Lord over the conscience of man, but that fuller measure of insight, in the growing experience of our race, which makes it clear that righteousness is made perfect in love, and that God, the eternal goodness, the one source and sustainer of life, is indeed our Father. In him Jesus bids us trust absolutely; to him, and to him alone, we are to pray, who is the one eternal ever-present Spirit, the Home of souls, both the centre and the enfolding presence of perfect Love in the communion of our deeper life.

I find it truer to speak of Jesus as Master than as "Lord," because he is, in the order of our human life, the supreme Teacher, our great interpreter of the things of God, enlightener and, by the grace of God, inspirer of the best manhood in those who enter into the secret of his life. In him and in the fellowship of his disciples we realise most clearly the good

purpose of God, the Love which calls us to life as his children, and for ourselves the true spirit of sonship, and the ideal of the kingdom of God, in the service of which our life must be lived, and in which it is to be perfected. I do not think we can rightly say that in Jesus we have "an absolute moral guidance," except in the sense of his call to an absolute loyalty to the right, and surrender to our Father's will. "New occasions teach new duties," and in the ever-widening experience of life each new generation must face its own problems and in the light of the ideal find the way of faithfulness. Is not this the conclusion also of Dr. Drummond, to whom Dr. Mellor refers me? It is what I find in the exposition of his Hibbert Lectures, "Via, Veritas, Vita" (see especially pp. 316-17). No final and absolute code of morals imposed by the authority of the Master is there set forth, but rather the spirit of life in Christ Jesus, as an effectual redeeming and quickening power in the world.

As friend and brother, prophet and martyr of the kingdom of God, Jesus is given to us, and it is the gift of God. We have living fellowship with him, because his life is an actual part of the experience of our race. He did a great work, shall we not say the greatest work of all, for our humanity, as a true man, and truly son of God. For us, as for his immediate friends and his own people, he kindled a great light of faith and hope and love, and for the understanding heart of love neither time nor death can separate. "God's breath, the living soul, spells not the name of death." So through the records of the New Testament and the inward witness of the Spirit, we have our share in those "deep spiritual experiences of the victory of faith and love, which came to his disciples out of the tragedy of the Cross." In fellowship with the Chief of faithful souls we are kindled to new vision and called to our true obedience, in the same spirit of loyalty and love and willing sacrifice, learning to give "the utmost for the Highest." This we find to be the universal truth of the deeper life, as it has been proved in these days of awful conflict by how many thousands of our brothers, in their absolute surrender and loyalty to the cause of right, and the sacrifice of love, as surely now, as of old, stronger than death.

I can only repeat that I find in this service of the kingdom of God and his righteousness, in Christ's spirit, the true way of life for us all, and so for our churches. In faithfulness to that ideal we shall, I believe, be making our best contribution towards the reconciliation of all Christian people, and bearing the testimony required of us to the power of a living faith in the world. Whether in that service we can "become great" I do not know. We are not to be anxious for the morrow. We are to answer to the call of God, and commit our way to him.—Yours, &c., V. D. DAVIS.

2 Milburn Road, Bournemouth West.

[The Rev. ALFRED HALL has also sent a letter on this point, which we hope to give in our next issue.—ED. INQUIRER.]

HOSPITALITY IN WHIT-WEEK.

To the Editor of THE INQUIRER.

SIR,—In response to inquiries respecting hospitality in Whit-week, may I say that while the Committee of the British and Foreign Unitarian Association hope that offers may reach ministers and delegates from personal friends in London, they regret that they cannot themselves this year undertake the responsibility of making arrangements for private hospitality.

There will be no Luncheon, Teas, or Conversazione this year. Tickets will not be required for any of the meetings, except for reserved seats for the Essex Hall

Lecture. The President and the Committee extend a cordial welcome to all who can conveniently attend the Anniversary Meetings.—Yours, &c.,

W. COPELAND BOWIE, Secretary.

Essex Hall.

May 1, 1918.

MEMORIAL NOTICES.

COMMANDER BERNARD H. ELLIS, D.S.O.

WE deeply regret to announce the death of Commander Ellis, who died in hospital in France on April 20, from wounds received in action on March 25, in his 33rd year. His elder brother Edward, Lieutenant in the same division, was killed a year ago. He was the younger and only surviving son of Henry Ellis of Potter's Bar and Margaret, daughter of Prof. Henry Morley. He was educated at University College School, after which he studied for a year in Germany, and was then articled to E. K. Blyth. When war broke out he was partner with J. L. Peters in a firm of solicitors. He had long been a keen member of the R.N.V.R., and he at once joined the Royal Naval Division. He was present at the siege of Antwerp and was mentioned in dispatches for his skill and coolness in the retreat, and received the D.S.M. In 1915 he went to Gallipoli and remained until the evacuation. In May, 1916, he went with the Anson Battalion to France, and was on active service until his death. He was then in command of the Hawke Battalion R.N.D. In 1916 he received the D.S.O. for service at the battle of the Ancre, where he was acting C.O. of the Anson Battalion after his Colonel had been killed. In February, 1915, he married Marjorie, elder daughter of Lieut.-Col. Blumfeld commanding the 9th Middlesex.

The rapid promotion of Commander Ellis to the command of a battalion, and the distinctions awarded him, show in what estimation he was held. He was a great soldier, fearless and just and kind. No C.O. was more trusted and beloved by his officers and men. They would have gladly died for him. He was calm and full of resource and encouragement in times of greatest peril. He was not only brave, but very tender and sympathetic, with a noble imagination, a deep appreciation for the beauty and joy of life, and a passionate, devoted love for those who were nearest to him. His death is an irreparable loss to his country and a sorrow beyond words for all who loved him. His memory will be a constant inspiration and cause for thankfulness to those who knew him.

MR. JOHN SALE, SENIOR.

By the death of Mr. John Sale on April 26, in his 86th year, Kettering Road Church, Northampton, has lost one of its oldest members. Mr. Sale came to Northampton from Silsoe in his 17th year. He joined the Wesleyan Church, but a change in his theological views a few years later led him to the Unitarians then worshipping in the old chapel in King Street. He served on the committee and maintained for over sixty years a close interest in all the affairs of the congregation. He was most regular at public worship, and was in his seat a week before his death. He retired from business thirty years ago. He was greatly respected in the town. He leaves a daughter, Miss Ada Sale, who has been for many years secretary, also president, of the Northampton and District Band of Hope Union, and four sons—Mr. John Sale, secretary of the Church, Mr. Fred Sale, secretary of the Sunday school, and Messrs. Henry and Arthur Sale. The funeral service was conducted in the Church on Tuesday, April 30, by the Rev. W. C. Hall.

BELGIAN HOSPITAL FUND.

169TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,425	2	7
W. M. H. (6th)	5	0	0
Miss Emmeline Rawson (16th) ..	2	2	0
Mr. Harold Baily (8th) ..	2	2	0
Mr. F. Maddison (36th) ..	0	10	0
Miss Ada Fricker, Trinidad (19th)	1	0	0
Miss L. Jones (5th)	5	0	0
Miss F. Jones (5th)	5	0	0
Mr. and Mrs. Lawrence Hall (monthly)	2	0	0
Miss M. B. Lamb (14th)	2	0	0
L. O. M. (25th)	1	0	0
	£20,450	16	7

Parcels have been received from:—Mrs. Edward L. Cox; Miss M. B. Lamb; Miss Margaret L. Green; Girls of the Adult Class, Church of the Messiah, Birmingham, per Miss Abbott; Unity Church, Islington, per Mrs. Waters; Mrs. Manning Prentice; Monton Church Women's Congregational Union, per Miss E. Leigh; The Misses New; The Misses L. and F. Jones; Staley-bridge Branch of the Women's League, per Miss Storrs; Miss N. Bord; Mrs. Prewett; Clapham Ladies War Relief Committee; Great Meeting, Leicester, per Mrs. E. Lewis Lilley.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

INTERDENOMINATIONAL WORK
AT CAMP DEVENS, MASS.

MRS. S. S. GILSON has given in *The Christian Register* an account of the Federation House erected by the co-operation of six denominations (Methodists, Baptists, Congregationalists, Presbyterians, Episcopalians, and Unitarians) for the benefit of the soldiers in training at Camp Devens. The Unitarians, whose representatives at the week of dedication services, beginning December 30, were the Revs. E. S. Forbes and Dr. Crothers, have contributed nearly £2000 towards the cost. Coal shortage, and spiritual common sense, have led to this notable union of forces. The three-story building includes a hall seating over 500, and a well devised suite of rooms for the comfort, refreshment, and recreation of the men, and the housing of the staff. Wives of the privates, and other women engaged in the many new business ventures around the Camp are also cared for. The Federation House, we are further told, is providing an office and headquarters for the public safety committee, the group of secret service men, who by quietly and efficiently working for the soldiers' physical and social welfare have done great things to make Camp Devens and the twelve surrounding towns a model camp and zone for our fighting men. On the front of the Federation House is a shield bearing these words: "The gift of the Churches to the soldiers." In that statement lies the explanation of this work of personal ministry. We may quote from a number of illustrations in detail one paragraph which, we think, shows enterprise beyond anything done by our Y.M.C.A. or other huts:—

"A young soldier arrives, eyes round and somewhat scared, and says: 'I'm a baker by trade. I thought I was going home to-morrow to get married, but I can't get leave; my girl is coming out here to-morrow, and I don't know how to fix it.' We take on the traditional duties of the best man, engage the minister, plan a wedding treat, find lodgings for the bride, and tactfully take his mother-in-law off his hands."

UNION FOR SOCIAL SERVICE.

THE Annual Meeting was held at Birmingham (Church of the Messiah) on Wednesday, April 24. This year, in accordance with our constitution, we should have met in connection with the Triennial Meetings of the National Conference, but these being for the moment suspended, we acted for once unconstitutionally and were duly exonerated. Of our Executive Committee eleven out of a possible thirteen were present: Birmingham (2), Leicester (2), Liverpool (2), London (2), Evesham (1), Manchester (1), Oxford (1). The attendance of members at the six meetings held during the year has also been most encouraging, an average of nine out of a possible twelve. Thirty members and friends (mostly members) attended the Business Meeting, this having been preceded by an Executive Meeting. The Rev. W. G. Tarrant (President) was in the chair. The Twelfth Annual Report was read by the Secretary, and this, together with the Hon. Treasurer's financial statement, was adopted.

The Report recorded considerable activity throughout the year and some significant developments. Of these the formation of a number of local Inter-denominational Social Service Unions is the most noteworthy. Evesham led the way some eighteen months ago, and was followed by Oxford, Newark, Worcester, and Bolton. Steps in the same direction are being taken at Gainsborough, Glossop, Hyde, Leigh, Monmouth, Redditch, and Southport, on the initiative, or with the help, of our own ministers, save at Monmouth and Redditch. The Secretary assisted in forming the Evesham, Newark, and Worcester Unions. He is Hon. Secretary of the Evesham Union, while our ministers, the Rev. J. W. Cock and the Rev. J. C. Flower, are Hon. Secretary and member of the Executive respectively of the Newark and Bolton Unions. The Secretary of our Union addressed the inaugural meeting of the Worcester Union on the 22nd ult., when Bishop Mylne presided, all the clergy and ministers of Worcester, with a few exceptions being present, and all denominations being represented. A leaflet in regard to the formation of such Unions was issued by our Union during the year and has greatly aided in this direction. It should be noted that the recently formed Bolton Christian Council has a definite article in its constitution for religious, as well as moral and social, co-operation, but, in this case, the Roman Catholics are not included.

It was further reported that important developments are probable on the Inter-denominational Conference of Social Service Unions, of which the Bishop of Oxford is Chairman. This consists of three delegates from each denominational Union, our three delegates being Miss C. Gittins, the Rev. F. H. Jones, and the Secretary. At the last meeting of the Conference on March 16 last it was resolved to make an effort to raise the sum of £500 a year for three years in order to secure the services of Miss Lucy Gardner as Secretary and to equip and maintain an office. Our Secretary is on the Finance Committee appointed for this purpose. A circular letter of appeal has just been issued. It may be stated that before the circular was issued the sum of £200 a year for three years had already been promised. There is strong hope and confidence that even at an hour like the present the amount needed will be forthcoming. A strongly organised and energetic Conference will do much to stimulate the activities of the constituent Unions. In July last the Conference published 'A Scheme of Christian Social Reconstruction,' with a preface by the Bishop of Oxford, laying down certain fundamental principles, exposing grave social evils and advocating specific remedies. The remarkable feature of the "Scheme" was the fact that it was drawn up and approved by members of

all the leading Christian denominations. A handbook, based on the Scheme, is now being compiled, and will supply statistical and other data for the use of Study Circles, &c. Twenty thousand copies of the Scheme have already been circulated. Our Secretary is on the Propagandist Committee of the Conference. The Union has circulated during the year some 1,500 copies of its 'Course on Social Questions.' This has been largely used in our churches throughout the year in classes and study circles and in addresses and series of addresses by ministers.

The Executive is endeavouring wherever possible to work through the various District Associations. The President has addressed during the year the Northumberland and Durham and the Southern Unitarian Associations. Our last two Annual Meetings have been held under the auspices of the Liverpool District Missionary Association and the Midland Christian Union respectively. The Western Union and the Southern Unitarian Association have been active on our behalf. The work of three Social Problem Societies is singled out for special mention. The Liverpool Social Problem Circle (Hope Street Church) has very large audiences and commands important speakers. Bank Street Chapel, Bolton, held from January to March a series of interesting conferences on 'The Practice of Religion.' The Evesham Social Problem Circle is interdenominational, meets in the Town Hall, and has had an average attendance of fifty to sixty.

The Rev. W. G. Tarrant felt compelled, owing to other added claims upon him, to relinquish the Presidency, which he had held for a year. His resignation was received with great regret. The Rev. Dr. S. H. Mellone was unanimously elected President in his stead. Mr. Tarrant was appointed one of the Vice-Presidents. The Rev. F. H. Jones was unanimously re-elected Hon. Treasurer. The following were appointed an Executive Committee, together with the officers: Miss Lucy Brooks (Wilmslow), the Rev. Lawrence Clare (Birmingham), Miss Clephan (Leicester), the Rev. J. C. Flower, M.A. (Bolton), Miss Catherine Gittins (Leicester), Miss Harriet M. Johnson (Liverpool), the Rev. Dr. S. A. Mellor (Liverpool), the Rev. Dr. Rattray (Leicester), Mr. E. A. Smith, B.Sc. (Oxford).

A Religious Service was held in the evening, conducted by the Rev. Lawrence Clare, when addresses were delivered by the Rev. W. Whitaker and the Rev. W. G. Tarrant. Reference to these admirable addresses will be made in the Union's next Quarterly. The Union is in need of further financial assistance. Particulars in regard to it can be obtained on application to the Secretary, the Rev. H. H. Johnson, The Orchards, Croft Road, Evesham. The Hon. Treasurer is the Rev. F. H. Jones, 51 Howitt Road, Hampstead, N.W.3.

NOTES ON SOME RECENT BOOKS.

[A short Notice in this column does not preclude a review in a later issue.]

Burdett (Leonard). REWARD, AND OTHER POEMS OF WAR. Chorley, The Universal Publishing Co. 27 pp., 8d.

A little tribute to his comrades by one who has been for two years on active service in Flanders. We wish that Mr. Burdett had not chosen the medium of verse, but we honour the feelings which prompted him to write something that might console the lonely hearts at home.

Carus (Paul). THE GOSPEL OF BUDDHA; twenty-second edition; illustrated by O. Kropetzky; with table of reference, glossary, &c. London, The Open Court Co. 311 pp., 4s. n.

The fact that this well-known book has gone through so many editions is sufficient proof of its attractiveness for students of religion. It has been carefully revised, and a valuable table of reference has been added indicating the main sources of the various chapters and pointing out the extremely interesting parallelisms with

Western thought, and the Christian gospels, which will commend themselves to those who realise that all religion is one. The book is pleasant to handle and decoratively illustrated.

Gould (F. J.). HOW MUCH DO YOU CARE FOR YOUR CHILDREN? London, Watts & Co. 16 pp., 3d.

An appeal to working men and women on the vital subject of education.

Great Britain, Palestine, and the Jews: a survey of Christian opinion: THE ZIONIST ORGANISATION. 66 pp., 1d.

A collection of comments on the Government's now famous declaration of sympathy with Jewish Zionist aspirations.

Ireland, France, and Prussia: a selection from the speeches and writings of John Mitchell. London, T. Fisher Unwin. 48 pp., 8d. n.

These extracts from the writings of an Irishman who was an enthusiastic lover of France, and who hailed her as the foremost champion of human right as against a pretended "Divine right," are as appropriate now as when they were first penned. The references to Prussia at the time of the Franco-Prussian war are very striking and singularly prophetic.

Klingzett (C. T.). CHEMISTRY FOR BEGINNERS AND SCHOOLBOYS. London, Ballière, Tindall & Cox, 1918. 2nd edn. 150 pp., 2s. 6d.

In addition to admirably clear sections dealing with the elements, forces, and principal compounds, inorganic and organic, there is a 'Dictionary and Index' occupying nearly a third of the book, and adding greatly to its value. The practical aspect of modern teaching is well shown in this small but highly meritorious manual, which has achieved a re-issue very quickly.

Lewin (Evans). GERMAN RULE IN AFRICA. London, T. Fisher Unwin. 48 pp., 3d. n.

This is a severe indictment of German rule, or oppression, in the German colonies, chapter and verse being so carefully given for every statement made that we must believe what would otherwise seem incredible. We should not recommend it to those whose hearts are heavily weighed down with horrors, but it is necessary that all whose business it is to make a study of administrative proceedings and native rights should carefully weigh the facts here given.

Paterson (William Romaine). THE CREDENTIALS OF FAITH. London, Watts & Co. 30 pp., 4d. n.

A "conversation on religion" between a clergyman and a sceptic which is as artificial and unconvincing as such made-up "conversations" usually are.

Peake (Arthur S.), M.A., D.D. PRISONERS OF HOPE: the problem of the Conscientious Objector. London, George Allen & Unwin. 127 pp. appendix, 1s. 6d. n.

A reprint, with some revision, of a series of articles which appeared in *The Primitive Methodist Leader* last year. Dr. Peake does not himself share the views of the conscientious objector, but he is not afraid to express his keen sympathy with them, and his strong desire that his own church "should be loyal to its ancient convictions, in spite of all temptation to surrender them for the duration of the war." Those who, while opposed to the extreme pacifist point of view are equally opposed to any form of religious persecution, no less than the actual Tolstoyan, will be grateful to the author of this book for the concise and lucid way in which he has dealt with a very difficult subject.

Psalms and Canticles for Public Worship; compiled by the Rev. V. D. Davis. London, The Lindsey Press. 104 pp., 1s. n.

In this little book we have over a hundred psalms and canticles, selected from both ancient and modern sources by the Rev. V. D. Davis, who has done his work in the true spirit of devotion and catholicity.

Stead (Robert J. C.). WHY DON'T THEY CHEER? and other Canadian poems. London, T. Fisher Unwin. 167 pp., 3s. 6d. n.

Mr. Stead has written some good, wholesome, virile verse, in which the feeling uppermost in the minds of the Overseas settler who is most conscious of his kinship with the Motherland finds rhythmic expression. Perhaps the following words from the Introduction, by Dr. Allison, Professor of English at Wesley College, Winnipeg, will indicate with sufficient clearness the scope—and the limitations—of these poems from Calgary: "He has been inspired not so much by Phœbus Apollo and the Muses nine as by Britannia, who in these days of innumerable war-poems ought to be designated a tenth Muse." Patriotism, we would urge, has nothing to fear from the inspiration of Phœbus Apollo, but Britannia will create no poets if the gods are slighted.

MESSRS. PHILIP & SON have issued a useful little book of reference maps, with the title 'The World's Battle Fronts at a Glance' (44 pp., price 1s. 3d.).

NEWS OF THE CHURCHES.

Astley.—The annual School sermons were preached to large congregations last Sunday by the Rev. J. Horace Short of St. Helens. The choir, assisted by members of the Chownett Choir, rendered special anthems, Miss Evelyn Holt presiding at the organ. The collections and donations amounted to over £32, an increase on previous years.

Liverpool District Sunday School Society.—The Annual United Service will be held at Hope Street Church on Whit-Sunday, May 19, when the Rev. C. M. Wright, will give the address.

London: Islington.—Apropos of the loosening of the ties between church and people, the Rev. A. A. Charlesworth concluded his morning address at Unity Church last Sunday with the words: "God is not in danger; our Cause may be; if so, it is because it is not God's. We still hesitate between selfishness and true service."—In the evening the Rev. J. Vint Laughland presided over the first monthly Musical Service of the season. In addition to the instrumental selections given by the Alva Quartette, Mr. Wood and his choir had prepared a feast of song. The service will be remembered with gratitude by many for Miss Ethel Kelly's beautiful rendering of the solo in Mendelssohn's 'Hear my Prayer,' which was surely conceived by the composer in a mood of prophetic inspiration, so aptly does it reflect the tragedy of to-day and the bitter cry of our hearts for peace. Sir John Goss's 'Wilderness' and the solo, 'If with all your hearts' from 'Elijah,' were also given, the soloists being Miss Wynifred Meurice, Mr. Sidney Foster and Mr. F. Leyden Sargent. A crowded congregation joined heartily in the singing of the hymns and the National Anthem at the close of the service.

London: Rosslyn Hill Chapel.—The death is announced in the Calendar of 2nd Lieutenant John Hamer, aged 20, who was killed in action in France on March 22, also of 2nd Lieutenant Lawrence Bertrand Johnson, aged 20, who has died of wounds received in action in France on Mar. 15. Both were most regular attendants at Rosslyn Hill Chapel, whose lives were full of high promise. John Hamer was one of the most brilliant scholars ever trained at University College School, and had taken every prize and distinction which it was possible to take. He had won an open Scholarship at Christ's College, Cambridge. He hated war and everything connected with it, but he accepted the duty of defending his country with firm resolve. Twice recently he was offered a safer post at the rear, where his intellectual powers would have had more scope, but he declined. He was a child to the last in his simplicity and purity of heart and his tender clinging affection for his home. Laurence Johnson, too, was a brilliant scholar of the City of London School, where his character and quiet strength, even more than his intellectual ability, had exerted a far-reaching influence. He had won a scholarship at Queen's College, Oxford. He found in the Army new opportunities for influence and leadership and gained the deep respect and confidence of all with whom he had to do. He was brave and modest and pure and true. The country has lost much in the death of these two brave boys.

Newcastle-on-Tyne.—Several members of the Church of the Divine Unity who are serving in France have been wounded during the recent terrible fighting, amongst them a former organist, Second Lieut. F. T. Walker, son-in-law of Sir Joseph Ellis; and Capt. C. Norton Levin, who was recently awarded the Military Cross, also Second Lieut. Lionel Robinson, are reported missing.—The church has sustained a loss in the death of Mr. T. W. Robinson, a member of the committee, at the age of 62. His genial presence, kind disposition and love of good literature will always be remembered.

Newport, I.W.—The Rev. James Ruddle closed his nine years' pastorate here, and his active ministry of thirty-seven years, on Sunday last. In the morning, speaking on 'The Life that Now Is,' he said he had always tried to make his sermons apply to the real world of daily experience; in this he believed he was true to the example of Jesus in his ministry long ago. The real world, as Jesus himself found, was one in which great evils were to be met, and failure seems often to await those who strive for the right. The Cross bore witness to that fact; and yet it also testified to the victory that finally awaited the cause of good. In the evening Mr. Ruddle's subject was 'The Life that is to Come,' concerning which he said the New Testament was very reticent, and all who spoke about it might wisely copy that example. Many of the best things in the present world had long remained "unseen," some were only now being dimly perceived—the worth of

common blessings, for example, and the rightful place of woman; how much more reasonable, therefore, that the conditions of a future life, however blessed and certain, should be unknown. Led by suggestion, rather than compelled, mankind had steadily grown in knowledge and conscience; and even the present war must prove a powerful means of educating the human soul. "The Kingdom of God is yet within us; in time it shall become more manifest in the world without, and we shall confess the everlasting goodness and patience of God." With that message he would close his ministry, and gratefully and humbly commit himself and them to the mercy of God.—We understand that Mr. Ruddle, after a short holiday, during which the church will reorganise its work, hopes to resume personal touch with the congregation.

Northumberland and Durham Unitarian Christian Association.—On Sunday last, April 28, the Rev. W. T. Bushrod, of Chorley, paid a visit to the Tyneside in connection with the Missionary Conference, preaching in the morning at the Church of the Divine Unity, Newcastle. In the afternoon he visited the Sunday school at Unity Church, South Shields, preaching there also in the evening. It is hoped that it will be possible to arrange for occasional ministerial assistance at the various churches in the district which are at present without settled ministers. The Rev. Alfred Hall preached at Gateshead on the Sunday morning.

Oxford: Manchester College.—The following will be the preachers at Manchester College during Easter and Trinity terms: May 5, Dr. G. Dawes Hicks; May 12, The Principal (Dr. Jacks); May 19, The Principal; May 26, Dr. Carpenter; June 2, The Principal; June 9, Dr. Carpenter, and June 16, The Principal. The service is held at 11.30 A.M.

Peckham.—A Sale of Work (in aid of the funds of Avondale Road Unitarian Church) will be held in the Infants' Hall, L.C.C. School, Bellen-den Road, on Saturday, May 11, and will be opened by Mrs. Athelstan Tayler at 3.30 P.M.

Pendleton.—The Anniversary Services were held on Sunday, April 28, the minister, the Rev. G. Randall Jones, being the preacher. The choir, assisted by Miss Eva Schofield as soloist, rendered special anthems. The collection realised £18 6s. 9d.

Sheffield.—The funeral of Mr. Walter Swift Jessop, who died on Monday, April 22, took place at Burngreave Cemetery, on April 25. The service at Upper Chapel was attended by a large congregation, and included many musical friends, who attended to pay a last personal tribute to one who was held in high esteem. The officiating ministers were the Rev. C. J. Street and the Rev. J. W. Lee. Mr. Jessop was, for nearly a quarter of a century, associated with the secretarial department of Messrs. Vickers, Ltd., and a large and representative body of his late colleagues attended. He had been deputy-organist at Upper Chapel. Messrs. H. Hunt, J. R. Wigfull, J. K. Lister, F. Peters and J. Figorski represented Upper Chapel trustees and committee, and Messrs. F. Eberlin and J. B. Taylor the choir committee. Mr. J. C. V. Stacey presided at the organ. The death of Mr. Jessop is a sad loss to the congregation of Upper Chapel, "who have greatly appreciated his sympathetic rendering of devotional music" (says *The Record*), "and his skilful handling of the organ, which to him was a delight."—It is announced in *The Record* that Lieut. J. Oliver Vessey, M.C. (1st Leicesters) is reported as wounded and missing, and 2nd Lieut. Alex. Williamson (14th North Fusiliers) as missing, whilst several others have been wounded or gassed. Pte. P. T. Brookes (Tanks Corps) has been killed in action.

Taunton.—The Rev. G. S. Woods has been adopted as Labour candidate for the new Division of Taunton.

Todmorden.—The Rev. C. Biggins, assistant minister at the Unitarian Church, has written to the secretary of the Church committee asking for leave of absence, which he strongly desires in order that he may enlist in the R.A.M.C. "Valuable and vital as the work of the Christian ministry is in these awful times," he says, "the days are so critical, and the call for men so urgent, that I feel constrained to surrender my exemption, and offer my services on behalf of our sick and wounded brave men."—There are now 164 members on the roll of the Women's League. Six lectures have been given during the year, at which the usual attendance has been about fifty. Donations have been sent to the Belgian Hospital Fund, the Red Cross, Prisoners of War Fund, John Pounds Home, and other institutions, and an Apron Sale on March 30 realised £34 11s. for the school funds.

Torquay.—The Spring Meeting of the Devon Ministers Conference was held on Monday, April 15, at Torquay, when, by the kindness of Mr. and Mrs. Henry Lupton, the members partook of lunch at Courtlands, Chelston. The Rev. Joseph Worthington presided at the

afternoon meeting in Unity Church, and after the transaction of business, the Rev. Donald B. Fraser was welcomed on his appointment to George's Meeting, Exeter. The Military Service Act as it applied to ministers of religion was then discussed and the following resolution passed: "That this meeting of the D.M.C. desires to express its willingness to assist the country by every means in its power; it feels that the maintenance of the religious ministrations of the country is essential and would suggest, therefore, that ministers of religion might be permitted to undertake service in their own districts to enable them to keep in touch with the work on which they are at present engaged." At tea a cordial welcome was given to the members of the Conference by Mrs. Woodhouse, on behalf of the congregation. It was much regretted that several of the members of the Conference were not able to be present in consequence of railway restrictions.

Wellington, N.Z.—A copy of the first number of *The New Zealand Unitarian*, published in January, is just to hand. It bears on the cover a portrait group of the New Zealand Unitarian Conference which was held at Auckland in November, and is, indeed, to be regarded mainly as a souvenir of the Conference "to be used for missionary purposes." The editor (the Rev. G. E. Hale) announces that if sufficient financial encouragement is forthcoming the magazine will be continued as a quarterly. It is to be controlled on democratic lines, and suggestions and criticisms will be welcomed. Naturally some definition of Unitarianism is given in this promising first number, which also contains the Conference sermon on 'The Universal Faith,' information about Unitarian literature, and a letter to the "Young People."

**** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week**

**** Secretaries of churches which publish Calendars are requested to send the Calendars regularly, and as soon as possible after publication, to the Editor.**

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BIRTHS.

COOK.—April 29, at 45 Parkfield Road, Liverpool, to Lieut. Frank L. Cook, R.N.V.R., and Mrs. Cook, a son.

WINSER.—At 7, Arboretum Street, Nottingham, on April 24 to Capt. Eric and Mrs. Winsor, a son.

DEATHS.

ELLIS.—On April 21, in hospital abroad, of wounds received in action on March 25, Commander Bernard Henry Ellis, D.S.O., Royal Naval Division, beloved husband of Marjorie Ellis, and younger son of Henry Ellis, Esq., Potters Bar.

OUR CALENDAR.

SUNDAY, May 5.

LONDON.

Acton, Creffield Road, 11.15, Rev. GARDNER PRESTON.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.

Brixton, Unitarian Christian Church, Effra Road, 11.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.

Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11—: 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.

Hampstead, Roslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Dr. LIONEL TAYLER; 6.30, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. WM. SEE, B.A.

Mansford Street Church and Mission, Bethnal Green, 3.15 and 6.30, Rev. Dr. J. P. MAC-CARTHY, of Waltham, Mass., U.S.A. (Sunday School Anniversary).

Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 6.30, Mr. FRANK G. FINCHAM.

Stoke Newington Green, 11.15—: 6.30, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. F. G. FINCHAM; 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. F. K. FREESTON.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

Woolwich, Co-operative Hall, Parson's Hill, 11, Mr. JOSEPH P. ROSLING; 6.30, Mr. J. HARRY SMITH.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. V. D. DAVIS, B.A.; 6.30, Rev. H. S. SOLLY.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Room, Downing Street, 11.30, Rev. CHARLES HARGROVE, M.A., D.Litt.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. J. HINKINS.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. GWILYM EVANS.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. RATTRAY.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.

LIVERPOOL, Bootle Free Church, 11, Mr. J. M. HEANEY; 6.30, Rev. J. E. JENKINS.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. LAWRENCE REDFERN.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. M. McLACHLAN, M.A., B.D.

MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. M. R. SCOTT.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.

NEWPORT, Isle of Wight, Unitarian Church High Street, 11 and 6.30.

OXFORD, Manchester College, 11.30, Professor G. DAWES HICKS, Litt.D.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. SYDNEY SPENCER, B.A.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. G. A. FERGUSON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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NATIONAL UNITARIAN LAY PREACHERS' UNION.

THE SIXTH ANNUAL MEETING

WILL BE HELD AT

ESSEX HALL,

ON MONDAY, MAY 20TH, 1918.

- 6 p.m. Devotional Service conducted by Rev. H. W. STEPHENSON, B.A. Sermon: Mr. J. W. PETERKEN.

- 7 p.m. ANNUAL MEETING.
General Secretary's Report.
Treasurer's Statement.
Local Secretaries' Reports.
Election of Officers.]

M. FRANCIS, Hon. Sec.

British & Foreign Unitarian Association.

WHIT-WEEK MEETINGS.

Tuesday Evening, 21 May, 7.30 p.m.

RELIGIOUS SERVICE

ROSSLYN HILL CHAPEL, HAMPSTEAD.
Preacher: Rev. ARTHUR W. FOX, M.A.

Wednesday Morning, 22 May, 10.30 a.m.

ANNUAL BUSINESS MEETING.

ESSEX HALL. Report; Election of Officers and Committee; Resolutions and other business.
The President, Dr. CARPENTER, in the Chair.

Wednesday Evening, 22 May, 7 p.m.

PUBLIC MEETING, ESSEX HALL.

Addresses on
'The Power of Religion in Upbuilding the Life of the Nation.'

Speakers: Rev. Dr. CARPENTER, R. M. MONTGOMERY, Esq., K.C., Rev. BERNARD J. SNELL, M.A., B.Sc., and Rev. HENRY GOW, B.A.

Thursday Evening, 23 May, 7.30 p.m.

ESSEX HALL LECTURE.

CLAUDE G. MONTEFIORE, Esq., M.A.
'The Place of Judaism among the Religions of the World.'

LONDON DOMESTIC MISSION SOCIETY.

The EIGHTY-THIRD ANNUAL MEETING
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RHYL STREET MISSION, KENTISH TOWN, N.W.,

On TUESDAY, MAY 7, at 5.0. P.M.

Mr. Charles Martineau will preside.

Mrs. SYDNEY MARTINEAU, Mrs. EVELEGH, the Revs. H. GOW, A. GOLLAND, and W. H. ROSE, will also speak.

A Presentation will be made to the Rev. and Mrs. F. SUMMERS.

Tea at 4.30. The Hampstead and Pimlico Omnibus (24), and the Hampstead and Moorgate Trams pass Rhyll Street. The nearest station is Chalk Farm, on the Hampstead Tube.

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LONDON DISTRICT UNITARIAN SOCIETY.

ANNUAL MEETING,

ESSEX HALL,

THURSDAY, MAY 16, 1918.

The Report, Balance Sheet, and the Report of the District Minister will be submitted.

The President, C. HERBERT-SMITH, Esq., LL.D., will take the Chair at 7 P.M.

Subscribers and friends are invited.

Tea at 6.30.

ALAN FORBES, Acting Secretary.

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SUNDAY SCHOOL ANNIVERSARY, SUNDAY, 5th MAY, 1918.

PREACHERS:

Morning, 10.45. Evening, 6.30.
REV. DOUGLAS WALMSLEY, B.A., of Manchester.
Afternoon, 2.45.
REV. JOHN ELLIS, of Stalybridge.
Special Singing by the Children and Choir.
Collections for School Funds.

MANSFORD STREET, FENAL GREEN.

SUNDAY SCHOOL ANNIVERSARY SERVICES

Will be held on SUNDAY, MAY 5.

The services at 3.15 and 6.30 will be conducted by the Rev. J. P. MACCARTHY, Ph.D., of Waltham, Mass., U.S.A.

ALL PROFITS on SALES will be handed over by the Publishers to The Friend's War Victims' Relief Committee.

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"The book is, indeed, full of human interest, and throws into relief certain aspects of the war which it is well to have sympathetically focussed in a woman's way, lest our hearts, quite against our will, should grow a little hard with the prolongation of the struggle."—*The Inquirer*.

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LAWRENCE HOUSE.

Mrs. SYDNEY MARTINEAU would be glad to hear from any lady who would be willing to TAKE CHARGE OF THE HOSTEL during the whole or part of June whilst the Matron is on her holidays. Write to Essex Hall, Essex Street, Strand, W.C.2.

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LONDON, SATURDAY, MAY 11, 1918.

[THREE HALFPENCE.]

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

JUST because we heartily believe that our nation and the world are passing through a baptism of regeneration the vast significance of which is quite beyond our power to estimate, we can but grieve that, from day to day almost, new sources of discouragement seem to confront the observer of public life. With regard to many of these, indeed, the wiser course is to be mostly silent, and go on with our special duty. But when a journal so much in the habit of supporting the present Government as *The Times* speaks of "the growing public distrust of all official statements" the ordinary citizen may be excused if he adds his voice to those who call for reformation in this matter. We remember that when Mr. Austen Chamberlain was recently recalled to office it was said in his praise that he was "an honest man." Really, has it come to this, then, among British statesmen, that to be "honest" is an exceptional virtue? The suppression of truth and suggestion of untruth that goes on in Parliament and the press at present is most abominable; and if victory has anything to do with character it is high time some very plain speaking were heard, for, while verbal juggleries are going on, men are dying, homes are shattered, and the world's hideous sores are spreading. Can we not possibly get back into the higher moods and standards that once prevailed among us?

* * *

Not all German ministers are of the "Hurrah and Hallelujah" type, though we naturally hear most of the latter. Some months ago Dr. Wendte, in *The Boston Herald*, drew attention to a public declaration, addressed by five prominent Protestant clergymen of Berlin to Christians in all countries, against war as a method of settling international differences. We hear it has since received hundreds of signatures of men in all

parts of Germany. More recently a group of ministers in Hanover have issued a similar declaration which has been published in the local press. It embodies six points: (1) love and fidelity to the "endangered Fatherland"; (2) the supremacy of the Kingdom of God, which embraces all countries; (3) self-mastery, as against the passions and "chauvinism" which would turn the messengers of peace into "war theologians"; (4) a justifiable "patriotic wrath" does not obscure the fact "that at the bottom of this war there also lies a general deficiency of the sense of justice, an excess of the love of mammon and of the bliss of Kultur, in short, of sin"; (5) undaunted service "on behalf of righteousness, love and spiritual values"; (6) recognition of similar Christian ethical aims in neutral and enemy countries. Seventeen Hanover ministers signed this document.

* * *

THE officers of the Ministerial Fellowship have issued a letter to the "Ministers of the Unitarian and Free Christian Churches" in regard to military or other national service. Referring to those who cannot leave home, "extra tasks" are suggested; in order to take them up, the writers say, "some of our customary duties may have to be relinquished or relegated to others, and in this matter we can surely rely on the goodwill of our congregations. If pastoral visitation be diminished, if one service in place of two services be held on Sunday, if the minister can no longer attend the usual number of week-night meetings, if some of his discourses are recognised as not quite fresh, surely the laity will understand the situation, and will readily acquiesce in the changes necessitated by national stress." Attention is directed to the Committee at Essex Hall which has been formed for the purpose of advising and assisting ministers and congregations in these matters, and to our "Note" of April 20, indicating some of the kinds of work open to the former. To the list there given we may add the duties of Special Constable; though regulations vary, we believe, in different localities, and may present difficulties here and there.

DR. SAMUEL A. ELIOT, the President of the American Unitarian Association, writes in *The Christian Register* concerning the new soldiers and the sort of religious appeal made to them in the camps. He says: "It is not hard to understand why the officers as a rule look with such distrust and suspicion upon the camp pastors, good, bad, and indifferent. They have discovered by experience the harm done in a time like this by the self-centred religious teaching that is characteristic of so much of Evangelical Protestantism. Prayers for personal safety; hymns that shout that 'Jesus loves me,' or 'There will be glory, glory for me'; sermons that commercialise religion by making it a mean bargain for one's own salvation, are all anti-social and subversive of the spirit of comradeship which means so much in an army.... An army is strong only when men stop thinking about themselves and agree to think and work and live for the common cause.... The young men are so readily moved at this time by real religious impulses, by the spirit of sacrifice, by the loyalties of fellowship, that the betrayal of their better natures by false guides is all the more deplorable." Dr. Eliot promises to write again concerning his own mistakes in dealing with the soldiers, and this should be an interesting addendum.

* * *

THE presentation to the Rev. F. Summers which was reported at the Annual Meeting of the London Domestic Mission this week emphatically testifies alike to the widespread esteem in which the recipient is held, and to the high value set upon this class of work. If there lurks here and there the notion that less opportunity is presented by the ministry to the poor, or that the demand for real ability is less, than in other religious spheres, it should be sent to limbo promptly. Such an idea is about as absurd as that which has too often prevailed in educational work. Formerly any poor failure was good enough to "teach a class," if not to "keep a school"; now we know better. To help home life just where home conditions are most lacking, to hearten the out-of-work and fortify the discouraged, to care for street children and weary

old people, and to keep faith and hope alive in face of slums and sweating, is a work worth a wilderness of brilliant discourses and graceful courtesies. While taking occasion to honour the veteran, and to express a tender sympathy with him in his illness, we should like his younger brethren in the work to believe themselves and it to be honoured in this interesting event.

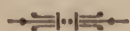
* * *

It is well-known that the Y.M.C.A., here and in America, was founded on "Evangelical" lines, but in practice—especially in these war years—the limitation implied has been largely forgotten. Prof. F. G. Peabody, writing to *The New York Times* recently, had occasion to refer to the case of the rejection of a Unitarian lady by the Y.W.C.A., which in the States, as here, is a parallel institution. He says the Y.M.C.A. huts "are, for the most part, administered with admirable liberality, marred only by the occasional zeal of indiscreet evangelists. Unitarian ministers and laymen have been accepted as secretaries for foreign service, though with the qualifying title of "associates." The limiting clause is carried like an anchor hanging on the ship's bow, not conspicuous to passengers, and not to be used when under full sail, but convenient to have on a lee shore of conservative criticism. The Y.W.C.A., on the other hand, has been inclined to take seriously what the Y.M.C.A. has in a large degree ignored"; but, as he points out, "non-evangelical money" has not only been accepted but even solicited. Hoping that the chastening experiences of war may promote a more catholic definition of Christian service, Prof. Peabody says: "It would be one of the most reassuring signs of a Christianity fit for the future if the creed of these Associations could be conformed to their practice, and their administration freed from the risk either of an obscurantist liberality or of a disingenuous orthodoxy." May we venture to urge a like advance on our side of the ocean?

* * *

AMONG the war correspondents honoured last week by the decoration of the Legion of Honour was Mr. G. H. Perris, who some twenty years ago had a share in editing our journal. He is the eldest son of the Rev. H. Woods Perris, who after his lengthened ministry at Warrington, Norwich, Hull, and Forest Gate, is now, in his 80th year, living in retirement in South London. Another son is Mr. H. S. Perris, formerly minister at Liverpool, Mansfield, and Little Portland Street, London, successively, but now engaged in other work. Our old-time collaborator, whom we congratulate on a well-merited distinction, has been Paris correspondent of *The Daily Chronicle* since the outbreak of war. He has travelled in many lands, has taken considerable part in international conferences, and was formerly Foreign Editor of *The Tribunal*, and, we believe, of *The Daily News*. Several volumes from his pen attest his vigorous interest in democracy and world-peace. We suppose his wildest dreams never pointed to the military experiences which he now relates so vividly.

THE PURCHASE POLICY.



ALL good citizens, whether active supporters of temperance reform or not, are deeply interested in the proposal to nationalise the trade in alcoholic drink. The various questions involved are of great importance. Can a trade of this kind be organised and conducted as a State institution? If it can, ought the State to engage in it? If, theoretically, there appears no insuperable difficulty in organising such a business and no overruling moral objection, what financial basis would be proper to go upon? Difficult as the subject is, it is one to be earnestly grappled with, despite its extremely thorny character. Successive generations of reformers have cried aloud against the evils of waste and depravity arising from the alcohol habit. Again and again the menace of a monopoly interest so powerful has been exposed by politicians. One legislator after another has attempted to reduce the evils of intemperance, not indeed wholly in vain; yet these evils have persisted on a scale so portentous that the present Prime Minister (it is remembered) pronounced the drink to be a worse enemy than Germany or Austria! And yet here it is still unconquered.

Only recently has the policy of Purchase been adopted by any large section of temperance reformers in this country. The financial operations of these war years have been so huge that figures which would have frightened most of us a little while ago are now contemplated with comparative coolness, and we are disposed to accept the assurance of experts that the money aspect of the matter need not deter us from the project. The reports presented last week by the three Committees appointed to inquire upon what terms and arrangements State ownership could be established and maintained, furnish details which should be carefully studied. Dealing chiefly with finance, there are differences of estimate as to the cash required, but accepting the rough total of four hundred millions the Committees agree in thinking it does not render the scheme impracticable. By other authorities the amount required is calculated as considerably less. In any case we need not be frightened, though, of course, when any scheme is actually before Parliament there will be keen discussion by interested parties, the one naturally claiming, the other dutifully economising, as much as possible.

As to management of the business in its many forms, again the experience of these war years gives reassurance. Lord D'Abernon has this week made some very confident statements as to the beneficial results of State control in certain parts of the country. Demur may be taken that when the present abnormal conditions cease and the nation resumes its usual habits the problems of administration, production, and vending will assume very different aspects. That seems pretty clear; but does any one suppose that after these experiences we are all going back to the usages of the pre-war period? In regard to many other things the national life, we may be sure, will be found to have undergone an evolution

quite beyond reversal; and that a tighter hand will in future be laid on the public-house, whoever owns it, an individual or the State, is as certain as that super-taxes will continue to be levied and great industries to be nationally organised.

There remains, what indeed will be the paramount question with many of us, the point of the propriety of nationalising the public-house. Vehement opposition to such a proposal has already arisen, and it is not likely soon to cease. We shall not attempt to meet, in the few sentences at our disposal, the forceful arguments of those who would consider the State provision and sale of alcoholic drinks an immoral act. It must suffice here to note the fact that temperance reformers as passionately earnest as any one can be to suppress this trade have deliberately concluded that the best way to attain this, or anything like it, is by the line of Purchase. After many years of appeal for total Prohibition, or, short of that, for Local Option, for Sunday Closing, and other legislative restrictions, they have been forced to accept a confessedly unwelcome policy in the belief that it presents, after all, the surest promise of permanent reformation in the nation's habits. As men with their eyes open to facts they cannot fail to perceive that a very large section of our people, in all classes, are not yet willing to give up the use of alcohol; and as social observers they realise that recreation of some sort, bad if good is not supplied, will inevitably be sought by the workers generally. Merely to restrict will not effect that widespread improvement in personal ideals and standards which is necessary if we are to become an intelligently self-regulating and sober people. If by adopting Purchase we should find ourselves saddled with a system the chief merits of which lay in diverting huge profits from private pockets into the public treasury the gain—as we estimate it—would be small compared with that which we most desire. And the greater gain, to national health, virtue, and efficiency, can only be won by the assiduous zeal of men who add to the wisest legislation they can devise the best personal service they can render.

WE very deeply regret to hear, as we go to press, of the death of Mr. Arnold Wood, of Edgbaston, eldest son of the Rev. Joseph Wood, the chairman of directors of *The Inquirer* Publishing Company. Our readers, we are sure, will share our feelings of respectful sympathy in this great loss.

CORRESPONDENCE.

A HARD CASE.

To the Editor of THE INQUIRER.

SIR,—Some years ago you were kind enough to insert a letter from me calling attention to an invaluable Charity named the "Fisher Institution," the object of which is to provide small annuities to widows or single ladies in reduced circumstances. By a curious conjunction of

facts, quite explicable and natural, these annuities are confined to Unitarians and Roman Catholics. The Charity is a comparatively small one, and every time an election is held there is a great number of very suitable applicants who have to be disappointed. On such occasions I have appealed, and not in vain, for private benefactions, so that one or two more than would otherwise be possible may receive the little annual sum which makes all the difference between dire poverty and comparative comfort.

On the last occasion one such beneficiary made himself responsible for £10 a year to benefit a particular case, viz., a Unitarian widow who is now 72 years of age. Unfortunately he now finds it impossible to continue his subscription. It would be a grievous thing if this lady, especially at a critical time like this and at such an age, should have to lose her annual subsidy. May I invite one of your readers to take the vacant place and supply the needed £10 per annum? If it should fortunately happen that more than one lady or gentleman is willing to make such a contribution, the Governors of the Institution will have no difficulty in finding a suitable recipient.—Yours, &c. C. J. STREET.

Upper Chapel, Sheffield.
May 1, 1918.

THE WHITSUNTIDE MEETINGS.

To the Editor of THE INQUIRER.

SIR,—As I understand that no programmes of the Whitsuntide Meetings are to be issued this year, may I beg the hospitality of your paper to announce that the Annual Meeting of Ministers will be held at Essex Hall on Thursday, May 23, at 10.30 A.M., when an address will be given by Dr. Mellone on 'The Outlook of the Ministry after the War.' All ministers who will be in London are cordially invited.—Yours, &c. BASIL MARTIN
(Secretary, London Ministers' Meeting)

BELGIAN HOSPITAL FUND.

170TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,450	16	7
Mr. and Mrs. J. H. Green (19th)	1	0	0
Miss Swaine (36th)	2	0	0
Mr. W. N. Martin (18th)	1	1	0
X. (40th)	1	0	0
Mr. J. G. Chattaway (6th)	5	0	0
The Rev. and Mrs. T. Bowen Evans (30th)	1	0	0
Miss A. Williamson (4th)	0	10	0
Miss E. C. Harvey (14th)	3	0	0
Miss Anne Garrett (15th)	0	10	0
Mrs. Wm. Tangye (25th)	10	0	0
Mrs. Julian Winsor (40th)	1	0	0
Mr. and Mrs. C. W. Chitty (47th)	4	0	0
Mr. and Mrs. Harold Coventry (monthly)	1	0	0
Miss Colten and the Misses Gillespie (34th)	0	7	6
Miss Katherine A. Finer (10th)	0	5	0
Northgate End Chapel, Halifax, per Mr. J. Teal (24th)	1	4	9
	£20,483	14	10

Parcels have been received from:—Ilford Branch of the Women's League, (per Mrs. Fyson); Mill Hill Sewing League, Leeds (per Mrs. P. Jackson); The Misses S. and A. J. Partridge; Mrs. Keating; Mrs. de Zouche; Miss Warren; Miss Anne Garrett; Miss Gertrude Martineau.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE ROYAL ACADEMY.

THE pre-war atmosphere still seems to permeate the galleries of Burlington House, though many Academicians and Associates who used to exhibit there annually are no longer represented on the familiar walls. Several pictures, of course, have been "inspired"—if the word is not a misnomer—by the European struggle, but they fail as completely to thrill the imagination as a third-rate melodrama fails to stir the profound emotions only to be awakened by an Æschylus or Dante. An eminent preacher told a spell-bound congregation last Sunday that we are now acting the prelude to the great Judgment Day of the world—a Judgment Day which will probably end with the utter destruction of civilisation as we know it in the West. Our artists, however, give no hint of anything of the kind. Save, indeed, for Walter Bayes's 'The Underworld,'—a powerful but hideous attempt to portray the curious effect upon all sorts and conditions of people of being herded together on a Tube platform during an air-raid—there is scarcely anything to suggest that we are even at war. For neither khaki portraits, pictures representing actual fighting, the King in a gallant attitude surveying the battlefield, surrounded by a group of carefully posed officers, nor even 'Big guns going up to the front' (by Lucy Kemp-Welch), convey any definite impression of the awful events which are deluging the soil of France and Belgium with blood. They are nicely painted, and have a beautifully clean and fresh appearance, like the numerous "interiors" in which Chippendale furniture, sun-flecked walls, bric-à-brac and rose-bowls predominate; but they simply are not—Flanders.

If you can forget the war, however, all is well, and some of us have found a little heart's ease as we wandered from room to room, and remembered how, years ago, we used to look on this wall or that for a Leighton, an Alfred East, a Sargent, a Solomon, an Alma Tadema. We are not, as a nation, used to terrific emotions; apocalyptic visions are disquieting and unfamiliar; and a painter who could lift for a moment the veil of illusion and sentiment which mercifully hides from our eyes the horrors of Armageddon would surely drive us mad. So, with Arnesby Brown, or Priestman, or Sydney Lee (whose 'Limestone Crag' is very noble), Sir Ernest Waterlow, Clausen, Hughes-Stanton (with his stormy sky over Cader Idris—a large, arresting picture), or delightful Charles Sims, who has a magical velvety touch which gives a dreamlike quality to all his landscapes, we can ramble in Wordsworth's country, wander in Wensleydale, enter enchanted woods in France, and tread the crisp snow of Alpine valleys. All these are happy experiences, and they will remain for us in the future as they have existed in the past; for Nature still weaves her web of beauty springtime after springtime, and daffodils will be daffodils when the glory of Rheims and Amiens are dust.

As to the portraits, there is, perhaps, nothing of special distinction this year, though Sir John Lavery's 'Rt. Hon. H. H. Asquith' (who looks like a learned professor), Arthur Hacker's 'Mrs. Ramsay,' Shannon's 'Lady Broughton,' and one or two others are sufficiently interesting. Cadogan Cowper's wonderful experiments in the painting of textures of a very pure colour have their vivid charm, and there is a sun-bright picture of Venice which makes you catch your breath—so incredible does it seem that all that rose-tinted beauty should be menaced by hideous destruction. Other things we have not space to mention, though there are, as usual, a number of dainty and charming things in our favourite Room IX.

LONDON DOMESTIC MISSION SOCIETY.

A GOODLY number of friends and supporters of the London Domestic Mission were present at the Annual Meeting, which was held at the Rhyl Street Mission, Kentish Town, on Tuesday, May 8, at 5 o'clock. Mr. Charles Martineau presided. The Rev. F. K. Freeston, Hon. Secretary, presented the report, which was of a distinctly encouraging character, breathing the spirit of the founder of the Domestic Mission, Dr. Tuckerman of Boston, whose object was to realise the ideal of the Good Samaritan, and emphasising the vital importance of Mission work in view of the situation created by the war. The Committee recognise that "in the reconstruction which is to come there will be a keener social conscience concerning the causes of poverty," and they are anxious to keep clear the vision of a better future, "that vision without which our best efforts fail us, and the people perish." Very deep regret is expressed at the retirement of the Rev. F. Summers, necessitated by a complete breakdown in health, and the splendid record of work which he and Mrs. Summers leave behind them is one which the Society will always recall with pride and gratitude. Mr. Summers, who is in his 76th year, has given thirty-eight years of devoted labour to the London poor, and Mrs. Summers, herself a missionary's daughter, has been his most efficient helper. They have removed to Southport, where it is earnestly hoped that a measure of health may return to Mr. Summers. The reports given at the meeting of his condition were, however, not very hopeful, and it was greatly regretted that Mrs. Summers had been unable to leave him in order to receive the substantial memorial which it had been arranged should be presented on this occasion.

The Rev. W. H. Rose has now completed ten years of service, and, as he said later on, he was in favour of staying in one place as long as possible, for only by so doing could a missionary hope to become intimate with the people whom it is his privilege and happiness to serve. Many people become friendly at once; with others the process of becoming intimate is a lengthy one, and sometimes it is only after years of intercourse that the missionary is really accepted as a friend and admitted to the inner sanctuary of home life. The Rev. A. Golland is carrying on the work at Bell Street, in spite of the fact that, having enrolled under the National Service scheme, he has been given a post as foreign correspondent in the Ottoman Bank. He explained that, with the exception of some house-to-house collecting and attendances at a meeting which takes place in his office hours, he is superintending the work of the Mission just the same as before, though this necessarily involves longer hours of work than he would be able to put in for any considerable period of time. At both these Missions there is an efficient and enthusiastic band of workers, although, at Bell Street, more helpers are very much needed.

Over £130 has been received in new subscriptions and donations to the Society, and the response to a circular issued to old subscribers in December has been very encouraging, and has resulted in a further considerable increase of the funds. The fact that the yearly expenditure still exceeds the income by something like £400 has still to be faced, but Miss Holland, Hon. Treasurer, was hopeful that the money would be found. It is gratifying to know that, although the Society has sustained the loss by death of twelve subscribers since the last report was issued, and three others have ceased to subscribe, eighty new subscribers and donors have been added to the list.

The adoption of the Reports, including

the Missionaries' Reports, which were taken as read, was moved by the Chairman, who reminded those present that after the war there would be a great change and advance in social conditions which would make it more than ever necessary that the Committee should be in close touch with their supporters and the people attending the Missions. The fact that there were so many present on that occasion encouraged them in the hope that their annual meetings in the future would be truly representative. In seconding the resolution the Rev. H. Gow touched in a very happy way on the work of the Society, the gratitude with which they reviewed Mr. Summers' long years of service, and the ideals which animated all their activities. It was not, he pointed out, in the least likely that the close of the war would bring about such a change of heart among people that inevitably they would all be better, and that everything they undertook would be better done than in the past; but it was absolutely necessary that they should keep the highest ideals before them, and that they should give their whole strength to building a new heaven and a new earth. One of the results of the war, he thought, was that they would see many old things in a new light, and value more than they had done things which had begun to get a little stale. These times of trial and sorrow were teaching our young people something of what our ancestors went through and the sacrifices they made. The Domestic Missions were among the best things that we owed to the men of the past, and they were founded in no spirit of self-advertisement, nor for the propagation of any special doctrines, but for love of God, service to Christ, and the life of humanity.

The resolution of confidence in the principles of the Society, and appreciation of the work of the missionaries and their wives, was proposed by Mrs. Sydney Martineau in an earnest and sympathetic speech, seconded by the Rev. W. G. Tarrant. The Revs. W. Rose and A. Golland (Missionaries) responded. Mrs. Eveleigh then produced the embossed leather album containing an address to the Rev. F. Summers and Mrs. Summers, and the signatures of 200 subscribers, which, accompanied by the sum of £1,500, the Committee had hoped to present to the recipients in person. The address contains the following passages:—

It is not for us to praise such a lifetime of loving service; we can only admire and envy that whole-hearted devotion to the cause of suffering humanity which has made it possible. Nor do you need our praise, for you will take with you the gratitude of countless humble folk, who, if they could speak of what is treasured in their hearts would tell of disputes averted by wise advice, of children guided to a fine manhood and womanhood, of want relieved by generous help, of sorrow comforted by unfailing sympathy. Such gratitude can never be fully voiced; but it will endure as long as life lasts....

We are well aware that no offering of ours can be in any sense an equivalent for the service you have rendered. The reward of that service lies in Higher hands, and the assurance of it is, we doubt not, already in your hearts. We ask you to regard this gift, therefore, as a mark only of our heartfelt admiration and affectionate friendship.

Mrs. Eveleigh spoke in the warmest terms as an old friend of the devoted services which Mr. Summers had rendered to the poor of London, and of his wisdom, patience, and persistence in well-doing, and gave the gratifying information that the members of the Dingley Place Mission had themselves contributed a testimonial of their own amounting to over £24.

Resolutions of thanks to the Committee and officers and to the members of the Rhyl Street Mission for their hospitality terminated the proceedings.

LIVERPOOL DOMESTIC MISSION.

THE Eighty-First Annual Meeting of the Liverpool Domestic Mission Society was held at Mill Street on Friday, May 3, the President, Mr. H. R. Rathbone, in the chair. Mr. Rathbone said they were meeting at the end of a chapter in the history of the Mission; he might almost say at the end of volume one. Owing to the death of the Rev. T. Lloyd Jones in October, 1917, and the resignation of the Rev. J. Anderton, that wonderful partnership through which such inestimable good had been done in Toxteth Park for thirty-five years had now been dissolved. The Rev. J. C. Ballantyne, who had been regarded as the only man fitted to be Mr. Jones's successor, was coming with a reputation already made, and with a record that enabled them to look forward to the future with confidence and hope.

Mr. C. Sydney Jones presented the committee's report and the treasurer's statement, in the absence of both Mr. R. H. Armstrong and Mr. Lawrence D. Holt. The accounts showed that the deficit of £227 16s. 4d. at the beginning of the year had been increased to one of £309 7s. 11d.

Although the prevailing note of the meeting was one of sadness for the double loss sustained by the Mission, there was a deep sense of thankfulness and even gladness that so much had been accomplished during the thirty-five years in which Mr. Jones and Mr. Anderton had worked together. Mr. Arthur Hall said that each had possessed qualities which were not quite so marked in the other, so that they filled in what was lacking in each other. All the speakers, including Mr. R. D. Holt, M.P., Mr. Harold Coventry, Mr. Edwin Haigh, C.C., and the Rev. J. C. Odgers spoke of the immeasurable amount of good which had been accomplished by both missionaries. The very buildings in which the meeting was held were a lasting memorial to Mr. Jones. He had won and kept the confidence of some of the shrewdest business men in Liverpool, which in itself was no easy task. On the other hand he had perfect sympathy with and understanding of the wants of the people among whom he laboured, and was therefore the very best interpreter between the rich and the poor. During the difficult times since Mr. Jones's illness the Society had become deeply indebted to Mrs. Lloyd Jones, who after her husband's death was good enough to accept the position of "Honorary Missionary" until the arrival of his successor.

The Committee record with deep regret the death of Captain Cecil Heywood Brunner, one of their number, who met his death in France last October.

Mrs. Lloyd Jones reported that the "Roll of Honour" bore 170 names of scholars and workers, 25 of whom had laid down their lives and were held in loving and reverent memory. Three had gained the Military Medal, two the D.C.M., another the Belgian Croix de Guerre, and several had been mentioned in dispatches. Parcels were sent regularly to all the old scholars on active service abroad, and so the latter were kept in touch with the Mission. In return many letters were received recalling "the good old times at the Domestic Mission." It was further reported that by means of a War Savings Association £351 12s. had been invested in War Savings Certificates by the people of the Mission since March, 1917.

The Revs. J. Anderton and C. Prestwich Scott responded to the resolution of appreciation and sympathy with the ministers. The Rev. J. Anderton, whom every one was pleased to see on the platform much recovered from his recent illness, spoke of the way he and Mr. Lloyd Jones had worked shoulder to shoulder for thirty-five years, and said that he gave up his duties with much grief.

On the motion of the Rev. Lawrence

Redfern, Mr. Wilfrid B. Stoddart was elected President for the ensuing year in the place of Mr. H. R. Rathbone, and Mr. L. D. Holt and R. H. Armstrong were re-elected Treasurer and Secretary respectively.

MANSFORD STREET CHURCH AND MISSION.

THE Annual Meeting of the subscribers and friends of Mansford Street Mission was held at Lindsey Hall, Kensington, on the evening of April 29, the chair being taken by the Rev. J. H. Weatherall. The Reports of the Minister and the various Committees were read, giving a brief account of the year's work, which even in normal times would have been an encouraging and successful record, and which appears still more remarkable when the present difficulties are considered and at a time when few churches can hope to do more than hold their own. The membership of the congregation increased considerably during the year, and now stands at the highest point in the history of the Mission: all the institutional activities have been fully maintained, and an important development has taken place in the work among the younger boys, through the revival of the Boys' Own Brigade Company and the Junior Cadet Company, together including about sixty members. Early in the year Mansford House, Birchington, ceased to be used as a military hospital, and after complete renovation again became available for the holiday and convalescent work of the Mission.

The Treasurer spoke reassuringly of the accounts, in spite of a large and increasing deficit, and informed the meeting of a legacy of £200 from the late Mr. E. B. Squire, one of the most faithful and generous supporters of Mansford Street.

The Chairman, in moving the adoption of the reports, gave an interesting and stimulating address on Mission work in relation to modern problems, emphasising the importance of the Sunday services in the church as the centre and inspiration of all its work. Institutional activity was sometimes regarded as a substitute for church attendance: it should rather be the natural outcome of the energies of a congregation of worshippers. He closed by making a timely protest against the statement so often made during the last year or two that the young men from our churches who are serving with the Forces are "facing reality for the first time in their lives," as if all normal life before the war had been a sort of unreal dream in which there were no wrongs to be redressed and no true service to be rendered to humanity. If such a statement were justified, then perpetual warfare would be the only "real" form of existence.

Among the other speakers, the Rev. A. A. Charlesworth, representing the London District Unitarian Society, made a suggestion for bringing together members of our churches in widely separated parts of London for the discussion of social conditions and needs, and the Rev. W. Copeland Bowie, representing the British and Foreign Unitarian Association, expressed the appreciation of the meeting for the simple and manly words of the Rev. Gordon Cooper's report, "characteristic of the straightforward and unaffected methods of his missionary work, which had brought him so much success at Mansford Street, especially among the boys and young men." A cordial vote of thanks was passed to Mr. Cooper, and all the workers and helpers, for their services during the year, and to the Chairman for his presence and his address.

LADY DURNING-LAWRENCE has given £1,000, contributed through a concert fund at the Coliseum last Sunday, to the Manor House Orthopaedic Hospital, Hampstead, for Discharged Soldiers and Sailors.

NEWS OF THE CHURCHES.

Banbury.—On April 23 Dr. A. D. Tyssen, the acting trustee of the Unitarian Church, gave a lecture in the schoolroom on 'The History of the Old Banbury Meeting House.' The minister, the Rev. Percival Chalk, presided. Dr. Tyssen gave a valuable and detailed account of the history of the congregation of Presbyterians who afterwards formed the Unitarian Church in Banbury, and of their acquisition of the property which comprises the chapel and surrounding land and buildings, tracing its progress from the deeds and documents, and the personal history from the Banbury parish registers, biographical memoirs and other sources. On the following Sunday Dr. Tyssen preached in the evening on 'Education.'

Bath: Western Union.—The spring meeting of the Western Union of Unitarian and Free Christian Churches (Northern District) was held on April 29 in Bath. Ministers were present from Cirencester, Bridgwater, Shepton-Mallet, Trowbridge, Ilminster, Gloucester, Bristol, and Taunton, and were hospitably entertained at his house by the Rev. A. Cunliffe Fox and Mrs. Fox. The Secretary, the Rev. C. E. Pike, was asked to convey to the congregation at Cullompton the deep sympathy of the meeting in the loss they had sustained by the death of their revered and beloved minister, the Rev. Jeffery Worthington, and also to convey to the Home Secretary the following resolution, which was passed unanimously: "That this meeting consisting of ministers of the Western Union of Unitarian and Free Christian Churches appeals to the Secretary of State for Home Affairs to accord First Division treatment to Mr. Arnold Lupton." A paper on 'The Supersession of Sacrifice,' by Mr. H. G. Woodford, aroused an interesting discussion.

Bolton.—The co-operation of Unitarians has been cordially welcomed by the Bolton District Council of Christian Congregations, which will hold its first meeting at the Parish Church school on May 14. According to its constitution "the Council shall consist of the minister or ministers and two representatives (men or women) of each congregation that desires to be represented," and its object is "to bring nearer the realisation of the kingdom of God by witnessing to and upholding in all its fulness the Christian ideal of faith and morals, both in the congregations represented and in the community at large." A special meeting of the Bank Street congregation was held after morning service on May 5, to consider the whole scheme.

Bootle.—The Calendar of the Bootle Free Church gives details of various promotions obtained by men on the Roll of Honour, as well as casualties which have occurred in the recent fighting. It is sad to read, in one church Calendar after another, of so many brave lads being wounded, "gassed," or made prisoner, and our sympathies go out to all their anxious relations and friends. Captain Walter Short contributes another of his pen-pictures from France, this time a cheery description of 'The Transport Way.'

Bury.—The death is recorded, in action, of Fred. Hayhurst, a member of the Chesham Unitarian Church.—The Sunday school anniversary services at Bank Street Chapel, on April 21, were very well attended, and the collections (which, with donations, amounted to over £63, nearly £20 more than last year) were the highest for twelve years.

Colne.—The Sunday School Anniversary Services at the Unitarian Church on May 5 were conducted by the minister, the Rev. J. Pipkin, and were well attended. At the Quarterly Meeting of the congregation on Sunday, April 28, sympathetic reference was made to the loss the church had sustained by the death of Mr. Tillotson Wilkinson, who has been actively associated with the church since its foundation. A considerable increase in the attendances was reported, and the Treasurer's statement showed that the position generally is very satisfactory. Four additional names were added to the members' roll. The steady growth of the evening congregations, which are now larger than they have been for many years, is very gratifying.

Croydon: Dennett Hall.—After a considerable interval, evening services were resumed at Dennett Hall, Broad Green, on Sunday last. There was a very fair attendance—larger than had been anticipated—including the cheering presence of members of the Croydon Domestic Mission Committee and workers connected therewith. The minister in charge read to the congregation a very sympathetic message from the founder of the Mission, the Rev. C. J. Street, mentioning that there were many old Croydonians, and not a few still in some way associated with Dennett Hall, who remembered Mr. Street with affection and gratitude.

Mr. Street expressed his earnest wish that the work might prosper as it had done in its best days, and added: "The one thing above all others that stands out in my ministry at Croydon—now so far back in the past—is the establishment and maintenance of Dennett Hall and all the good work and purpose it signifies. It has been an ever-abiding joy to remember it; and to the Loving Father, from whom we derive all our strength of purpose and high faith, I commend its future."

Exeter.—A meeting to welcome the Rev. Donald B. Fraser, the new minister of George's Chapel, was held on April 24, Mr. E. Lemmon presiding. Several letters of apology for inability to attend had been received, including one from Sir James Owen, the Mayor of Exeter. Cordial addresses of welcome were given by Mr. C. M. Taylor, on behalf of the congregation and trustees; the Rev. Bowen Evans, Sidmouth, for the Association of Devon Ministers; the Rev. Walter Burgess, representing the Church at Plymouth; Councillor H. J. Munro, on behalf of the city; and the Rev. G. S. Woods, Taunton, for the Western Union of Unitarian Churches. Mr. Fraser, in responding, appealed to the enthusiasm of the congregation, and spoke with conviction of the possibilities for sound religious work which lay before them.

Horwich.—A Sale of Work was held in connection with the Unitarian Church on Saturday, April 27. The opening ceremony was performed by Mrs. John Harwood of Bolton, Mrs. Bradshaw of Bolton presiding. The sum of £120 was realised. On the following Sunday the Church anniversary sermons were preached by the Rev. Frederick Hall of Blackburn.

Huddersfield.—The gross receipts from a Sale of Work recently held in connection with the Fitzwilliam Street Church amounted to £157 1s. 11d. The small sum of £9 1s. 7d. covers the expenses incurred, hence the church finances are enriched by the substantial sum of £148 0s. 4d. Although the difficulties in the way of this annual effort were altogether abnormal, the results have not only exceeded the most sanguine expectations, but have surpassed by several pounds last year's high level.

Ilford.—The quarterly meeting in connection with the Unitarian Church was held on Monday evening, May 6, the business being largely formal. The chairman in alluding to the impending departure of the Rev. A. H. Biggs to assume charge of the Old Meeting House at Mansfield, Notts., at the end of June, dwelt upon the importance of a new minister being appointed ready to take up the work in the autumn.—Mr. Biggs was preaching anniversary sermons at Mansfield last Sunday, and the services at Ilford were conducted by Mr. E. R. Fyson, collections being made in aid of the Provincial Assembly.

Leeds: Holbeck.—Albert Morton, who was connected with the Sunday school from boyhood, and took a deep interest in both school and chapel, and also in the Boy Scout movement, has died from wounds received in action. He was 20 years of age, and joined the Seaforth Highlanders at the outbreak of war.

Leeds: Hunslet.—The Hunslet Unitarian Church held a social gathering on Saturday evening, May 4, to welcome the new minister, the Rev. A. Leslie Smith, B.A., who began his work there on Easter Sunday. A good number of members and friends came together, and Mill Hill Chapel and the Holbeck Unitarian Church, also the ministers and lay preachers of Yorkshire were well represented in the company. Music arranged by Dr. Dufton was given at intervals, and Mrs. Leslie Smith recited. The Girls' Club, which under Miss Dobson has won distinction among the clubs of Leeds, gave an exhibition of dancing and skipping, and the other institutions of the church also contributed to the success of the meeting. Short addresses were given by Mr. Paul Woffindin, chairman of the church; Mr. Martineau Lupton, of Mill Hill Chapel; the Rev. W. R. Shanks for the Yorkshire Unitarian Union; the Rev. F. Coleman, late minister of the church, and the Rev. A. Leslie Smith.

Leeds: Mill Hill Chapel.—The *Record* announces that Major Harold Brown, D.S.O., M.C., Croix de Guerre, has been killed in action. He was the son of Mr. G. W. Brown, the much respected Treasurer of the British and Foreign Unitarian Association, and a grandson of the late Mr. Wm. Brown, both well known members of the Mill Hill congregation. Fifty Sunday scholars are on active service at home and abroad, many of whom are suffering from wounds, sickness, and gas poisoning.

Leicester.—The congratulations of the Great Meeting are given in the Calendar to Captain Lilley on his having been appointed Examiner in anatomy under the Egyptian Government; and to Mr. C. R. V. Gibbs, who has qualified as Naval Interpreter (German). Thirteen of those whose names are on the Roll of Honour have made the supreme sacrifice. The complete list is as follows; Captain Arthur C.

Cooper (16 May, 1915); Lieut. Robt. Olive Harvey (October 13, 1915); Lieut. David Royce (January 7, 1916); Private Harry Ridger (June 7, 1916); Sergeant E. Kenney (July 14, 1916); Private Walter Cramp (Nov. 13, 1916); Major Cecil Colson (December, 1916); Private Ernest Overton (April 9, 1917); Private J. C. Smith (April 29, 1917); 2nd Lieut. Ernst A. Harvey (November 13, 1917); Private Fred. Hallick; Private Fred. Richardson (December 3, 1917); Private Thomas Potter (February 25, 1918).

Liverpool: Hope Street.—Three special Sunday evening addresses on 'Christian Unity' will be given by Dr. Mellor at Hope Street Church on May 26, 'A United Christian Church the only Hope of the World'; June 2, 'The Minimum Basis of Christian Unity'; and June 9, 'Are there any Signs of Christian Unity?' It is recognised that only a united Christian Church can, in the future, have any effect upon the life of the world, and the addresses are designed simply as a preliminary approach to a tremendous and urgent problem and as a sincere contribution to discussion.—The first of a series of Organ Recitals, inaugurated very successfully, took place on April 26. Mr. Alfred Hollins, the blind organist from Edinburgh, gave the recital, and two of the pieces selected were composed by him. Dr. Mellor conducted a short devotional service. Five other recitals, by Mr. F. Gostelow of Luton Parish Church; Mr. H. Walton of Glasgow Cathedral; Mr. C. W. Perkins of Birmingham Town Hall; Mr. W. G. Alcock of Salisbury Cathedral, and Mr. Kendrick Pyne of Manchester Town Hall, have been arranged by Dr. Pollitt, F.R.C.O., the organist of Hope Street Church.

London: Brixton.—The Rev. J. P. MacCarthy, Ph.D., of Waltham, Mass., U.S.A., is preaching on Sunday, May 12 and 19, at Effra Road Unitarian Church, and on the 26th the Rev. H. Dawtrey will conduct the services. On June 2 the Rev. T. Munn hopes to begin his ministry.

London: Stepney Green.—The annual meeting of the College Chapel congregation was held on Thursday evening, April 25, the Rev. Harry Maguire of Billingshurst in the chair. The Committee's report was of an encouraging nature, touching on the progress in many directions due to "Mr. Long and his faithful band of workers." New members had joined who had found in College Chapel a "religious home and in Mr. Long a true pastor." The Sunday school had increased in numbers, the Band of Hope, Flower Show and other activities had been well kept up. The meeting received with much regret the news of the approaching resignation of Mr. Long, due to the fact that he was leaving Manchester College, Oxford, at the end of June, and that he had been invited to a pastorate in the Midlands. A resolution of warm thanks to him for all his valuable help at College Chapel was unanimously carried, in which was voiced also an expression of deep regret at his approaching departure. In responding Mr. Long said he should cherish very happy memories of his first pastorate, and thanked the committee, the congregation, and the Sunday school teachers for their help and co-operation at College Chapel. The Rev. H. Maguire on moving a vote of thanks to Mr. Wallace B. Tavener for his able help at the chapel during the past year referred in appreciative terms to his father, the late Rev. Lucking Tavener, and the inspiration he had been to him in his youth in common with many others in Stepney, Stratford, and elsewhere.

London Sunday School Society.—The Annual Musical Festival was held on Saturday, April 27, at Essex Hall. The competition was this year confined to senior choirs, and there were entries from eight London Sunday schools. Each choir, consisting of about twenty voices, half of whom were under 17 years of age, sang the test-piece ('Violets,' by F. H. Cowen) unaccompanied, and a piece of its own selecting accompanied. The standard of music was high, and there was a large and appreciative audience. Mr. G. Day Winter was the adjudicator. The winning choir was Bell Street Domestic Mission, Edgware Road, to whom the Banner of the Society was presented, together with the first certificate of merit. This choir, which scored 159 marks, was conducted and trained by Miss Harris. The second choir was that of St. Luke's Domestic Mission (Dingley Place), conducted by Miss Violet Withall, which secured 154 marks. The other choirs were: Highgate, 144 marks; Newington Green, 143 marks; Bethnal Green, 138 marks; Stratford, 134 marks; Islington (Unity Church), 112 marks; and Leytonstone, 112 marks.

Lye.—Anniversary Services were held at Lye on April 21, when the preacher was the Rev. Stanley Mossop of Handsworth. Special anthems were rendered, the soloist being Mr. James Elcock. The collection amounted to £30 10s. 6d.

Liverpool (Domestic Mission).—The Rev. J. Anderton, who has been Assistant Missionary at the Mill Street Mission since 1879, has resigned his post from July 1 on account of bad health.

Manchester: Fallsworth.—On Sunday, April 20, the 220th Anniversary Services in connection with Dob Lane Chapel were conducted by Lieut.-Colonel C. Seymour Bullock. Good congregations assembled morning, afternoon, and evening, and the addresses were greatly appreciated. Special anthems were sung, Mr. A. Rowbotham and Miss Annie Calvert being the soloists.

Newcastle-on-Tyne.—The annual meeting of the Women's League, postponed from April 8, will take place on Monday, May 13, when there will be a discussion on the future work of the League. It is pointed out in the Calendar by Miss L. Johnson that, as women will be entering more and more into public life, it is very desirable that they should fit themselves for a right understanding and use of the powers conferred upon them, and this self-educational work is something which the Women's League might undertake. As a result of the raising of the age for military service, more men will be withdrawn from the church life and the work of the church, and the quickening of its religious life will more and more devolve upon the women. The banding of themselves together in a League should mean that work in every direction would be more efficiently done than is possible when work is individual and haphazard.

Norwich.—The congregation of the Octagon Chapel have unanimously invited the Rev. Margaret B. Crook to take charge of the pulpit for a period of six months. Miss Crook has accepted the invitation and will begin her ministry on June 30.

Nottingham.—On Sunday afternoon, May 5, an interesting ceremony took place at the meeting of the High Pavement Chapel Sunday school, when a large and beautifully framed copy of the picture 'Faithful unto Death,' presented to the school by the scholars and teachers, was unveiled on their behalf by the secretary, Miss E. Woolley. The lower school-room, which has lately been entirely redecorated, is now further beautified by a considerable number of new pictures, including a very fine oil painting of a scene in Derbyshire by the late Mrs. William Enfield, presented by Mr. Jesse Hind, J.P., a former superintendent, and a large wall copy of 'Sir Galahad,' by G. F. Watts, the gift of Mrs. J. M. Perry, always a generous benefactor of the school. A framed copy of the portrait of Channing was also presented on Sunday last by the children of the minister, and the school committee have determined to secure further portraits, as opportunity allows, forming ultimately a comprehensive collection of Unitarian heroes and heroines for the inspiration of generations of scholars to come.—Nottingham military hospitals have welcomed many Unitarian soldiers since the war began to pour its steady stream of wounded and disabled men into the home towns for care and restoration, and ministers of our churches in other parts of the country have been loyal to a fault in making known the presence of their young men in this city. There are at present in different parts of the town five Unitarian men, invalided home from the front, who had joined the ranks from Aberdeen, Auckland (N.Z.), Birmingham, Leigh and London. All five met with a few friends at the High Pavement on Monday, May 6, and spent a happy hour or two together. During the recent severe fighting in France the Sherwood Foresters, which include many of Nottingham's best youth, suffered heavy losses. Many men were reported missing and a large number were severely wounded, and among the members of the High Pavement Chapel considerable anxiety was felt, but happily two promising young men of the congregation are recovering from serious wounds, and of one reported missing definite news has now been received that he is a prisoner. News is anxiously awaited of a number of others.

Pendleton.—The Unitarian Free Church Calendar records the death of Lieut. Alex. Duncan, who was killed in action, March 25, and of Corpl. Reginald South, of wounds, in France, April 11. A Commemoration Service for those who have fallen will be conducted by the minister, the Rev. G. Randall Jones, on Sunday morning, May 12.—Mr. Jones is delivering a series of Sunday evening addresses (May 12-June 9) on some of the questions raised by "Ignotus" in a number of challenging articles in *The Manchester City News* which have now appeared in book form.

Rochdale.—The *Monthly Messenger* records the following losses: On March 28, killed in action in France, Pte. John Lenton Howard, 19th Lancashire Fusiliers; March 30, killed in action in France, Pte. Russell King, 17th Lancashire Fusiliers; March 31, at a Casualty Clearing Station in France, Pte. Arthur Foden, of the Australian Imperial Force.

South East Wales Unitarian Society.—The Annual Meeting of the Society were held in the West Grove Unitarian Church, Cardiff, on Monday, May 6. The morning was taken up with meetings of the Executive, the finance sub-committee meeting to consider applications for grants from churches, &c. After luncheon at the Queen's Hotel, given by Mr. H. Woolcott Thompson, a former President, to the ministers and delegates, the party paid a visit to the fine City Hall, arrangements for this having been made with the Lord Mayor by the Rev. F. Blount Mott, and Mr. J. B. Hatton Smith, Hon. Secretary of the Cardiff churches. The Annual Meeting of subscribers was held at 3.30 P.M. In the unavoidable absence of the President, the chair was taken by the Vice-president, the Rev. Simon Jones. Most of the churches in the Society were represented by their ministers and delegates. The committee's annual report contained a record of much good work done during the year, notwithstanding the adverse circumstances of the time. Sympathetic reference was made to those of our young men who had fallen in the war, and to the great loss which our churches had sustained through their absence. Through the willing aid of able laymen and laywomen services had been carried on continuously in churches with vacant pulpits and these services were gratefully appreciated. The District Minister had, during the year, paid a round of visits to several of the churches, carrying with him a message of hope and cheer. Recently, too, the Society had adopted *The Unitarian Monthly*, with an outside cover as the organ of the churches, the issue consisting of upwards of 250 copies. The treasurer's report was very satisfactory, disclosing a considerable balance to the credit of the Society. Mrs. John Lewis, of Pontypridd, was elected president in succession to Mr. D. R. Llewellyn, M.E., the retiring president, who has done excellent work during his two years of office, this being the second lady president in the history of the Society. The resignation of Mr. Gomer L. Thomas, who has acted as treasurer for some years, and who has also occupied the presidential chair, was accepted with great reluctance, and Mr. F. A. Whiting was elected as his successor. The ladies of the West Grove Women's League entertained the visitors to tea, and a public meeting followed in the church at 7.30, presided over by Mr. H. Woolcott Thompson. The speakers were Miss E. R. Lee, B.A., the Rev. J. P. McCarthy, Ph.D. (U.S.A.) and the Rev. Simon Jones, their subject being 'Abiding Things in a World of Conflict.' Mr. McCarthy made many friends. His genial manner added much to the success of the social functions of the day, and his evening address, full of sound commonsense as well as deep religious earnestness, left a deep impression upon all who heard him.

Yorkshire Unitarian Union.—At the Quarterly Meeting of the Yorkshire Unitarian Union, on April 30, it was announced that the Rev. W. R. Shanks had tendered his resignation as minister of the joint pastorates of Broadway Avenue and Idle, under the Union, owing to financial difficulties at the former church. The resignation was received with expressions of regret and of appreciation of the services he had rendered under trying circumstances. At the same meeting a cordial welcome was given to the Rev. A. L. Smith, minister of Hunslet. It was decided that the grants to the assisted churches should, in view of the cost of living, be kept at the old rate. It was also intimated that the Rev. J. W. Maw, M.A., of Dewsbury had, with the approval of his congregation, decided to give a period of four months of service with the army in France, in connection with the Y.M.C.A. The Union gave approval and promised its support in arranging for the supply of his pulpit in his absence.

*** * THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week**

AN INTERESTING TEN DAYS.

THE Rev. Dr. MacCarthy, after a most interesting trip to the Dorchester German Prison Camp under an escort from the British Foreign Office, carried out the following programme: Friday, April 26, address to the "Rotary Club" of Leeds. April 27, the indispensable journey to Ripon to see the famous ruins of Fountains Abbey. April 28, two services at Mill Hill Chapel, Leeds (the minister being on

active service in Egypt). April 29, address to the Business Men's Luncheon Club, Leeds. April 30 and May 1 and 2, lectures in Harlaxton, Spittlegate, and Y.M.C.A. Huts at Grantham. May 3 to Bulford Hut, Salisbury Plain, where a conflict with a delayed theatre troupe made it necessary to postpone lecture till Saturday morning at 10 o'clock, when 700 New Zealand soldiers attended (after a parade) to hear a lecture on 'America' (with slides). Through this delay an invitation to preside at a meeting at the London Browning Settlement on May 4 had to be declined. May 5, service at Brixton in the morning, and the address for the annual meeting of the Sunday school at Mansford Street at 3.30; a "talk over the tea-cups" at 5, and the service at Mansford Street at 6.30. On May 6, address at the South East Wales Conference at Cardiff, Wales.—Dr. MacCarthy hopes shortly to visit Belfast for a series of temperance addresses.

PROGRAMME OF WHIT-WEEK MEETINGS, 1918, AT ESSEX HALL.

- Monday, May 20.**
6 P.M. National Unitarian Lay Preachers' Union.
- Tuesday, May 21.**
10.30 A.M. Sunday School Association Business Meeting.
2.45 P.M. Sunday School Association Public Meeting.
7.30 P.M. British and Foreign Unitarian Association Religious Service, Rosslyn Hill Chapel, Hampstead.
- Wednesday, May 22.**
10.30 A.M. British and Foreign Unitarian Association Annual Meeting.
3.30 P.M. Unitarian Historical Society (Small Hall).
3.30 P.M. British League of Unitarian Women (Large Hall).
7 P.M. Public Meeting: Addresses on 'The Power of Religion in Upbuilding the Life of the Nation.'
- Thursday, May 23.**
10.30 A.M. Ministers' Meeting: Address by Dr. Mellone.
2 P.M. Central Postal Mission: Address by Dr. P. H. Wicksteed.
7.30 P.M. Essex Hall Lecture: C. G. Montefiore, Esq., M.A.
- Friday, May 24.**
4.30 P.M. Unitarian Temperance Association.
6 P.M. Unitarian Temperance Association, Conference.

(Other details will be found in our advertisement columns.)

THE SWARTHMORE LECTURE, 1918.

The above Lecture will be delivered at the
FRIENDS' MEETING HOUSE,
136 Bishopsgate, London, E.C., by
LUCY F. MORLAND, B.A.

On TUESDAY, MAY 21.

Subject:—'THE NEW SOCIAL OUTLOOK.

The Chair will be taken at **6.30 p.m.**

By **WILLIAM LITTLEBOY.**

N.B.—After delivery, the Lecture in book form will be on sale at the Friends' Book Shop, price 1s. 6d.

GRESHAM COLLEGE, Basinghall Street, E.C.—FOUR LECTURES on 'ROMAN LAW AS COMPARED WITH ENGLISH LAW' will be delivered by W. BLAKE ODGERS, M.A., LL.D., K.C., Recorder of Bristol, on TUES., WED., THURS., and FRI., MAY 21 to 24, at 6 P.M. Free to the Public.

Board and Residence, &c.

THE HEUGH, Aysgarth S.O., Yorks.—Board - residence. Meat ration supplemented by vegetarian dishes and country produce. Enquiries, which must be accompanied by stamped envelope, from Miss SMITH.

Miscellaneous.

GALWAY SUITINGS, real Irish Tweed, all pure wool, for ladies' or gent.'s wear, 56 inches wide, 14s. 6d. per yard. Suit length, 3½ yards, 50s. 6d. Send for Bargain List.—HUTTON'S, 5 Larne, Ireland.

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DEATHS.

GREG.—On May 3, of wounds received in action the previous day, Second Lieutenant Robert Philips Greg, the Cheshire Regt., dearly loved second son of Lieut.-Col. E. W. Greg, C.B. V.D., Ches. Regt., and Mrs. E. W. Greg, of Noreliffe Hall, Styal, Cheshire.

JONES.—On May 1, died of wounds received in action on April 24, Second Lieutenant Charles Arnold, dearly loved husband of Gertrude Jones (née Royle), and son of Mr. and Mrs. John Taylor Jones, 4 Heywood Road, Prestwich, aged 22.

POYNTING.—On May 6, Agnes Maud, only daughter of the late James M. Poynting of Monton and Fallowfield and of Mrs. Poynting of Brackenbrough, Hindhead, and granddaughter of the late James Holme Nicholson, M.A., of Wilmslow.

WOOD.—On the 8th inst., from acute pneumonia, Arnold Wood, of Ampton Lodge, Edgbaston, eldest son of Rev. Joseph Wood.

OUR CALENDAR.

SUNDAY, May 5.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. GARDNER PRESTON.

Bell Street, Edgware Road, 11 and 7, Rev. A. GOLLAND.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.

Brixton, Unitarian Christian Church, Effra Road, 11. Rev. JOSEPH P. MACCARTHY, Ph.D.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Dingley Place, St. Luke's, 11 and 7.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.

Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. HARRY SMITH; 6.30, Mr. FRANK G. FINCHAM.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Mr. J. HARVEY LEWIS; 6.30, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11, Mr. J. BEGG; 6.30, Rev. F. H. JONES.

Kilburn, Quex Road, 11, Rev. J. ARTHUR PEARSON; 6.30, Mr. WM. LEE, B.A.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. J. ARTHUR PEARSON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Mr. J. P. ROSLING.

Peckham, Avondale Road, 11, Rev. R. TRAVERS HERFORD, B.A.; 6.30, Mr. J. BEGG.

Rhyl Street, Kentish Town, 11 and 6.30, Rev. W. H. ROSE.

South Norwood, League House, 141 Portland Road, 6.30, Mr. BASIL VINEY.

Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6.30, Rev. GORDON COOPER, M.A.

University Hall, Gordon Square, W.C., 11.15, Rev. F. K. FREESTON.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. ROBERT HARGROVE.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

Woolwich, Co-operative Hall, Parson's Hill, 11, Mr. E. R. FYSON; 6.30, Rev. TRAVERS HERFORD, B.A.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Room, Downing Street, 11.30, Rev. S. H. MELONE, M.A. D.Sc.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. T. P. SPEDDING.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Lieut.-Col. BULLOCK.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. RATTRAY.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. O. M. WRIGHT.

LIVERPOOL, Bootle Free Church, 11, Rev. J. C. ODGERS, B.A.; 6.30, Mrs. J. C. ODGERS.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. J. C. FLOWER, M.A.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. LAWRENCE REDFERN.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.

MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. M. R. SCOTT.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ARTHUR SCRUTON.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A. LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Mr. DAVIS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. G. A. FERGUSON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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WHIT-WEEK MEETINGS.

Tuesday Evening, 21 May, 7.30 p.m.

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Wednesday Morning, 22 May, 10.30 a.m.

ANNUAL BUSINESS MEETING.

ESSEX HALL. Report; Election of Officers and Committee; Resolutions and other business.
The President, Dr. CARPENTER, in the Chair.

Wednesday Evening, 22 May, 7 p.m.

PUBLIC MEETING, ESSEX HALL.

Addresses on
'The Power of Religion in Upbuilding the Life of the Nation.'

Speakers: Rev. Dr. CARPENTER, R. M. MONTGOMERY, Esq., K.C., Rev. BERNARD J. SNELL, M.A., B.Sc., and Rev. HENRY GOW, B.A.

Thursday Evening, 23 May, 7.30 p.m.

ESSEX HALL LECTURE.

CLAUDE G. MONTEFIORE, Esq., M.A.

The Place of Judaism among the Religions of the World.

THE SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETINGS, WHIT TUESDAY, MAY 21, 1918.

President: Mrs. W. BLAKE ODGERS.

At 10.30 A.M. **BUSINESS MEETING** and President's Address, followed by a Conference on 'THE WORK OF THE ASSOCIATION.'

At 2.45 P.M. **PUBLIC MEETING**, Address by the Rev. H. McLACHLAN, M.A. B.D. (of the Home Missionary College, Manchester), on 'SOME NEEDS OF OUR TEACHERS.' To be followed by discussion.

The Meetings are open to all, Teachers and friends, as well as Delegates.

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LONDON DISTRICT UNITARIAN SOCIETY.

ANNUAL MEETING, ESSEX HALL,

THURSDAY, MAY 16, 1918.

The Report, Balance Sheet, and the Report of the District Minister will be submitted.

The President, C. HERBERT-SMITH, Esq., LL.D., will take the Chair at 7 P.M.

Subscribers and friends are invited.

Tea at 6.30.

ALAN FORBES, Acting Secretary.

Unitarian Historical Society.

A PUBLIC MEETING

Will be held on WEDNESDAY, MAY 22, at 4 P.M. at ESSEX HALL,

when a Paper on the

OLD MEETING HOUSE, BANBURY, will be read by

Dr. AMHERST D. TYSSSEN.

Chairman—JOHN C. WARREN, Esq., M.A.

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ANNUAL MEETING

ESSEX HALL, Essex St., Strand, W.C.,

THURSDAY AFTERNOON, MAY 23.

Dr. CHARLES HARGROVE in the Chair.

2 o'clock. BUSINESS MEETING.

Presentation of Report and Election of Committee and Officers.

2.30. Address by Dr. PHILIP H. WICKSTEED

ON

"Dante's Vision of Peace."

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NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

THE ANNUAL MEETING

will be held at

ESSEX HALL, ESSEX ST., STRAND,
On FRIDAY, MAY 24, 1918.

THE PRESIDENT,

REV. J. ESTLIN CARPENTER, D.D., D.Litt.,

will take the Chair at 4.30 P.M.

A CONFERENCE will be held at 6 P.M., when

The Rev. W. G. TARRANT, B.A.,

will read a Paper on

"THE RELATION OF 'ABSTINENCE' TO PERSONAL CHARACTER."

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Transactions of the Unitarian Historical Society

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APOLOGY FOR THE NONCONFORMIST ARIANS OF THE 18TH CENTURY. Prof. J. Powicke, Ph.D.
THE OLD NONCONFORMITY AT NORTON, DERBYSHIRE. II. Christopher J. Street, M.A., LL.B.
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LONDON, SATURDAY, MAY 18, 1918.

[THREE HALFPENCE.]

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

AT a meeting of the British Academy last week the question was raised of the conditions of "International Scholarship after the War." The President, Sir F. G. Kenyon, said it would be impossible to resume intercourse with German scholars until they had renounced the crimes against civilisation which Germany had committed; he hoped British scholars might assist the process of their conversion, and render possible renewed co-operation. Canon Sanday, whose address should be read in full (*vide The Times*, May 10) specially referred to the Lichnowsky revelations, and their certain effect on the minds of all honest persons; and he believed that the leading German scholars could do invaluable good by leading the way for a national amends in regard to this country. He invited Prof. Troeltsch of Heidelberg to "say the best he could for his country, and at the same time to try to bring it into accord with the ideas of the Western Powers. He must first unsay emphatically certain things—monuments of perversity and unfairness—which he had said about the Allies; but Prof. Troeltsch was capable of much better things than he had said in the past, and he [Canon Sanday] believed that, with Prince Lichnowsky's memoir in his hand, he could be trusted to see what these better things were."

* * *

WE observe that Lord Bryce, the former President of the Academy, concurred in Sir F. G. Kenyon's views. He felt that "absolution" in this case could only depend on "repentance"; but perhaps the truth would in time filter down to the German people. If we are not misinformed, there is no question of "filtering down"; it is stated that a very wide circulation has already been

given to the Prince's memoir—but with what views on the part of the authorities is, like most things relating to them, a matter for suspicion. By the way, we note with much pleasure the evidence of Lord Bryce's continued vigour, mental and physical, in spite of his attainment, on the 10th inst., of his 80th birthday.

* * *

IF there should be any need in our Whit Week Meetings of stimulus to renewed activity in propagandist work we may point to the evidence presented in the book by the late Dr. Silvanus P. Thompson entitled 'A Not Impossible Religion.' This eminent man of science, as the book proves, was also a keen critic of orthodoxy, and, what is more, an earnestly religious spirit. His book shows how, after rejecting the creeds as such, and pouring contempt on priestcraft and dogmatic arrogance, he still adhered to what he felt to be vital in Christianity; and both negatively and affirmatively he may be fairly said to have been in substantial accord with the type of religious thought and culture cherished in our churches. And yet so well-informed and eager a man evidently had no conception of Unitarianism except as a type of barren controversy. Whose is the responsibility for this? And how is such a mistaken notion to be effectually corrected?

* * *

IN a review of several books on 'Changing Religion' Mr. E. S. Robertson, in the May *Bookman*, asks a question suggested by Dr. Percy Gardner's volume on 'Evolution in Christian Doctrine,' the title of which sufficiently indicates his view that Christianity is not "cataclysmic" but has its place in an orderly world development. At the same time, it should be noted, he regards the English Church as his true religious home. The reviewer asks whether we may not regard "the Jesus life and teaching," not as due to "an exceptionally operated incarnation from without," but as a special manifestation of the nature of man, and he says: "We may yet come to acknowledge amply the divinest fact of history as this—Christ was *simpliciter*

et naturaliter homo." He adds: "Prof. Gardner has made it clear that he would not look upon such a statement as connoting Unitarianism." Subtle theologians might see how to escape this connotation, but we think most ordinary people would not.

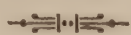
* * *

LORD COURTNEY'S death, at a good old age, has served, not only to recall strenuous days before those in which we live, but also to elicit tributes of respect to his independence of judgment. If Mr. Bonar Law is to be believed, the present House of Commons might well afford room for a few men of his kind, however awkward they prove for party purposes. Mr. Law, it will be remembered, thought a fair and candid verdict by any Select Committee of the House with regard to the Government and General Maurice was impossible to obtain, so prone is everybody to party prejudice. But we should like to doubt this.

* * *

WE drew attention a fortnight ago to Canon M. G. Glazebrook's little book 'The Faith of a Modern Churchman' and pointed out his remarkable freedom in dealing with orthodox doctrines. We wondered if such freedom would be permitted; the answer has come soon in the shape of a letter addressed to the Canon by his diocesan, the Bishop of Ely. The Bishop says he is unable to admit the claim that the two clauses in the Apostles' Creed referring respectively to the Virgin Birth and the Resurrection of Jesus can legitimately be "interpreted symbolically." In this he takes the position adopted by the Bishops at the Lambeth Conference, 1908, who recorded the conviction that "the historical facts stated in the Creeds are an essential part of the faith of the Church"; a conviction which was reaffirmed in Convocation, April, 1914. Dr. Glazebrook must find his position a difficult one; and now we wonder what he and his fellow Moderns will do. Still more we wonder when the Church will cease to squeeze out of its communion the men who seem best able to bring her thought abreast of the age.

PROF. GILBERT MURRAY ON THE WAR.



A COLLECTION of Essays and Lectures by Mr. Gilbert Murray, written at various periods from August, 1914, to March, 1917, has recently been published. The Introduction alone, dated January, 1918, was written after America entered the war. In a review in a recent number of *Blackwood's Magazine* this book was treated as pernicious and mischievous nonsense. That a book characterised by such high-minded patriotism, such wise warnings and so magnanimous a spirit should be so savagely criticised in what is held to be a reputable magazine, is, in our view, more alarming than a defeat in battle. It marks a blindness and perversity of mind which if it were widely spread would show that in the things that matter most we were defeated already. No victory in war could compensate for their loss.

There is no hesitation, no doubt, in Professor Murray's mind from the first essay to the last as to the necessity and righteousness of the war. In the Preface written a few months ago, he says, "I want peace. I have always wanted peace. The whole war is to me a misery and a loathing. I have no satisfaction in the killing of Germans. I wish nothing but a peaceful and honourable future for Germans as well as for the other nations of Europe, a peace with security to all and oppression to none. But, until the enemy begins to be of the same opinion, I see nothing for it but to fight and endure like grim death." In September, 1914, he wrote: "I believe firmly that we were right to declare war against Germany on August 4 and that to have remained neutral in that crisis would have been a failure in public duty." In March, 1917, he writes even more strongly: "If after the invasion of Belgium the rest of Europe had submitted to the Germans without a struggle, it would have saved millions of lives, tons of treasure, oceans of suffering; but it would have meant a greater evil to mankind than any such measurable losses. It would have meant that the Spirit of Man himself was dead." In another place he says: "We have become familiar with the knowledge that there are things in life which are greater than life." He uses Mr. Gladstone's words about the Kingdom of Naples to characterise Prussianism. "It is the negation of God erected into a system of Government," and he goes on to say, "The sort of thing for which we are fighting, the old ordinances, the old kindness, and the old humanities, is it too much to say that if there is a God in man it is in these things after all that God in man speaks?" And again in another place: "In other nations the sword is the servant of the public welfare, a savage servant never used but in the last necessity; in Germany all the resources of the nation are the servant of the sword."

The writer of such words is castigated by *Blackwood* as unpatriotic! Have they no shame when they remember

their review of Keats? Their review of Professor Murray's book brands them with as deep disgrace as that. Professor Murray's offence is that he hates Prussianism not only in Prussia but in England, and that he treats pacifists with respect. He admired President Wilson even before he entered the war, and in his lecture to Americans in 1916 while stating our case with strong conviction, he did not attempt to argue them out of their neutrality. "No: we cannot ask Americans to stand in our shoes: but I would like them to know and fully realise that by Heaven, we would not stand in theirs, nor in any others but our own." "Go about England to-day and you will find men and women whose hearts are broken, but who are uplifted by a new spiritual strength. They know that there are issues greater than life, and that for those issues it is well to die, it is well also to suffer." We may be proud and thankful that a man who could speak like this has represented our people in America.

Such words as we have quoted and many others in these lectures and addresses are what we need. We are suffering not only from sorrow and failure and loss but from the clouding of the ideal. To lose the ideal with which we entered on this war is the greatest loss of all. Professor Murray renews our faith in the ideal and in so doing gives us more courage and confidence. It has been besmirched and tarnished by many of our own writers and politicians, but the fact still remains true that we could do no other than we did in entering on this war, and that we must go on until Prussian militarism is destroyed. He who makes us realise anew, as Professor Murray does, the ideals for which our young men have died, enables us to bear our suffering and loss and deserves the deepest gratitude from this nation in its time of sorest need.

H. Gow.

A CORNISH JINGLE.

Down by Ogo Dour,

In the country of the West,
There runs a little stream,
Flowing down from the Moor,
Till at last it finds rest
In a leap to the sea.

Over the bay the seagulls scream,

While thunder the waves below,
In caves hollowed out far beneath
By the wild tides' ebb and flow.
And O, it is there that I would be,
When the sun is shining on cliff and sea,
Down by Ogo Dour,
In the West Countree!

On the banks of the stream

See, how closely they cling,
The flowers I love best—

Early heralds of spring,
Dog-violet with fragile grace,
Celandine, and primrose pure—
I vow it is a heavenly place,

Down there by Ogo Dour,
In the Country of the West!

CIVIS.

BOOKS AND REVIEWS.

PHILOSOPHY AND CONCRETE REALITY.

DR. WILDON CARR, the President of the Aristotelian Society, has rendered a great service to English readers by writing an exposition of the philosophy of the great Italian thinker, Benedetto Croce.* The fact appears to be that Croce is better known on the Continent of Europe than in England.

The great, outstanding position won for themselves by the natural sciences in the nineteenth century appeared to place their essential perspective in philosophy in a wrong position. They almost hypnotised the beholder by their revelation of the wonders of life:—

The world is so full of a number of things
I am sure we ought all to be as happy as
kings.

Charles Darwin, T. H. Huxley, and Herbert Spencer, who, though they claimed to be but students and staters of facts were regarded rather as the noble magicians who transformed the world of phenomena into scientific categories, which became the modern Arabian Nights entertainment, always understood that in the new realism exactness of observation, correct statement of facts, right combinations and classifications were to be part of the stories. The 'Romance of the Sciences,' as the title of a series of books to awaken scientific interest, reveals the attitude which the last generation maintained towards the study of science. Croce cites the case of Herbert Spencer as claiming to be a philosopher by writing eighteen large volumes to represent a scientific view of the subject. Yet Spencer, Croce points out, had read neither Plato nor Kant. Why is Herbert Spencer, comparatively, so neglected to-day? If that question be answered, we probably are on the way to understand what will be regarded by some as a paradox, viz., that whilst philosophy must take account of science, scientists can only enter the kingdom of philosophy through the eye of a needle. Croce says the neglect which has befallen Spencer is due to his lack of historical knowledge.

The searchlight of history is to Croce a *sine qua non* for philosophy, and the historical concept is admittedly so for science, under the name of evolution, co-extensive and co-intensive with the whole result of scientific research, past and present. In all branches of knowledge, and in all our thought, our history, internal and external, is our reality. The concept of history is the concept of reality as the eternal present. History involves, it is true, the relation of before and after, but both in the individual and in the race (and indeed in universal life) there is no past in the sense of non-existence. The "eternal present" means that the past is absolutely part of the present—"if cut off from the present it loses all meaning and content." So with the future, the "as yet undetermined, the actual possibility, which is a necessary part of the concept of every present process or change." Dr. Carr summarises Croce's view of the function of history interestingly: "In history we lose all distinction between thought and reality, between purposes and events, between mind and body, and show the actual unfolding of the full reality as an indwelling life expressing itself in action, and the highest form of philosophy is therefore history." In other words, history is in fact "identical with the act of thinking itself."

This apparently paradoxical statement is the basal position in Croce's doctrine of

* THE PHILOSOPHY OF BENEDETTO CROCE. By H. Wildon Carr. (Macmillan, 7s. 6d. net.)

history. If we regard the full concrete reality of actual life dynamically, we are just describing history as distinguished from historiography, which concerns itself with the literary form into which historical experience is written out from experimental documents. On examining into Croce's view, we can readily see that Herbert Spencer was scarcely likely to produce an illuminative account of philosophy.

Croce's philosophy especially concerns itself with two great problems. One of these as we have just described is that of history; the other is that of art. As history deals with the dynamic aspect of full concrete reality of actual life, it is the function of art to conceive concrete reality of actual life, statically. Natural science presupposes history, but similarly history presupposes "a world of images and of pure philosophical concepts or categories, for historical propositions and judgments depend on the synthesis of the images and the concept." The science of the "pure image" is aesthetic. The science of the "pure concept" is logic.

The mental activity involved in the production of "pure images" is the expression, and the intention of the image is expression. Croce says emphatically "intuition is expression and it is nothing else, nothing more and nothing less."

This doctrine of the basis of art has interesting consequences which may be stated in Croce's words translated by Dr. Carr: "From the philosophical standpoint, the art of producing and the art of enjoying are identical, because philosophy is concerned with the quality and not with quantity. The little dose of inventive imagination I possess requires the aid of Shakespeare to intensify it to the point of forming within itself the whole tragedy of Othello's passion; and Shakespeare had no need of me or others like me to raise himself to that complex-vision. I, indeed, when I read 'Othello,' am not identical with the artist Shakespeare, but I and the author of 'Othello' are facts of the same aesthetic substance, however uneven the distribution, however different the dose in each of us, and however different the stimulation under various circumstances."

The fascination of the quest of philosophy to Croce's mind is the attempt to investigate concrete reality. He believes that this should be the aim both of the sciences and of philosophy. He deals with incisive effectiveness, from his own point of view, with the relation of reality to art and to history. He believes that if we investigate art and history aright we enter the very temple of reality. He believes that the natural sciences as presented ordinarily make us exiles from our native humanism, but what is more insidious, takes us away to a country remote from concrete reality.

On this question of the natural sciences, it is well to bear intently in mind that Croce is not antagonistic to science. No thoughtful man who enters into the heritage of the nineteenth century can be to-day indifferent to their utility and their illuminative functions. They are telescopes and microscopes for the mind to focus concentration in certain areas and fields of facts. But individual sciences only deal with abstractions.

Let me quote the excellent exposition of Dr. Carr on this point: "The abstractions with which the sciences deal, and which seem to separate themselves out as independent and isolated facts and events, and groups and items of facts and events, have no existence and no meaning apart from the whole from which they are abstracted." In other words, science constantly analyses. It presents us with the chemical, physical, geological and other aspects as parts of concrete things, but it never re-constitutes the original things from which the various aspects have been abstracted. Thus we have a science for

every aspect, but philosophy is the only hope for obtaining a science which deals with the world of concrete reality as it presents itself in synthetic experience.

Croce's outlook on life, therefore, is vast and comprehensive. We are drawn by his earnestness and clear-headedness. He brings into the crucible sciences, old and new, all authority and dogmatism—and what will cause a shock to many, all religion of a transcendent, rather than an immanent life, which bases itself on authority, instead of philosophy.

Croce claims to have presented a view of philosophy which frees it from the dualistic hypothesis, but he realises that there is no finality in his, any more than all other philosophy. "Philosophy lives and, like the life it seems to comprehend, new forms bring with them new problems. Philosophy must be a method, not a system." So writes Dr. Carr, and his remarkably clear exposition of the *embarra de richesses* of Croce's books deserves highly of the republic of philosophers and literary, and, we venture to add, of scientific students. For Croce is not only a great Italian, he is a profound thinker, rich himself in the intuitions of art and permeated with the historic spirit in more than the technical sense of the term. He is, we believe, one of the men who will count amongst the foremost in the estimate of the future on the work of our generation, in the development of philosophical thought.

FOSTER WATSON.

PSALMS AND CANTICLES FOR PUBLIC WORSHIP.

THE distinctive feature of this admirably compiled little book is that it represents a much wider range of selection than has hitherto been attempted. About two-thirds of its contents are taken from the Bible, and especially from the Psalter, which, as the Editor, the Rev. V. D. Davis, B.A., says in his Preface, "must always hold its place as the original and chief inspiration of the Psalmody of the Church." The remainder is from various sources, ancient, mediæval, and modern. It includes, of course, the *Te Deum*. The version given is the first of the alternative versions that appeared in the 'Essex Hall Chant Book,' the one, namely, which in the middle verses of the hymn departs furthest from the customary phraseology. That ardent protagonist of the orthodoxy of his day, Mr. Paxton Hood, in his 'Life of Isaac Watts,' denounced Unitarians for altering other people's hymns, and indignantly exclaimed, "We have even seen the *Te Deum* adapted to a Unitarian service." But in view of what Isaac Watts, the subject of his whole-hearted eulogy, had done in the way of altering the Psalms so as to make them more suitable for Christian worship, it ill became Mr. Hood to rail at Unitarians for adapting this ancient hymn to their service. If it was right for Isaac Watts to "make David speak as a Christian," Unitarians are surely justified in making St. Ambrose or St. Augustine (or whoever was the author of the *Te Deum*) speak as a Unitarian Christian. But none of the Unitarian adaptations of this noblest and most characteristic of Christian canticles has achieved universal acceptance in our group of Free Churches, and many of the Churches doubtless will still prefer a closer paraphrase of the original than the one given here. It is to be hoped, therefore, that the second edition of the book will include the more conservative version contained in 'Common Prayer for Christian Worship.' The voice of the mediæval Church is finely represented by St. Francis of Assisi's 'Canticle of the Sun,' and St. Thomas a Kempis' 'Blessed is the soul that heareth the Lord speaking within her.' Considering how great a place the chanting of the Psalms has occupied in Church services,

it is somewhat surprising that so few modern writers have attempted this kind of composition. We are pleased to see a canticle from the 'Devotions' of John Austin, who had a distinct genius for such work, and we should like to have seen others from the same source, especially those most beautiful psalms for All Saints' Day, beginning, "Let us humble ourselves, but not grow faint, at the sight of others so far before us," and "Precious, in thy sight, is the death of thy saints, which finishes thy greatest work, the perfecting of souls." Dr. Martineau is represented by the canticles which he contributed to the 'Ten Services,' the first place in the book being assigned to his "I was glad when my companions said unto me, Come, it is our holy day." The 'Psalms and Litanies' of Rowland Williams have, we imagine, been drawn upon to a larger extent than in any former collection. They are not centos of Scripture passages, but are thoroughly modern in thought and language. This is true also of Rollo Russell's 'Psalms of the West,' about a dozen of which find places here. Some time ago a service book was prepared by Dr. Jacks for use in the Chapel of Manchester College, Oxford. It contains several new chants, and we are very glad to see them included in this volume and thus introduced to a wider field of usefulness. Perhaps the most striking and beautiful of them is the one beginning,

When my soul is in heaviness, and my heart is disquieted within me;
When darkness is round about my path,
and all thy tempests go over my head;
Then will I betake me to the great congregation,
to hear the psalm of thy redeemed,
and to cast my burden on the Lord.

J. M. C.

NOTES ON SOME RECENT BOOKS.

[A short Notice in this column does not preclude a review in a later issue.]

Blackwood (Algernon). THE PROMISE OF AIR. London, Macmillan & Co. 275 pp., 6s. n.

Lovers of Mr. Blackwood's writings will scarcely need to be told that this is not a book about aviation for the use of flying men. It is a book, for those who have the bird-nature, about the secret ecstasy of bird-life—a subject full of joyousness and beauty which he treats in his characteristic way.

Drummond (W. B.), M.B., C.M., F.R.C.P. (Edin.) MEDICAL DICTIONARY; with coloured plates and other illustrations. London, J. M. Dent & Sons. 625 pp., 10s. 6d. n.

An admirable book of reference for social workers, school teachers, factory inspectors, &c., for whose use it has been specially prepared. Those who are frequently called upon to render medical assistance in the absence of professional help should find it invaluable.

Johnson (Stanley C.), D.Sc., F.R.E.S. GROW YOUR OWN VEGETABLES: with diagrams and appendices. London, T. Fisher Unwin, Ltd. 191 pp., 6s. n.

A practical illustrated handbook for allotment holders and those wishing to grow vegetables in small gardens, based on the fundamental necessity for increasing our home-grown food supply.

Nippold (Otfried). DANGEROUS OPTIMISM. Allen & Unwin. 20 pp., 2d. n.

A reprint of an article on the possibilities of democracy in Germany by the author of 'German Chauvinism,' who is Professor of International Law at the University of Berne.

Papers for the Present: I., II., and III.: THE MODERN MIDAS; THE BANKER'S PART IN RECONSTRUCTION; SPIRIT CREATIVE (George Sandeman). (Issued for the Cities Committee of the Sociological Society) London, Headley Bros. 16, 36, and 21 pp., 6d. each.

These pamphlets are the first three of a series of ten "Papers for the Present" dealing with current topics and prevailing issues, and intended "as a contribution to the re-ordering of public life." The faith of the Committee responsible for their production is in "Moral Renewal, next in Re-education, and therewith Reconstruction." Bearing this in mind we should be inclined to place 'Spirit Creative' (by Mr. George Sandeman) first in the list, as it

deals with the fundamental principles at the root of all sane, wholesome, adventurous life and brotherly co-operation. What those principles are the author has dealt with already in his book on 'Social Renewal,' and in the pamphlet to which we are referring he sounds the same joyous, Franciscan note which sociological dissertations, as such, very rarely convey.

Robertson (Right Hon. J. M.), M.P. THE ECONOMICS OF PROGRESS. London, T. Fisher Unwin. 294 pp., 12s. 6d. n.

A series of lectures delivered in 1917 to the Political and Economic Circle of the National Liberal Club. The chapters cover a wide field and deal with education, labour, land, capital, commerce, and population, the last named being considered so important that Mr. Robertson devoted two lectures to it.

Robinson (W. E.), M.D., Assistant Physician and Pathologist to the Infants' Hospital, S.W. BABY WELFARE. London, Fisher Unwin. 206 pp. index, 7s. 6d. n.

Based on lectures to nurses, this is too technical, perhaps, for most lay folk, and sensitive mothers may find the pathological matter uncomfortable reading. But for a fit audience it will be found extremely interesting and helpful.

Rose (J. Holland), Litt.D. WHY WE CARRY ON. London, T. Fisher Unwin. 42 pp., 1s. 6d. n.

Some of the chapters in this little book have already appeared as articles in *The New Europe*, *The Daily Chronicle*, &c. They sum up once more the reasons why, in the writer's opinion, a "decisive triumph of the Allies" and the overthrow of the "German-Austrian-Turkish system based on force" can alone guarantee the setting up of a League of Nations and the re-establishment of International Law.

Singer (Ignatius). THE THEOCRACY OF JESUS. London, C. W. Daniel, Ltd. 54 pp., 1s. n.

A paper read before the "Brotherhood" affiliated with Bank Street Chapel, Bolton, which aims at giving a practical interpretation of the Golden Rule and restoring it to the importance which was claimed for it by Jesus.

Smith (Sir George Adam), M.A., D.D. SYRIA AND THE HOLY LAND; with maps. London, Hodder & Stoughton. 56 pp., 1s.

A very useful little book by an authority on the subject, which conveys an astonishing amount of information within its limited pages and indicates some of the problems awaiting "the Power or Powers to whom the political future of Syria falls." The realisation of Zionist aspirations and the perplexing questions which these also raise are touched upon suggestively.

Sunderland (J. T.), D.D. RISING JAPAN. London, G. P. Putnam Sons. 220 pp. index, 5s. n.

The well-known Unitarian minister and author here defends Japan against injurious prejudices, chiefly among his American countrymen, and apparently fostered by German agents. It is an interesting and informing book.

Sykes (The Rev. H.), M.A. PALESTINE AND JERUSALEM. 64 pp. maps, 10d. n.

A soldier's handbook dealing briefly with the geography, history and present day life of the Holy Land, which contains some very sensible advice as well as a good deal of practical information.

Thompson (Silvanus P.), D.Sc., F.R.S. A NOT IMPOSSIBLE RELIGION. London, John Lane. 335 pp. index, 6s. n.

A notable contribution to current religious development. The distinguished scientist's chapters, though not closely knit into a system, vividly portray a religious type aloof from dogma yet passionately earnest. His denunciations of conventional doctrines are sometimes violent, but orthodox people are warned off; the heterodox may learn to affirm the new ideas with new boldness and new understanding.

Whitwell (Richard). THE CLOUD AND THE FIRE. London, A. C. Fifield. 70 pp., 2s. 6d. n.

A series of sincere attempts to express in alternate prose and verse the joy of faith in God and His revelation of love. Mr. Whitwell has spiritual insight, though his phraseology is sometimes a little laboured.

MRS. SYDNEY MARTINEAU will be glad to hear of any lady who would be willing to take charge of the Hostel at Lawrence House, 1 Essex Street, during June or part of June, while the Matron is away on holiday. All out-of-pocket expenses would be paid. Mrs. Martineau will be pleased to give full particulars. Communications should be addressed to her at Essex Hall, Essex Street, Strand, W.C.2.

CORRESPONDENCE.

WHERE IS THE RELIGIOUS CENTRE?

To the Editor of THE INQUIRER.

SIR,—Many of us have wished to take part in the illuminating correspondence on 'The Churches and the Ministry,' but have refrained owing to pressure of work or the fear of trespassing upon your generosity. As I am leading the life both of a full-time secondary schoolmaster and of a minister of religion, it will be readily understood that I have not much time for newspaper correspondence. Moreover, questions of organisation, over which our strength has been frittered for many years past, when it ought to have been spent in developing our message, do not awaken great enthusiasm in me. Personally, I am of opinion that the chief cause of any failure which we may have experienced, has been the fact that those of us who are in the active ministry have not shown the practical value of those truths which Dr. Martineau wrought out by hard thinking in the study. Who can doubt that if the implications of the doctrine of man's sonship to God had been preached with half the zeal that the vicarious atonement of Christ has been proclaimed, we should have more justification for our existence as a Church?

Now the letters from Mr. Davis and Dr. Mellor raise a question not of organisation but of theology, which is our main duty as a Church with a message. Consequently I venture to write. I have valued Dr. Mellor's writings and especially his very able book on 'Religion, Modern Science and Philosophy,' which, contrary to my usual practice in these busy times, I have read more than once. It is a matter of regret that I find that he has joined those who are attacking from within the faith which our Churches have proclaimed. We have had enough to contend with from without and now we have to sustain a revolt within our own camp. The attitude of some among us almost justifies the remark made to me the other day by a Presbyterian minister that we are standing for "an amorphous something, but what it is no one can tell." All I could reply was that "I know what the Unitarianism is for which I stand and it is the bread of life to me."

There is much in Dr. Mellor's letter from which I dissent, but I must confine myself to his main thesis that the highest religion is found in centralisation in Jesus. I regret that a mind so philosophically strong as Dr. Mellor's should hold this position. If I had been asked for a clear statement of my own faith, I should have pointed to the concluding passage in Dr. Mellor's book referred to above and which I supposed summed up his contention. "The life of religion is not in revelation, nor in organisation, nor in history, but in the soul of any human being to whom the experience of Faith comes, in the heart of anyone who sees a vision of truth, beauty and goodness, perfect and unchanged beyond the darkness and ignorance and the changefulness of the moment." "Not in revelation," then not in a Book specially inspired! "Not in organisation," then not in the Church, even though it became Catholic. "Not in history," then not in the Jesus of history, though it may be in the Christ in the soul. But in that centre of eternal and divine life, which anyone may discover in himself. Has Dr. Mellor retracted these beliefs? In them some of us abide, and because we abide in them, we are happy in the ministry of our small communion.

Personally, I hold we must begin with the study of man and adopt the same method in religion as in every other sphere of thought, proceeding from the known to

the unknown. That surely is the starting point. In the light of this, I would put a few plain questions.

1. In which Jesus is our faith to be centralised—the Jesus of the Synoptics or the Logos of the Fourth Gospel or the Christ of Paul or the theological Christ of the Creeds; or, to come to modern interpretations, the eschatological Jesus of Schweitzer, or the subconscious Jesus of Dr. Sanday, or the kenotic Christ of Broad Churchmen, or the ethical Jesus of Liberal Christianity? We shall do well to read again Dr. Carpenter's volume 'The Historical Jesus and the Theological Christ' before we say we believe in centralising Faith in Jesus. Has scholarship yet reached an agreement on the person or the teaching on the work of Jesus? Jesus may be the greatest Revealer, and I love him because by his life he discovered truth and delivered it in words which shall not pass away, but the individual man in the Interpreter. Obviously the measure in which Jesus is the Revealer to any man is limited by that man's power of interpretation. If there is to be intellectual freedom in the region of interpretation, as Dr. Mellor suggests, are we not all driven back upon ourselves, and must we not confess that our faith is centralised in the highest we can see? Is not this to surrender the whole position for which Dr. Mellor contends?

2. Is it possible to avoid setting up an external authority in morals and faith, if there is to be ethical and religious centralisation in Jesus? Are we not guilty of the very fault which we bring against the Roman Catholic who accepts the Infallibility of the Pope—that of erecting into a first principle an authority which can never be the major premise, and of surrendering our belief in the final authority of God in the soul?

3. Lest it be thought that I, as a Unitarian, am guilty of an individualism which destroys the truths of immanence and incarnation, let me say that I have a deep sense of God as a Person who is in intimate touch with my soul. Like Cardinal Newman, I can think the world away, but I cannot think away the two persons, God and myself. Just as when I look on the material world, I find the universe stretching from my feet into infinite space, so when I look into my soul I see the spiritual universe of God stretching away above, beneath and around my spiritual self. I know I can never flee from His spirit, and that in Him we all live and move and have our being. Our spirits blend with His. Of the incarnation of the Divine I have no doubt, and I repeat after Dr. Martineau, "The Incarnation is true, not of Christ exclusively, but of man universally and God everlastingly! He is manifested everywhere, in nature, in man, and pre-eminently in Jesus, the greatest of all men, but I am the measure of the revelation I have received of God." In this I would associate myself with the words of Dr. Drummond which have recently appeared in your columns.—Yours, &c., ALFRED HALL.

To the Editor of THE INQUIRER.

SIR,—May I, through your columns, thank the Rev. V. D. Davis for his letter in the issue of May 4? He makes the position so clear by his thoughtful, reasoned words. And his last paragraph is a "word of cheer" for us all. I came upon the following verse just after reading his letter, and I think it puts our "faith" (on that subject) in a nutshell: "God, who raised Jesus from the dead, and gave him glory, so that your faith and hope might be in God" (I. Peter i. 21). This definitely tells us not to transfer our worship to Jesus, however highly we love and honour him.—Yours, &c.,

M. WOLFF.

Bath, May 8, 1918.

OUR MEN IN THE ARMY AND NAVY.

To the Editor of THE INQUIRER.

SIR,—It is intended to send out the next number of the *Lawrence House Bulletin* in June; and before putting in hand the addressing of upwards of six thousand envelopes, I should esteem it a favour if alterations in the addresses of men in the Army and Navy, along with particulars of men who have recently joined up, were forwarded to me at Essex Hall not later than Monday, June 3. Will the ministers and secretaries of our congregations kindly render all possible assistance in making the list as accurate as possible?—Yours, &c.,
W. COPELAND BOWIE.
Essex Hall, London, W.C.2.

MEMORIAL NOTICES.

PASTEUR CHARLES WAGNER.

WE much regret to hear of the death of Charles Wagner, the well-known leader among Liberal Protestants in France, a personal friend to some of us in this country and the United States, and by his writings a true minister to the religious life of readers in many lands. Born January 3, 1852, in Alsace, he came of ministerial stock, his grandfather and father being pastors. The latter died when Charles was seven; and his mother and her five little ones had hard times, yet happy, in their home among the Vosges hills. Here he developed the love of nature and rural things which clung to him all his life and besides imparting charm to his books and sermons, led him out of the sterner type of Lutheran theology into a sunnier faith. When fourteen he began studies at Paris, and passed through a profound religious crisis of which he has left a memorable record. The annexation of his native land by Germany also affected him deeply, and though he at first undertook pastoral duties in German he in time became more and more attached to France, and, after serving in a country parish in the French Vosges, in 1882, he went to Paris and, plunged at once into work among the working class. By and by, the little upper-chamber chapel in the Rue de Arquebusiers proved too small, and he removed to a hall in the Boulevard Beaumarchais, where he preached to an audience largely composed of men. Indefatigable in his endeavours to diffuse a vigorous living and modern faith he lectured also elsewhere, and wrote much for the religious press. His affection for the common folk was boundless, and he specially devoted himself to young men and women, who in return loved and almost idolised him. The titles of his books indicate the trend of his mind: 'Justice,' 'Youth,' 'Courage,' 'Along the Road,' 'Around the Hearthstone,' 'Be a Man,' 'The Simple Life'; this last rendered his name famous on both sides of the Atlantic. Another and deeply touching book is the 'Better Way,' a series of meditations arising in connection with the death of his little son.

Pasteur Wagner cordially co-operated with Liberal religious thinkers and workers in our country and others, and his presence at our International congresses will be remembered. He was a genial companion as well as a zealous fighter for liberty and moral advance, and it is with sincere homage to a good, brave, and fruitful life that we add our little wreath in his memory.

MRS. ROGERS writes acknowledging a generous response to the appeal for financial aid for the John Pounds House, Southsea. The donations have sufficed to pay off all debts and leave a small balance in hand.

BELGIAN HOSPITAL FUND.

171ST LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,483	14	10
2nd Corp. D. W. Rymer, R.E.	0	10	0
Lieutenant Roger Drummond (2nd)	1	10	0
Miss L. M. Rimmington (3rd)	1	0	0
Collected by Mr. D. D. James, from friends at the Unitarian Church, Toronto	3	2	6
Miss S. J. Gregg (26th)	1	0	0
	£20,490	17	4

Parcels have been received from:—Old Meeting Church, Birmingham, per Mrs. Lloyd Thomas; Miss E. C. Hervey; Miss Nettlefold; Miss Eveleigh; Mrs. Crompton; (a case of 211 garments from the ladies in Adelaide S.A.); Church of the Messiah Women's Friendly Society, Birmingham, per Mrs. J. Worsley Austin; Mrs. Piggott; Miss Short; Mrs. J. J. Rawsthorn; Miss M. T. Worsley; Miss Else.

MONTHLY NOTES.

By the time this is in print, I shall be in France again, and I must ask the indulgence of subscribers if correspondence is not promptly attended to. The object of my journey this time is to go thoroughly into the condition of the hospital for tuberculous Belgian soldiers at Chambéry. Recent accounts have been rather disquieting, and there seemed many things urgently required before they face a second winter there. We offered to do certain very much needed sanitary work, and to arrange for a sufficient supply of hot water. Last winter it was impossible even to get hot water to fill bottles for the men. The estimates for this work have come, and it is in order that I may go thoroughly into them on the spot, and decide what is and what is not absolutely necessary, that I am going out at once. I hope also to be able to start a canteen for the men. We are planning to take a small villa with a garden for the purpose near the hospital, and to have three or four ladies living there and sharing modest expenses. It is hoped these ladies would also be allowed to do a certain amount of nursing for those too seriously ill to be out of bed, in addition to running the canteen. I am undertaking no financial responsibility about the canteen, but I am anxious to hear of some ladies willing to go out at their own expense. I want them over 40 years of age (*not* trained nurses or V.A.D.). There is practically no risk at all of infection and we expect the expenses will be about three guineas a week. I shall, however, have a large financial responsibility for the sanitary improvements which we want to make, and to help me with this expense I want to beg very earnestly for increased support. No money shall be spent that is not necessary for the good of the men. They are mostly soldiers who fought in the wet trenches in the first winter of the war, to whom we owe such an immense debt of gratitude. One of the recent arrivals at the hospital writes to me only this week, thanking me for some socks. He says: "I received my pair soon after my arrival at this hospital, direct from the front. I was terribly sad to see what a long journey I had come, away from all my comrades, and only because a stupid and insidious foe had attacked my chest. I am ill—ill without glory and without the consolation of feeling I was wounded for my country. So you can imagine how dismal my thoughts were. But the sight of the gifts you have sent us has already done me good and they are a great consolation. I said to myself, 'We are not altogether forgotten,' and I began to feel better at once. I cannot write more, as I am writing in bed and my

head swims, but I must just say 'thank you.' I know that the feeling expressed in this letter is very general among the men. It is far sadder to be ill than wounded, and in these cases the chances of recovery are not so great. This class of hospital especially needs that the conditions should be as good as possible. ROSE ALLEN.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

NEWS OF THE CHURCHES.

Bristol: Lewin's Mead.—On Sunday, May 5, the Annual Service for the Young was held, when the young people from the Red Lodge (Miss Mary Carpenter's foundation) attended. Sunday, the 12th, was the 96th Anniversary of the united schools, comprising the Lewin's Mead Schools, Stoke's Croft School, the Domestic Mission, the Boys' Industrial and the Girls' Industrial Schools. The united choir was trained by Mr. Churchill, Master of Stoke's Croft School, who also set to music some hymns of the Rev. A. Blatchford, Mr. Bunce, and others. The singing was much enjoyed by a crowded chapel, notwithstanding the fact that very many had to walk miles owing to the recent stopping of the Sunday trams. Both Sunday services were taken by Dr. Tudor Jones, who has for some months been busily engaged on important work of national service in various parts of the country in addition to his church work, sometimes travelling between 500 and 600 miles and giving three lectures and classes daily.

Chester.—The Roll of Honour of Matthew Henry's Chapel contains the names of forty-seven past and present members of the school and congregation, two of whom have made the supreme sacrifice.

Dean Row and Styal.—Mr. Ernest A. Smith, B.Sc., who has been studying at Manchester College since 1916, will enter on ministerial duties here in July.

Hull.—The Rev. Margaret B. Crook paid a welcome visit to Park Street Church on Monday, when she addressed a meeting of the church ladies on the work that women can do for the churches. In the evening she spoke to the members of the Womens' Friendly Society.

Hull.—*Home Fires* for May contains an article by the Editor, the Rev. F. M. Falconer, dealing with Professor Hobhouse's views on war-aims and the formation of an International State; the usual Church Notes, 'Happenings about Town,' and extracts from letters from Park Street Church members on active service.

Ilkeston.—The 226th Anniversary of Ilkeston's oldest Nonconformist body was held on Sunday last at the Unitarian Chapel. Mr. R. Bulley, who has charge of the congregation, in the course of an address on 'Our Faith,' said they were proud to know that it was in 1692 that the founders of their church met together in the house of Hannah Carrier, which was registered as the first Dissenting place of worship in Ilkeston. There was a good congregation, and an augmented choir from Stamford Street Chapel rendered the special anthem.

Leytonstone.—The progress made by the Sunday school connected with the Leytonstone Free Church during its first year deserves to be recorded. There are twenty-two members on the register, and the average attendance for the quarter just ended is fourteen, an encouraging number when one remembers that the church was only started a comparatively short time ago. During the year the school has affiliated with the London Sunday School Society, and, under the supervision of Miss Burt, entered for the Annual Singing Competition for Sunday School Choirs held at Essex Hall on April 27. The First Anniversary and Flower Service was celebrated on April 21, when Mr. A. Stephen Noel (Secretary of the London Sunday School Society), and the Rev. Bertram Lister (President of the Society), preached in the morning and evening respectively. From the first the members have had a desire to do some practical social work, and already this has resulted in entertainments and toy-collections for the slum children of Hoxton Market. A Guild has now been started of which Mrs. Bonner is president, and Miss Burt leader. Thanks are due to Mr. and Mrs. Bonner for their kindness in granting free use of the Academy premises in Fairlop Road for all the meetings of the school and Guild. Mr. Bonner, who shows his warm interest in the liberal religious movement at Leytonstone in many practical ways, has been elected Chairman of the Sunday School Committee. Miss Peterken is the Secretary.

Macclesfield.—A Social Gathering of the King Edward Street congregation was held last Saturday evening, May 11, at the residence of

Mr. and Mrs. Mark Winder to wish Godspeed to the Rev. J. Hipperson, who is leaving at the end of the month to join the R.A.M.C. Mr. Winder and Mr. A. E. Piggott paid high tributes to Mr. Hipperson's work during his four and a half years' ministry in Macclesfield and wished him Godspeed and an early return. He was then presented by Mr. Henry Rushton with a wrist watch and a wallet containing treasury notes.

Manchester: Fallsworth.—Twenty-eight new members have been welcomed into the congregation since last May, many of them Sunday scholars.—The Red Cross and War Comforts Bazaar, which was held under the auspices of the Fallsworth Society, realised the large sum of £2,300, a record event for the township, and it is gratifying to learn that all religious, political and industrial organisations worked together with the utmost harmony and goodwill to bring about this result.—Pte. J. Coates is reported to have been killed in action, and unconfirmed information of similar import has been received concerning Pte. Herbert Sellers.

Manchester: Moss Side.—Corporal Harold Lloyd, Manchester Regiment, an esteemed member of the Unitarian Church, with which he had been connected from boyhood, was killed in action in France on March 2, 1918.

Manchester: Pendleton. A Service of Commemoration was conducted on Sunday, May 12, at the Unitarian Church by the Rev. G. Randall Jones for Lieut. Alex. Duncan, Corporal Reginald South, and Private Herbert Smith, members of the Sunday school and congregation, who have fallen in the war.

Mossley.—The Sunday School Anniversary Sermons were preached on May 5, the Rev. G. R. Jones, Pendleton, officiating morning and evening, and the Rev. H. W. Callow, Congregational minister, Mossley, in the afternoon. The collections amounted to £70, an increase of £15 on the amount collected for many years.

Midland Guilds' Union.—The 4th Annual Meetings of the Union were held at the Old Meeting Church, Birmingham, on Saturday May 11. Over fifty members were present at the Business Meeting, when an interesting report was given of the year's work by the Secretary. The financial statement was very satisfactory, a balance of £5 being in hand. A series of short reports from the constituent Guilds was presented. Although some Guilds had ceased to meet owing to the difficulties of the times, others had continued as usual, and one had increased its meetings from monthly to weekly dates. The President, the Rev. H. Warnock (Walsall), and the Hon. Secretary and Treasurer, the Rev. W. G. Topping (Coseley), resigned their offices owing to the pressure of work, both being engaged in national service. A hearty vote of thanks for their three years of unremitting zeal was accorded them. The following were elected for the ensuing year. President: the Rev. H. C. Hawkins (Oldbury); Hon. Secretary and Treasurer: Mr. Gill (Birmingham); Vice-Presidents: Miss Twist, Mr. Colman, and the Revs. H. Warnock and W. G. Topping. After tea a large congregation assembled for the Annual Communion Service, which was conducted by the Rev. J. M. Lloyd Thomas, assisted by the Rev. A. H. Lewis. An address was given by Mr. Lewis.

Nantwich.—The Annual Sunday School Concert was held at the Old Presbyterian (Unitarian) Chapel on April 24 and 25. There was an excellent attendance on both occasions and the proceeds reached a record amount. The children, who had been trained by Mrs. J. Park Davies assisted by Miss Houghton and others, rendered a number of action songs and drills. Two plays were contributed by the teachers and senior scholars, one of which had been specially written for the occasion by Mr. D. W. Ross M.A., of Willaston School. The whole performance was repeated for the third time on May 8, and the proceeds were devoted to the Fund for providing comforts for our prisoners of war in Germany.

Oldbury.—The Unity Sunday School Anniversary Services were held on April 21 and April 28. Despite the heavy fall of snow throughout the first day the congregations were larger than usual, and appreciated the singing of the special hymns by the scholars and the anthems rendered by the choir of the church. The preachers were the Minister and Superintendent, the Rev. H. C. Hawkins, and the Rev. A. H. Lewis of Small Heath, on the first Sunday; on the second Messrs. J. Nicholls and H. Crabtree, Vice-President and Visitor of the Midland Sunday Schools Association. At the children's afternoon service seventeen certificates were distributed for regular attendance. The offertories exceeded the previous year by a large amount. The "Scholars' Own" offerings amounted to £2 11s., an increase of 17s. 7½d. over 1917. This is an encouraging feature of self-support by the children, who have during the year raised a total of £7 5s. 1½d. at Harvest Festival and other services.

Oxford.—In his sermon at Manchester College on May 5, Dr. G. Hawes Hicks, who took for his subject 'The Bondage of Human Lives,' said that many were held in slavery by the external conditions forged by the artificial contrivances of civilisation. Myriads of precious seeds that would have grown in rich soil had fallen in unfruitful ground; hundreds of possible poets had never sung their songs; hundreds of possible scientists had never had the opportunity to make their discoveries; and hundreds of possible statesmen had never had their voice in the government of the country. This tremendous mind wastage had been going on for centuries until now we are met on all sides with the demand to bring life up to efficiency. The fault was due largely to our inveterate habit of grouping men in masses. The type is dependent upon the single life. The terrible crisis through which the nations are passing had taught us many important things, but particularly it had brought home a realisation of the truth that distinguishes the Christian religion from any of the religions that preceded it—the principle of the infinite worth and value of each individual soul. Another truth brought home, and one charged with promise, was the greatness of our common manhood, and of unselfish devotion and obedience to duty such as had hardly been expected in former days. The main question was whether we could retain this great stream of moral virtue and self-sacrifice, consecrated to the service of the highest, when the hideous conflict was over.

Preston.—Last week the minister of the Unitarian Church (Lance-Corporal M. Rowe), who since his return from France has been retained on instruction work at the R.A.M.C. Depot, addressed a letter to members of the congregation and friends in the course of which he said: "The authorities have kindly permitted me to visit Preston and take services each Sunday whenever possible, so long as I am on duty here. From next Sunday, May 12, I hope to occupy the pulpit, and thus combine two tasks of national importance, the ministerial and the military.... I am looking forward to the pleasure of occupying my pulpit again for a time, and of being amongst you for a day each week-end." There was a good congregation last Sunday evening, when M. Rowe delivered the first of a series of addresses the titles of which include the following: 'The Army and the Churches,' 'The Value of Tommy's Criticisms,' 'Reconstruction in a New Spirit,' 'A Living Church in a Remodelled World.'

Stand.—The congregation of Stand Chapel has just sustained a serious loss in the death from wounds on May 1 of Second Lieut. Charles A. Jones, son of Mr. John Taylor Jones, Chairman of the Chapel Committee. He joined the Inns of Court O.T.C. in November, 1915, and after receiving his commission was posted to the A.S.C. (West Lancashire Territorial). He was transferred to the Manchester Regiment and was recently attached to the Royal Berkshires. Lieut. Jones was a Sunday school teacher, secretary of the Mutual Improvement Society, and a very willing cheerful sharer in the social activities of both chapel and school. He always exercised a healthily radiant influence. He is the tenth of the men of the congregation to fall, out of a Roll of 109. His younger brother, Second Lieut. Leslie T. Jones, has seen active service both in the East and in France.

Stannington.—The Sheffield Unitarian Monthly Record has drawn attention to the fact that Mr. Heber Revitt—a very old and faithful member of Underbank Chapel—composes verses, and that, although he is 77 years of age, he has written a lengthy poem in memory of those who have fallen in the war, of which two touching stanzas are quoted.

Walsall.—The death is announced, in the Unitarian Church Calendar, of Pte. Edward Davis of the 7th Leinster Regiment, who died in Amiens Hospital, on March 25, of wounds received in action. The Calendar also contains a letter from Sergt. Homer, formerly a teacher in the Sunday school, which is commended to any who may be inclined to doubt the value of church and school work. "No space of time, however long," he says, "can efface from my memory those cherished friends and those cherished lessons of life that were gained in the dear old Sunday school and chapel. We who are in this stern and grim struggle for the ideals of freedom we learned so well there are fortified and encouraged by your remembrance, and many lonely vigils are brightened and solaced by memory of the good old times we spent together. In the soft stillness of the night—broken by the roar of guns—we see again in imagination those dear faces we hope to see again soon, though some we shall never see again in this world. However their example and courage still remain with us to spur us on to victory. Never was our faith more necessary than now—when the mysterious ways of Providence seem more mysterious than ever—as we see the awful suffering caused by those

who have disobeyed the laws that He has made. But amid all that is terrible and heartbreaking there shines the courage and devotion—the true Christianity—of those who are dying that we might live."

Wellington, N.Z.—The experiment is being tried at the Wellington Free Church of holding special Services of Fellowship. An encouraging number were present at the first one in February, and it was suggested that the services should be held monthly. No "attractions" were offered save that of simple human comradeship, and there is no sort of obligation on the part of members of the church to attend.

Wolverhampton.—The Sunday School Anniversary Services were held at All Souls' Church on Sunday last, May 12, the preachers being the Rev. J. A. Shaw, (in the morning and afternoon) and Mr. Norman Tiptaft (in the evening). The collections realised £19 7s. 6d., an increase of £8 on the previous year.

*** * THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.**

'THE PURCHASE POLICY.'—In connection with our remarks last week, the Rev. W. Whitaker emphasises the point that the chief "gains" hoped for by those who have long advocated the nationalisation of the drink trade are: (1) the abolition of "vested interests," which lead to corruption and political intrigues; and (2) facility to introduce reform in management.—Mr. F. G. Jackson points out that the present law and powers of the House of Commons would secure much reform if supplemented by vigorous administration.

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GRESHAM COLLEGE, Basinghall Street, E.C.—FOUR LECTURES on 'ROMAN LAW AS COMPARED WITH ENGLISH LAW' will be delivered by W. BLAKE ODGERS, M.A., LL.D., K.C., Recorder of Bristol, on TUES., WED., THURS., and FRI., MAY 21 to 24, at 6 P.M. Free to the Public.

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BIRTH.

TARRANT.—May 10, to Arthur George and Jessie Tarrant, of Wandsworth, a son.

DEATH.

BOYS.—On May 14, Elizabeth Boys, widow of the late Jacob Boys, of 59 Grand Parade, Brighton, in her 94th year.

OUR CALENDAR.

SUNDAY, May 19.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. GARDNER PRESTON.

Bell Street, Edgware Road, 11 and 7, Rev. A. GOLLAND.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.

Brixton, Unitarian Christian Church, Effra Road, 11. Rev. JOSEPH P. MACCARTHY, Ph.D.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Dingley Place Mission, St. Lukes, City Road, 11 and 6.30, Rev. F. WOOLEY.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.

Finchley, Granville Road, Ballards Lane, 11, Rev. W. COPELAND BOWIE; 6, Rev. J. MACCARTHY, Ph.D., of Waltham, Mass.

Forest Gate, Upton Lane, 11, Mr. J. HARRY SMITH; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Rev. J. VINT LAUGHLAND; 6.30, Mr. E. HAYNES.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. J. W. PETERKEN.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.

Rhyl Street, Kentish Town, 11 and 6.30, Rev. W. H. ROSE.

South Norwood, League House, 141 Portland Road, 6.30, Mr. A. J. HOWARD HULME.

Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11 and 6.30, Rev. FRED COTTIER.

University Hall, Gordon Square, W.C., 11.15, Rev. F. K. FREESTON.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. Dr. CHARLES HARGROVE.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

Woolwich, Co-operative Hall, Parson's Hill, 11, Mr. FRANK G. FINCHAM; 6.30, Mr. J. HARRY SMITH.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Room, Downing Street, 11.30, Rev. BASIL MARTIN, M.A.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. H. E. PERRY.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Rev. J. CYRIL FLOWER, M.A. (Anniversary Services).

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Lieut.-Col. BULLOCK.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. RATTRAY.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.

LIVERPOOL, Bootle Free Church, 11, Mr. W. H. JACOBSEN; 6.30, Mr. W. NEWALL.

LIVERPOOL, Hope Street Church, 11, Miss A. MAUDE ROYDEN; 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. LAWRENCE REDFERN.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. H. McLACHLAN, M.A. B.D.

MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. M. R. SCOTT.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A. B.D.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A. LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. G. A. FERGUSON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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British & Foreign Unitarian Association.

WHIT-WEEK MEETINGS.

Tuesday Evening, 21 May, 7.30 p.m.

RELIGIOUS SERVICE

ROSSLYN HILL CHAPEL, HAMPSTEAD.

Preacher: Rev. ARTHUR W. FOX, M.A.

Wednesday Morning, 22 May, 10.30 a.m.

ANNUAL BUSINESS MEETING.

ESSEX HALL. Report; Election of Officers and

Committee; Resolutions and other business.

The President, Dr. CARPENTER, in the Chair.

Wednesday Evening, 22 May, 7 p.m.

PUBLIC MEETING, ESSEX HALL.

Addresses on

'The Power of Religion in Upbuilding the Life of the Nation.'

Speakers: Rev. Dr. CARPENTER, R. M. MONTGOMERY, Esq., K.C., Rev. BERNARD J. SNELL, M.A., B.Sc., and Rev. HENRY GOW, B.A.

Thursday Evening, 23 May, 7.30 p.m.

ESSEX HALL LECTURE.

CLAUDE G. MONTEFIORE, Esq., M.A.

The Place of Judaism among the Religions of the World.

THE

SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETINGS,

WHIT TUESDAY, MAY 21, 1918.

President: Mrs. W. BLAKE ODGERS.

At 10.30 A.M. **BUSINESS MEETING** and President's Address, followed by a Conference on 'THE WORK OF THE ASSOCIATION.'At 2.45 P.M. **PUBLIC MEETING.** Address by the Rev. H. McLACHLAN, M.A. B.D. (of the Home Missionary College, Manchester), on 'SOME NEEDS OF OUR TEACHERS.' To be followed by discussion.

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ANNUAL MEETING,

ESSEX HALL, WEDNESDAY, MAY 22, at 3.30 P.M.,

Mrs. BLAKE ODGERS (President) in the Chair.

Opening Service conducted by Miss E. R. LEE.

Reports of League work, &c., followed by an Address on "OLD IDEALS AND NEW DUTIES," by Mrs. E. I. FRIPP.

All Friends cordially invited.

Central Postal Union and Unitarian Workers' Union.

ANNUAL MEETING

ESSEX HALL, Essex St., Strand, W.C.,

THURSDAY AFTERNOON, MAY 23.

Dr. CHARLES HARGROVE in the Chair.

2 o'clock. **BUSINESS MEETING.**

Presentation of Report and Election of Committee and Officers.

2.30. Address by Dr. PHILIP H. WICKSTEED ON

"Dante's Vision of Peace."

Friends and Supporters cordially invited.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

THE ANNUAL MEETING

will be held at

ESSEX HALL, ESSEX ST., STRAND, On FRIDAY, MAY 24, 1918.

THE PRESIDENT,

REV. J. ESTLIN CARPENTER, D.D., D.Litt., will take the Chair at 4.30 P.M.

A CONFERENCE will be held at 6 P.M., when The Rev. W. G. TARRANT, B.A., will read a Paper on

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LONDON, SATURDAY, MAY 25, 1918.

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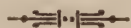
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THE WIDER CIRCLE.



WE do well at all times to remember the full width of our circle, but especially when those who visibly represent it are necessarily fewer than in happier days. If numbers are small, the significance of great aims and ideals remains undiminished. If the reports printed by our various societies are inevitably reduced in bulk, that is no token—or need not be—of slackened effort. And, certainly, the abbreviated accounts of the Whit-week meetings which are all that we can give this year, will not be taken by the wise as indicating a waning interest. Ill would it be for us as a religious people if we did not realise, in common with all serious persons, the deepened needs of men at this time, the greatly increased gravity of to-day's moral and social problems, and the urgent call for faithful service in whatever special duty devolves upon us.

There was a suggestive arrangement in the later Temple services by which the wider circle of Israel was brought to mind. In addition to the presence of officials who took an active part in the ritual for the day, certain "standing men," we are told, attended in turn, as representatives of the whole people. Thus, any devout minded Israelite who was prevented by accident or necessary business from wending his way to Zion's Hill had the comfort of feeling that the "standing men" stood for him among the rest; while (let us hope) these in their turn, in spite of the deadening effect of use and wont, really felt conscious of their own vicarious significance. In some such way, the few who have been able to attend the meetings and the many who have not may still realise their oneness of spirit. The soldiers and sailors, organisers and workers in other branches of national service, and, not least, those who much suffering absent themselves awhile from public gatherings, will know that their assembling brethren have not forgotten them. On the contrary, it is just in so far as the wider circle is kept steadily in view that our "standing men" rise above fussy small-mindedness into the abundant life of the fellowship as a whole.

Indications of this heightening vision have assuredly not been lacking during the week; and as it closes we are impelled once again to lift our eyes towards horizons far beyond the limits of sect or party. For is it not true that, as in every sect and party there are, we know well, people just as sincerely attached to the cause of truth and right and goodness as we ourselves try to be, so the ties of the spirit permeate on every side till they establish a communion wide as the world? It is, indeed, a special piece of work that our group of churches has to do, both to break down and to build up, but we should be most untrue to our special duty if we did not clearly recognise, and unwearingly point out to others, that differences of creed should be no bar to religious fellowship. Let us add, the more emphatically just because of the immediate temptation to feel otherwise, that differences of nationality should be no bar to human fellowship. It is wickedness that prevents fellowship in either kind. We must see to it that the wickedness is not ours.

ANY lingering hesitation as to alleged "peace offers" which may have survived recent Parliamentary utterances must surely have vanished after Mr. Wilson's emphatic words on the subject last week. The President has probed the matter thoroughly, and declares that in his opinion no sincere offer has yet been made by the Central Powers. There is nothing for it but to convert them by defeating them soundly.

THE important re-statement of "objects" by the British and Foreign Unitarian Association, adopted on Wednesday, is worthy of the attention of all our friends, but especially of those who are rightly zealous to guard the congregations against dogmatic trusts and limitations. The change, as Mr. Montgomery pointed out, only brings to explicit statement the principle upon which the Association has hitherto shaped its policy. We quote, therefore, the words of the first clause of the Rule: "The diffusion and support of the principles of Unitarian Christianity, in-

cluding the formation and assistance of congregations which do not require for themselves or their ministers subscription to any doctrinal articles of belief."

* * *

CANON GLAZEBROOK, replying to his Bishop's letter, referred to in these columns last week has quoted from the Bishop of Oxford himself—lately so orthodox as against Dr. Hensley Henson—to show that considerable latitude is allowable in regard to the "historical" clauses in the Apostles' Creed. Moreover, the Canon finds some support in the recorded expressions of Convocation and the Archbishop of Canterbury. The Bishop of Ely says he will undertake an examination of his Canon's arguments by and by. Meanwhile, what a pity it is that good men have perforce to say things which, in the ordinarily accepted sense, they do not mean.

* * *

LAST March died in her 70th year Mrs. Celia Parker Woolley, of Chicago, a woman truly memorable in her own country, and certainly not to be without tribute in this. She was already in middle age when, after long journalistic experience, she became minister of a "liberal" congregation. Six years later she took a bolder step still, the courage displayed being properly appreciated only by those who have lived in a land with two strata of inhabitants, such as the whites and the blacks. Mrs. Woolley started a Centre (named after Frederick Douglass) for religious, social and educative work and fellowship among the negroes, and the rest of her life was given to this noble service.

* * *

IN connection with an interesting communication sent from France by our Editor, the Rev. W. H. Drummond, as a greeting to the annual meeting of the British and Foreign Unitarian Association, some portions of which we hope to present next week, Dr. Carpenter mentioned that the Rev. H. Gow, of Hampstead, is expecting shortly to cross the Channel for some months' service similar to that of Mr. Drummond.

[THE "INQUIRER" WILL BE INCREASED BY FOUR PAGES NEXT WEEK IN ORDER TO INCLUDE REPORTS OF VARIOUS MEETINGS.]

OUR MESSAGE TO OUR TIME.

By the Rev. A. W. FOX, M.A.

THE Annual Service of the British and Foreign Unitarian Association was held at Rosslyn Hill, Hampstead, on Tuesday evening. The Rev. A. W. Fox, of Todmorden, who conducted, preached the sermon given below.

"With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage."—Gal. v. 1.

For *bondage* put *creed* or *dogmatic system* however dilute, and the result will express clearly one side of our distinctive message as Unitarian Christians. The other side I shall try to develop no less clearly.

All of us had hoped that by this time the horrors of war would have found their slow but sure healing in peace. We had looked forward to meeting this year in quiet joy, not untinged with sadness, leaving the past behind us as a hideous nightmare, looking to the future with the settled determination of moving onward towards the Kingdom of God. Our "dear boys"—all that are left of them—are preparing to go to the front, most of them are at the front already. Those who are there are enduring untold hardships for you and for me. Are we worthy of them? Are we preparing worthily for the home-coming of those who are left, as our bounden duty calls us to do? Are we ready to make severe sacrifices for our simple faith, to keep our work going and increasing, that our land may be happier and holier for them on their return? Are we determined to shake off all indifference to worship, Sunday by Sunday, wet or fair, to take our places in the school, to proclaim our message with burning zeal and tireless enthusiasm, or are we to rest content with simply marking time in our religious work?

We are a small body of small churches more or less loosely knit together by certain vital common principles. Our faith is free—free from the bondage of creed or dogmatic test, free from intellectual hindrances to holy living, free from the iron dogmas of a slowly corrupted Christianity, free to move forward in unfettered Christian discipleship in endless progress. Are we doing our utmost to share our freedom with others, or leaving them to find their way thither by themselves and unaided? Are we flashing the torch of truth and freedom across the dark waters of life's troubled sea, or resting secure in sheltered harbours? Do we realise that a religious movement which is not aflame with missionary enthusiasm is slowly dying, if not dead already? Are we as resolute, as we ought to be, in demanding from others that intellectual veracity so precious to ourselves, which is to the full as vital as emotional sincerity? Are we to suffer the proclamation of ambiguous explanations of plain dogmatic statements of belief without one word of determined protest?

Had St. Paul moved about saying, "There is much truth in Shammai, in Hillel, in Gamaliel, in Plato," where would Christianity have been? Had he used old formulæ coupled with mental reservations in dogmatic matters not understood by his hearers, had he been devoted to eclecticism instead of to truth, once more, what influence could he have exerted upon the religious progress of the world?

He was the Apostle of liberty: but he never mistook liberty for licence, as sometimes happens within our ranks, never dreamed that the cause of truth could be won without persistent conflict. That other supreme thinker of the early days

represents Jesus as saying, "The truth shall make you free." In our insistence upon freedom we sometimes forget the vital importance of the truth. Yet we believe, do we not, that our God has committed to us purer and clearer truth than to others? Is it, then, a time to hold our peace, when thought is bursting the old barriers and eagerly welcomes any genuine guidance? We need to wound no one willingly; we need only the weapons of reasoned argument and loving persuasion, with the "sword of the spirit, which is the word of God." We are called to help others to fling off the yoke of ancient bondage, to bid them come along with us to the free service of our common Father. I regard with grave misgiving an attempt of some amongst us to insist upon a return to sacramentarianism, to fasten a new, if lighter, yoke of dogmatic bondage upon the souls of the men and women of the future. I speak in all gentleness: but we have suffered too much in our age-long battle for freedom to accept willingly any diluted orthodoxy in the future. A free atmosphere does not accord with orthodoxy of any kind, religious, social, or political.

Truth in its fulness does not lie in the way of any dogmatic orthodoxy, however simple its dogmas may be. For the rest of us, bound together as we are by certain principles constantly growing in breadth and depth, while we need to guard our freedom, we need to be true to our principle. We need to fling off a certain shyness, a certain exclusiveness, which have afflicted us too long. We need to "cry aloud, and spare not." If our civilisation is to be reconstructed on the only enduring basis of religion, we need to unfold the new heavens of our simpler faith, if a new earth is to take the place of this dogma-weary world. Our God in His gracious goodness has committed to us certain principles containing the seed of endless growth. We are confident that they can exercise a mighty influence for the well-being of others. We need, then, to take our light from under the bushel of false modesty, to let it shine to the glory of God. We need to be baptised with the living fire of a missionary spirit. We do honestly try to live out our faith. We must do more, we must share it with others.

I am not stressing the need of controversial preaching, though the day for that is not over yet. The method may be different; but the need of clearing away error is ever-present. We are prone to exaggerate the signs of growing liberalism in the rank and file of orthodoxy. The vast majority of our church-going fellow Christians is far more orthodox than we are willing to imagine. Many of the theological colleges are backward in thought. A sacerdotalist sacramentarianism almost Roman in kind is the dominating influence in the Anglican Church. I say nothing of our universities: they are a little world in themselves. But I do say that we cannot judge of the rank and file who do care from a handful of leaders, or from the great mass of those who do not care. Yet we are constantly making that mistake. I live and work in a town remarkably free from the sectarian spirit, where I am welcomed as a preacher in many denominations. But that does not blind me to the need of persistently preaching the positive principles of our simple faith, plainly but with tender consideration for others. Nor am I afraid of calling that faith by the one name, which covers all of its varieties, the name Unitarian, which I use in no narrow or negative sense, nor would force upon any one.

In a few words let me set forth the principles which have been and are the inspiration of my life, which I commend lovingly to others that a like inspiration may be theirs. To me, as I have learned from Jesus, there is one God our Father,

one in person, one in being, one in will, one in power, one in love, to whom all of His children can come directly in prayer, to whom He reveals Himself directly in communion and through conscience. Such a God Jesus worshipped himself, taught us to worship, to love with our whole being, to serve continually with all our powers. Such a divine Father implies a genuine brotherhood amongst all nations and all individuals. I say a real and living brotherhood, since the sacred word is often used as a glorified mask for sectional selfishness. Such a brotherhood has never existed universally, certainly does not exist now. But it will exist one day, and we can hasten its coming.

What old-fashioned platitudes, I seem to hear someone say! The truth is old and new; but it is truth—that is what matters. It is old because Jesus taught and lived it: it is new because it has been rather the badge of a banner than a law of conduct. Who will dare to say that the brotherhood of man rules all lives, to say that such a principle is untrue? Until it is practised faithfully, it remains new.

Add to these two principles two more, the possibility and actuality of *communion with God*, and *immortality*, and we have the essence of our message at this time. Communion with God includes salvation by character, the only kind which Jesus taught—"By their fruits, ye shall know them." Our four principles do not differ, I say it in all humility, from the teaching of Jesus. They may differ from some of the Pauline speculations, which lie at the root of many present-day orthodoxies. But Jesus is our Teacher, not Paul, great and glorious as the Apostle was. In addition to this, it is well to remember that Christianity is not merely personal religion, but religion centred upon a person. The teaching of Jesus is no mere centre of ethical precepts gathered into a system like the work of Marcus Aurelius. It is that; but it is far more. It is pure spiritual and ethical teaching flowing from a perfectly pure spiritual and ethical soul. Believing Jesus to be, as Mr. Thom has said in effect, "God's ideal man born into the world to shew all what they are called to be," we long to approach that ideal sonship, which he has revealed to us, whereby every son of man can be like him a son of God. Man he must have been, else we could not be his disciples, attain his sonship.

Jesus as a living man shewed us the divinity of humanity. We long to be like him, to develop the divine within each one of us. That is where the personality of Jesus is of such importance to us, why it counts so much in our personal religion. Our leader, our example he is: but he remains our brother, "bone of our bone, flesh of our flesh, tempted as we are, but without sin." He calls us to live the life he lived, if need be to give our life for others. Hence we are not, like some of our fellow-Christians, anxious to save our own souls first. Those we leave to God our Father. We seek humbly to follow our Master in "saving our lives by losing them" in loving service. That was the essence of his life, that ought to be the essence of ours. That is the one pathway of true discipleship, the one way of winning the hearts of men and women to such lives as children of God were destined to lead, as they will lead one day, when the "kingdom of God" comes in every human soul. These are the principles of our message, joined to that noblest freedom which consists in giving up our own wayward will to the service of God in the service of man. They are not cast in adamant; when higher are found, we will accept them gladly. In the meantime we will try to live up to them.

It is a kind and loving message sorely needed by this troubled world. It is hindered by no creed, no theological test. We close our churches to none; while we

try to persuade others to think with us, we leave them free to judge for themselves. As Unitarians we refuse to suffer the imposition of tests upon ourselves, nor do we impose them upon others. In this way we leave room for all to grow toward perfection by communion with God and the service of man. We are open to receive revelation from the four winds of heaven, holding that

The Lord hath yet more light and truth
To break forth from His word.

But we realise that perfection of character is the ideal in life, that its real touchstone is unselfish service. Such a message, I repeat, is sorely needed in these woeful days. Had its principles been the laws of human life, this hideous war could never have come to pass. Without them any lasting reconstruction, religious, social, moral, political, will be but as the shadow of a dream. Unless they form a part of every human life, we have small security against the repetition of the present horrors. They are real religion, which is of little worth unless it be life itself, life in, life with, life for God, lived in the willing service of man.

Any scheme of reconstruction based upon selfishness national, international, or individual is foredoomed to failure. We can help to prevent any such failure, if we will be true to our message, and make it heard from one end of the land to the other. We must live it: yes, but that need not hinder us from proclaiming it to others. We need to be "instant in season and out of season," to plead with others to shake off the yoke of dogmatic bondage. We need to be more genuinely democratic to welcome in warm brotherly kindness all comers into our churches. Our Master was a carpenter; who are we to act with condescension to his brothers and ours? We need to train our children first in the home, then in the school, to be true citizens of the Kingdom of God. We need to point out errors of thought kindly and lovingly, but with unflinching firmness. We need to bring home to others the truth that life is not served by creeds or dogmas, but by unfeigned brotherly conduct. We need above all to pray to God our Father to help us. In the olden times our forefathers, of whom we are reasonably proud, held family prayers in the home. I plead for the old custom, which lifted the hearts of the worshippers into communion with God.

If we are true to them, to ourselves, to one another, to our God, we shall be able to welcome home our "dear boys" with no qualms of conscience. Their terrible experience will have branded upon their souls the need for a real and living religion unfettered by ancient dogmas and outworn creeds. We can offer them and others a religion to live by, a religion which robs death of all terrors. But we need to bestir ourselves, to be less content with "the day of small things," to remember that not liberty alone demands our sturdy support, but that intellectual truth must be preached fearlessly and fervently, so that emotional truth may be guided and made strong. With my whole heart I plead for renewed missionary activity, for a quenchless enthusiasm in drawing others to our simple faith. Our land has need of it. Every congregation may be a missionary centre to the lasting good of our land to its own measureless advantage. We are few: but the first Christians were fewer, and see what they achieved! May our God put it into our hearts to realise the supreme value of our message, to utter it fearlessly to a suffering world waiting for the blessedness of its healing power.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

ANNUAL MEETING.

THE annual meeting of the Association was held on Wednesday morning, May 22, Dr. Carpenter, the President, occupying the chair. The report was taken as read.

Dr. Carpenter, in moving its adoption, referred to the impressive testimony borne by the Roll of Honour hung in the entrance to Essex Hall, which records the names of those who have fallen in the war, to the sacrifices made by Unitarian churches and homes. Over six hundred of our brave young men had laid down their lives, and they saluted their memory with the deepest reverence and respect. The expenditure of the Association had increased by £900, one of the most interesting items being the £290 for war bonuses to ministers undertaken in connection with the Sustentation Fund. In regard to publications, Dr. Carpenter called special attention to the two books by Dr. Drummond on the Parables and the Lord's Prayer which have recently been published, and the 'Psalms and Canticles' prepared by the Rev. V. D. Davis. It was a matter for disappointment that the preparations which were made for co-operative or concerted action in the matter of local conferences during the autumn and winter had not been carried out. The conference organised by the Liverpool District Association, which was held at Southport, had proved such a success and was felt to be so helpful in a time of exceptional strain and anxiety that he hoped the arrangements which fell through last year for various reasons will be carried out this year. The report of Lawrence House showed how much its hospitality was appreciated by men on their way to or from the front. The value of the Rev. T. P. Spedding's work among the men in the Home Camps could not be overestimated. It was very arduous, involving long journeys, but his warm, brotherly sympathy had been fully appreciated by those whom he had been able to visit. To him had also fallen the task of organising the distribution of *The Bulletin* which had been posted to over 6,000 men on active service. In conclusion Dr. Carpenter quoted the following paragraph which closes the Report: "A sifting process is at work among men and nations; and sooner or later the chaff will be blown out of the churches as well as out of human life. The hour of danger and difficulty is the testing-time of our principles and of our constancy in upholding them; in that hour the courageous spirit and the wide vision are most surely needed. In the immediate future, unless people are reading the signs amiss, a free religious faith, with reason at its roots and reverence in its heart, will have new opportunities in the world; and larger obligations will consequently be thrust upon all who cherish an unfaltering trust in God, and who are inspired by an unconquerable love of righteousness and goodwill among men. But we have to remind ourselves, again and again, that righteousness and goodwill do not find their way into the minds and hearts of men unbidden: every one who desires their triumph in the world must beckon them, cherish them, and labour for them."

The Rev. Cyril Flower seconded the adoption of the Report, at the same time taking the opportunity of paying the earnest tribute of one of the younger men in Unitarianism to the value of Dr. Carpenter's teaching and influence, his tireless labours on behalf of the Association, and the affection which he inspired. He ventured to raise one single point of criticism on the ground that no definite denominational action had been taken at the time of the passing of the Man-Power Bill. He had himself welcomed the fact that

men of all professions were to be definitely called upon to give their services in the national cause, and profoundly regretted that ministers and clergy had since been exempted. In view of the difficulties which this position produced it would have been of the greatest help if the Association had given to ministers of military age some definite guidance.

Mr. G. R. Armstrong referred to the admirable services which had been rendered by Mr. Spedding during the latter part of 1917 at Moss Side, Manchester, where, by his efforts, the congregation were stimulated to make a fresh start and a minister was appointed. He described the position at Longsight, where the same kind of help is urgently needed, and expressed the opinion that these cases were typical of the kind of work waiting to be done by the Association. It would enable a fresh start to be made by congregations with a past, and possibly a future, which were in danger of being extinguished by the difficulties of the war, and needed just the kind of help which a central organisation like the Association could give them. The Rev. A. W. Fox strongly supported this plea.

Mr. Percy Preston presented the treasurer's report, and announced that Mr. Brown, who took up the work of treasurer temporarily on the death of Mr. Howard Chatfield Clarke, was to be relieved of his duties by Mr. Harold Wade later on.

The Rev. W. G. Tarrant moved a vote of thanks to Dr. Carpenter for the services rendered by him as President. They had had in him, he said, an unusual President, and what they wished to express would be felt throughout the country. It was difficult to imagine what new worlds there were for Dr. Carpenter to conquer, he had held so many offices, but he had an inordinate passion for work, and they hoped he would be spared for many years to serve their cause by word or pen. The Rev. W. Jellie seconded the resolution, which was supported by Dr. Blake Odgers, and formally put by Mr. E. M. Montgomery, K.C., as Chairman of the Executive, and carried with acclamation, those present rising from their seats with prolonged applause.

The President made his acknowledgment in characteristically modest terms, expressing his desire to still help the Association as opportunity served. He said he had received a letter of greeting from the Rev. W. H. Drummond, which he proceeded to read. Mr. Drummond is now the leader of the biggest Y.M.C.A. hut in France, and speaks in glowing terms of the work which he is able to accomplish there and of the wonderful response made by the men with whom he comes in contact to the message of liberal religion. Dr. Carpenter added that he was rejoiced to hear that the Rev. Henry Gow was shortly going to undertake similar work in France.

The President then moved that Mr. Richard D. Holt, M.P., be elected President for the ensuing year. It was interesting to recall that his great-grandfather, Mr. Richard Potter, was one of the earliest presidents of the Association as far back as 1834. Mr. H. G. Chancellor, M.P., seconded the motion which was adopted. The officers were then elected, and a resolution adopting the revision and amendment of the Rules of the Association recommended by the Executive Committee was also moved by Mr. Montgomery, K.C., seconded by Dr. Hargrove, and passed.

Resolutions expressing thanks to the local treasurers for their success in obtaining subscriptions and to the congregations for collections made on behalf of the missionary work of the Association; and to the Rev. Arthur W. Fox for the Anniversary sermon preached at Rosslyn Hill Chapel, were submitted by the President. In regard to the former Dr. Carpenter

took occasion to pay a tribute to the memory of the late Mr. Howard Chatfield Clarke and Mr. Charles Hawksley. A further resolution conveyed the greetings of the Association to the American Unitarian Association, and expressed gratitude to the President of the United States for his vindication of "the principle of justice to all peoples and nationalities and their right to live on equal terms of liberty and safety with one another, whether they be strong or weak."

It had been objected by many in the United States when he was there two years ago, Dr. Carpenter said, that President Wilson had not yet given the word for America to enter the war, but it was now better realised what enormous difficulties he had had to face. When at last America did come in, the President was able to appeal to the loftiest and most unselfish ideals. He has said that he would never have entered a selfish war, and he brought his country in purely for the sake of liberty and peace. His pregnant hint that he would not abandon Russia any more than he would abandon France encouraged the hope that by the end of the war circumstances will be such that we shall be able to free that hapless people from the grip of the Central Powers.

The Rev. F. H. Kent, of Grafton, Mass., responded to this resolution in the most cordial terms, emphasising the fact that the two countries represented by the British and American Unitarian Associations had now been brought into contact with each other in a way that would have been impossible had it not been for the war. He drew the most hopeful auguries also from the fact that in the United States all nationalities are now fused into one common brotherhood, bound together by one common aim, bringing the time nearer when all countries would share the same aspirations and co-operate in perfect harmony. Dr. Wilson had done more to realise this vision of the future than a hundred years of peace had accomplished, and if it were true—as had been remarked to him by an English member of parliament—that America always produced a great man at every crisis of her history, it might also prove to be true that President Wilson was the greatest, in view of the vast numbers of men of all nationalities ranged together under his leadership. Mr. Kent urged that very much might be done to develop the sympathy and good understanding between the people of America and of Great Britain if some of those who lived near camps where American men are now in training with English troops—and they were coming over in numbers which would surprise them if he could reveal the facts—would give hospitality to these men as occasion offered. They would prove acceptable guests, for they represented every profession, some of them being the finest products of the Universities, and if they did not recognise the distinctions between officers and men as English people did, or observe the same customs, they would be very glad to have an opportunity of finding out what was best in English life, and of learning why those customs, unfamiliar to them, were followed by people who were fighting for the same cause as themselves. In conclusion, Mr. Kent spoke of the breaking down of the barriers between religious bodies which is resulting from the challenge of the soldiers themselves, and which is so significantly seen in the ranks of the Y.M.C.A., and pointed out that Unitarians, as a religious body with no fences to remove and no doctrinal fetters to hamper them, have a great opportunity before them if they would prepare for that fellowship, wide as humanity, of which we are receiving the vision at the present time. Lieut.-Col. Bullock added a few stirring words, exulting in the fact that the British and American flags now flew proudly together.

A resolution in support of the League of Nations was proposed by the President and passed; and a resolution, of which Mr. J. C. Warren had given notice, instructing the Association not to appoint delegates to attend the Conference provisionally summoned by the Scandinavian prelates, which was seconded by the Rev. Cyril Flower, was discussed with some warmth. Among the speakers were Mr. H. G. Chancellor, Mr. G. Armstrong, Dr. Herbert Smith, and the Rev. H. Dawtrey. The President pointed out that the Committee had received no official notice of such a Conference as was referred to in Mr. Warren's motion, and he believed no decision had as yet been arrived at in regard to its scope or details. In the end the "previous question" was proposed, and being carried by a large majority the resolution was not put. The proceedings then terminated.

THE SUNDAY SCHOOL ASSOCIATION.

THE Annual Meeting of the Sunday School Association was held on Tuesday morning, May 21, the President, Mrs. Blake Odgers, in the chair. After opening prayer the statement of accounts was presented by the Treasurer, Mr. H. Wade. The income and expenditure approximate very closely to the figures of the previous year. A considerable increase occurred in the delegates' travelling expenses, showing that much useful activity had taken place.

The Secretary, the Rev. Bertram Lister, presented the report, which, like other reports at this time, had been kept as short as possible. Subsequent speakers amplified the bare statements made in it regarding publications, the Endowment Fund, scheme for the foundation of a Convalescent Home for men at Great Hucklow as a memorial to those of our communion who have fallen in the war, the work of the sub-committee on Propaganda, and the new scheme for the training of teachers. In regard to the latter, the work is already in progress, the first thing to be done being the preparation of a Teachers' Register, which should prove of great use. Mr. Lister spoke of the inspiring character of the conference held at Great Hucklow, which was called by the Manchester District Association to discuss the proposals for the Convalescent Home, and of the cordial sympathy existing between our own Sunday School Association and the corresponding Association in America. There had been an exchange of books, though a number of those sent out from this side had never reached their destination, and others were going to be forwarded to replace them.

Mrs. Blake Odgers formally moved the adoption of the reports, and the Rev. H. Perry, in seconding, emphasised the necessity of making the teachers' training scheme national in its scope and of fostering the religious life of our own people, for which purpose the Association was in existence.

The President then extended a cordial welcome to delegates, friends, and teachers, whose presence, she said, was all the more valued owing to the difficulties of travelling in these days, and the fact that London is not the happiest place to visit at the present time. Speaking, not as a Sunday school worker herself, but, as Mr. Bodell Smith said later, from the point of view of a parent, realising the vital importance of the religious training of young minds in the home no less than in the Sunday school, Mrs. Odgers laid particular stress upon the great task of building up character which is the object of Sunday school activities. More than anything else they wanted to teach children to love goodness and to obey the voice of God in their hearts, and the key to the most

abiding results was through personal influence and example. This they should find first of all at home, but, if it was lacking there, then at the Sunday school. That help should be given which the child wanted and for which the need was frequently expressed in questionings that parents so often ignored or discouraged. She hoped that when the raising of the age-limit for boys and girls leaving school had been effected they would be able to keep them longer as Sunday scholars also. In regard to the question of propaganda, while she wanted to make children good more than she wanted to make them Unitarians, she felt that they should be trained in the right atmosphere, and taught the faith which had such a direct bearing on life and conduct, which feared no new revelation, and which was found to stand firm even amidst the shocks and horrors of the present war.

The adoption of the report was carried unanimously.

The Rev. H. Bodell Smith moved the election of officers, and expressed the gratitude of the Association to Mrs. Blake Odgers for the efficient way in which she had served their cause as President during the past year. Mr. F. D. Bowles, J.P., C.C., of Hackney had been nominated President for the coming year. The Rev. Morgan Whiteman seconded the motion. The Rev. Cyril Flower supported the resolution, which was carried.

Acknowledgments were made by Mrs. Blake Odgers and the new President, and Mr. Wade then gave some details about the effort to raise an Endowment Fund, which would enable them to meet the expenses of the work they had planned without approaching from time to time a few liberal friends. Only a private appeal had been made so far, but this had resulted in £3,406 being promised, of which £3,226 had been already received, given by a number of generous donors. A public appeal would be made later, but no date could be fixed for this in view of the war situation. Meanwhile new subscriptions were required, and many who were subscribers already had expressed their intention of raising the amount of their contributions. Mrs. Travers Herford urged that if Sunday school collections were not taken for the Association it would be a good thing to adopt this plan, with a view to increasing the interest in its work which the scholars would probably feel if they had a direct share in supporting it, and did not receive all it had to give them without making any return. This suggestion was supported by Mrs. Bloure and referred to the Committee for consideration.

The Rev. J. A. Pearson dealt with the Sunday School Monthly, and announced that an interim hymn-book containing a hundred hymns (price 3d. and 6d.) would shortly be issued pending the preparation of the larger hymnal, which was being delayed owing to its scope and the difficulties of the time. This little book would meet a very urgent need, and as 10,000 copies were on order, it would soon be unnecessary for any Sunday school to be obliged to go outside their own body for a hymnal for common use.

Miss Francis, Secretary of the Propaganda Sub-Committee, gave an interesting account of the circumstances which had led to its formation.

In the absence of the Rev. C. Peach, the Rev. T. P. Spedding explained the project, originating with the Manchester District Association, for founding a Convalescent Home at Great Hucklow for sailors and soldiers, primarily of our own body, who have been discharged from the army, as a memorial to those of our own communion who have fallen in the war. It had been felt that it was better for our gratitude to find expression in a national manner than in smaller memorials which might be got up locally all over the country, and it was fitting that the name of Florence Nightin-

gale should be given to the home. A house has already been purchased in the neighbourhood. There, early in the summer, it is hoped, convalescents discharged from the forces may be received pending the building of the new home, and Mr. and Mrs. Peach will act as Warden and Matron. The sum of £10,000 will be needed for this scheme, of which £5,000 is to be invested. The object for which this money would be required was one which would appeal to everybody, and the success with which the initial appeal for donations to the Endowment Fund had been met, Mr. Spedding said, made him sanguine that money would be as gladly given to raise this memorial to the fallen.

The last speaker was Mr. Chalmers, Joint Secretary of the Sunday School Association, who, in a short address on the 'Future of the Sunday School Association,' gave his hearers much food for thought, as usual, though it was not possible to do more than touch on a few aspects of this wide subject. They were, he said, in a sense trustees of the future for the young people, and he regretted that the Association was not more frequently consulted in regard to the education of those young people. If the Sunday schools were to continue their work would depend upon the churches, and the life of the churches depended upon their pioneer work. It was their business to be pioneers. Any ecclesiastical union that was talked about must be based upon the free choice of the individual, and any idea of their giving up their special work for the point of view that differences of opinion were dangerous was out of the question. Another point was that the whole teaching of the Sunday schools and the churches should be centred in the definite historical personality of Jesus, freed from all the stories which had grown up around his name and surrounded it with so many spectacular accessories that the man himself was in danger of being forgotten. If they went back to the past for inspiration—to mediæval times, for instance—let them beware of taking from the past what was not suited to the thought of to-day. Let them take what was best from the Middle Ages—the childlike faith in the presence of the Unseen which was characteristic of that age, without accepting the fairy tales that eclipsed the divine power.

A few words by the Rev. H. Dawtrey, who spoke of the great work before the Society in training children in those principles which would diminish the menace of war, brought the meeting to a close.

AFTERNOON MEETING.

An extremely practical and stimulating address on 'Some Needs of the Sunday School Teacher' was delivered by the Rev. H. McLachlan. The supreme need of the teacher, he said, was effective training—and *needs* must be distinguished from *wants*, or *desires*. He hoped that after the war summer schools would be held more frequently, and in Manchester as often as in Oxford. He also wished to see a closer connection between our Colleges and our Sunday schools, which would probably result in more candidates coming forward for the ministry. Popular lectures might also be arranged, and the various societies and unions which are now so isolated aroused and given more work to do. Mr. McLachlan advocated a better system of advertising the Society's publications. Other suggestions were made relating to the need of a liberal commentary of the Bible, particularly of the New Testament, in a cheap form; of better methods of instruction and an improvement of equipment; of the co-operation and sympathy of the ministers, and of the desirability of including training for teaching in the curriculum of the theological colleges, relieving the staff sometimes from being overworked by obtaining the help of men and women interested in art or science or literature

who would be very glad to give series of addresses on their own subjects. The war had really revived interest in the great fundamental question of religion, and it was for them to respond to the call of the hour. They must try to direct the magnificent loyalty which our men had shown to their country to the living gospel of Christ.

The Rev. J. W. Saunders opened the discussion, in which the Revs. A. W. Fox, H. Bodell Smith, Cyril Flower, Dr. Carpenter, Mrs. Bloure, Miss Johnson, and others took part. Referring to the plea which had been put forward for a commentary on the Bible, or, at least, the New Testament, in harmony with modern liberal thought, Dr. Carpenter recommended those present to study the two books by Dr. Drummond which have just been published, and in which the teaching of Jesus, including the Parables and the Lord's Prayer, are expounded in beautiful language, giving the true spirit of Christianity. He would like to see those volumes go into every home, rich and poor alike, throughout the country. Opinions seemed to be unanimous as to the active part which ministers must play in training and organising the Sunday school teachers. A very hearty vote of thanks was given to Mr. McLachlan for his admirable address.

BELGIAN HOSPITAL FUND.

172ND LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,490	17	4
Mr. F. Maddison (37th)	0	10	0
Miss A. Fricker, Trinidad (20th)	1	0	0
All Saints' School, Islington, per Robert Bates, School Secretary (5th)	0	3	6
Mr. and Miss Hirst (28th)	4	4	0
West Grove Women's League, Cardiff, per Mrs. Fox (34th)	0	9	0
M. l'Abbé Nizet (3rd)	0	9	0
Haverstock Central Girls' School, per Miss M. E. Surrage (26th)	1	12	0
Mr. H. Woolcott Thompson (22nd)	100	0	0
J. G. F. (7th)	1	1	0
Effra Road Unitarian Church, Brixton, per Miss L. Martineau (3rd)	5	4	0
Liverpudlian (11th)	25	0	0
	£20,630	9	10

Parcels have been received from: Old Meeting House, Birmingham (per Mrs. Lloyd Thomas); Mrs. James Harwood; Lewin's Mead Domestic Mission Girls' Sewing Class, Bristol (per Mrs. Gaylard); High Pavement War Relief Committee, Nottingham (per Miss Guilford); Mrs. Robinson.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE verses "Your King and Country need you (August, 1914)," by Lady Agatha Russell which appeared in THE INQUIRER some time ago, have been printed on a card which can be obtained from R. F. Hunger, 310 Euston Road, London, N.W.1, price 1d. (8d. per dozen). The proceeds will be given to the British Red Cross Society.

THE Rev. Samuel A. Eliot, D.D., has been elected President of the Religious Education Association of America. The Association includes in its fellowship all religious bodies, evangelical and liberal, Protestant and Catholic, Christian and non-Christian. Both geographically and in the scope of its interests, it is one of the largest religious associations in America.

LONDON DISTRICT UNITARIAN SOCIETY.

THE Annual Meeting of the London District Unitarian Society was held at Essex Hall on Thursday evening, May 16. Dr. Herbert Smith, President, in the chair. In view of the Government appeal for economy it had been decided that nothing more than a list of subscribers should be printed this year. Mr. Alan Forbes, the Acting Secretary, read the annual report, which showed that good and faithful work had been done in spite of the stern conditions of the moment, although the Committee had "no romantic story to tell of spiritual adventure, new enterprises undertaken, and striking results achieved." What may happen to some of the churches which are assisted by the Society is uncertain, but the fact that they have real vitality, though their numbers may be small, encourages hopefulness. The most noteworthy change has occurred at Woolwich, where suggestions were made early in the year that an amalgamation might be arranged between the Unitarian Church and a liberal congregation, an offshoot from a local Congregationalist Church, in the interests of good fellowship and economy. It was pointed out very emphatically by various speakers in the course of the meeting (including Mr. Hancock, Chairman of the Unitarian congregation) that this amalgamation was spontaneously desired and thought out by the two bodies concerned, without any attempt whatever being made from outside to bring about such a union, although the London District Society, when appealed to for advice, cordially approved of the scheme, and were willing to render any assistance in their power. The report, in commenting on the happy result which has been achieved, says: "The officers appointed are representative of both sections, which are in complete harmony, and for the present the ministerial arrangement is that Mr. Smith, the pioneer preacher who was in charge of the one time Liberal Congregationalist section, is at the head of the united body. We congratulate our friends on the good spirit which has brought about this result, and express to them our confident anticipation that in union they will find increasing strength."

At Acton, which had to face the withdrawal of the grant from the Sustentation Fund and the resignation of the Rev. H. C. Horsley, the Rev. Gardner Preston has now undertaken ministerial charge of the congregation, thus relieving the congregation of great anxiety, and it is hoped that brighter days are in store under his experienced leadership. At Lewisham, where the Rev. A. H. Dolphin has succeeded the Rev. W. W. Chynoweth Pope, there is an increase in the attendances, and the Committee records with much satisfaction that a heavy mortgage upon the buildings, which was held by the late Sir Edwin Durning Lawrence, has been most generously cancelled by Lady Durning Lawrence, who has made a further gift of £150 to effect some necessary repairs. The Rev. J. A. Pearson is still taking charge of the services at Kilburn, a readjustment of his work which has been rendered easier as so much missionary activity must, of necessity, be suspended during the war. His services are greatly valued by the congregation, who have gone far during the year towards extinguishing a debt of £200. The Rev. R. Travers Herford's work at Peckham is still having excellent results, and an appeal will shortly be made for a fund to meet the expense of urgently necessary repairs. The report states that at Kentish Town, Finchley, Kilburn, and Mansford Street there has been a substantial increase in subscribing members, and pays a tribute to the admirable work of the Pioneer preachers at Walthamstow,

Stratford, Forest Gate, and Woolwich. Hearty good wishes are accorded to the Revs. W. H. Stephenson and Thomas Munn who have been appointed ministers at Stamford Street and Brixton respectively. We must pass over for want of space the sympathetic references to the resignation of the Rev. F. Summers, and the great loss sustained by the Society through the death of Mr. Howard Chatfield Clarke, Mr. Charles Hawksley, the Rev. T. E. M. Edwards, Mrs. Shannon, and Mrs. Taylor, and other matters of interest. The report ends with these words: "In conclusion, we desire to give voice to the common pride in the young men who on the battlefield are serving the same cause of which they were a strength in the Churches, to our thankfulness to God for their willing self-sacrifice, while at the same time we pay our reverent tribute to the memory of those who have fallen."

Mr. Taylor, in presenting the financial report, which shows a considerable falling off in income due to many causes, stated that, notwithstanding these serious times, he had enrolled twenty-five new subscribers. It is a regrettable fact that the amount from collections has diminished by over £3. The report of the Minister, the Rev. J. A. Pearson, was, as usual, characterised by the note of earnest religious zeal and unabated optimism. The bulk of his work is now done at Kilburn, Leytonstone, and South Norwood, but he contrives to keep in touch with many other churches, and his sympathy and help are valued by them all. He alluded with special pleasure to the fulfilment of a long-cherished desire in the inauguration of Saturday afternoon conferences at Ilford. Leytonstone and Stratford soon followed the example of Ilford, and on the previous Saturday the friends at Parson's Hill held a meeting at which seventy people, representing six denominations, were present. Mr. Pearson hoped that this movement would grow. He was looking forward, he added, to a renewal of all the old activity after the war, for there were vast areas of population which were not served by any of our churches. That our religious and educational work was of real national importance was becoming more and more evident every day.

Dr. Herbert Smith, in moving the adoption of the reports, alluded in specially appreciative terms to the support which Mr. Howard Chatfield Clarke and Mr. Charles Hawksley had given to their cause. He believed that the war was going to be the salvation of the country after all, and that if they could only look forward, say, forty or fifty years, they would realise this better. They were already seeing the effect which it was having upon life and ideals, and he ventured to think that the people at home had a very different outlook upon things now to what they ever had before. In the future all questions of social reform would be approached from an entirely different standpoint, and religious difficulties, also, would be handled in a way quite different to anything they would have experienced if the war had not taken place. Their young men were, by their sacrifices and death, bringing about the very state of things for which we believe they would have been working if they had lived. The motion was seconded by Mr. Gibbard, and passed unanimously.

Mr. Fyson moved the election of the officers and Committee for the ensuing year, Mr. Arnold Tayler seconding, and a very cordial vote of thanks to Mr. Alan Forbes for the efficient way in which he had carried on the work of Secretary in Capt. Ronald Bartram's absence, and to Mr. Taylor for his zeal in obtaining new subscribers and facing the financial difficulties so hopefully, was proposed from the chair, seconded by the Rev. A. A. Charlesworth.

SOUTHERN UNITARIAN ASSOCIATION.

THE forty-first Annual Meeting of the Association was held at St. Thomas's Chapel, Ringwood, on Thursday, May 16, the President, Mrs. Cogan Conway, in the chair. The day was fortunate in perfect weather, as it was on the last occasion when the Association met at Ringwood, in the summer of 1912, when the preacher of the annual sermon was the Rev. Dr. S. M. Crotters of Cambridge, Mass. This year the attendance was not so large, owing to the difficulties of travel and the stress of war-time, but a happy spirit of fellowship pervaded the gathering, and in the town itself there had been a gratifying mark of friendliness, for the meeting had been announced from the pulpit both of the Wesleyan and the Congregational Chapel, and bills put up on their notice-boards. Members of both congregations were present at the evening service.

The chief matter recorded in the annual report was the united effort of the series of Sunday evening addresses on 'Religion and National Reconstruction' given simultaneously by the ministers of the district, each in his own pulpit. The addresses had been well advertised and a special leaflet had been widely distributed making the announcement and giving particulars as to the Association and the churches, but the result, so far as reaching a wider public was concerned, had been very disappointing. Only in one instance, at Wareham, had there been any marked increase in attendance, and that, as a matter of fact, was to be put down not so much to the special subject as to the general revival of interest in the congregation due to the devoted work of Mr. and Mrs. W. E. Stephens. Some mitigation of the disappointment was found in the fact that the addresses at Southampton were reported in the local *Times* and at Bournemouth in the *Echo* and *Guardian*, and in the undoubted interest and success of the week-night discussions of the subjects after each of the Sunday addresses, at Portsmouth and Poole.

The Rev. W. G. Tarrant attended the meeting as representative of the British and Foreign Unitarian Association, and in response to a resolution of welcome and grateful acknowledgment of the "counsel, the constant sympathy and generous support" received from that Association, made a cordial and helpful speech.

The regret of the Association was expressed to the Rev. J. Ruddle in his relinquishment of the ministry at Newport, with an assurance of the warm regard in which he is held by fellow-workers in the district and their gladness that he is still to remain in their midst. The officers and representatives of the Association were reaffirmed, including Mr. Ruddle as Hon. Secretary of the Sunday School Union. A further resolution welcomed the formation of a Lay Workers' Union in the district, of which Mr. Herbert Carter is President and Mr. Edward Lanham, Hon. Secretary. The thanks of the Association were given to the lay preachers, and especially to Mr. and Mrs. Stephens for their services at Wareham, and to Mr. S. C. Ryley for his at Emerson Hall.

After tea in the schoolroom, with an overflow of the young people into the chapel-yard, the evening service was held, conducted by the Rev. H. S. Solly, when the annual sermon was preached by the Rev. W. G. Tarrant. His first text was Job xxxii. 8: "There is a spirit in man, and the breath of the Almighty giveth them understanding," to which Luke xi. 13 was added, and the sermon was a quiet and forcible appeal for the recognition of the reality of the deeper aspects of our life, and the gifts of inspiration which come to us direct from God.

NEWS OF THE CHURCHES.

Banbury.—A United Intercession Service was held on Whit Sunday in the People's Park, attended by a large gathering of all the Anglican and Nonconformist churches of the town. The service was conducted jointly by the vicars of the two parishes, the ministers of the Wesleyan, Baptist, Primitive Methodist, Congregational, and Unitarian (the Rev. Percival Chalk) churches, by Mr. W. C. Braithwaite of the Society of Friends, and the local Captain of the Salvation Army.

Dewsbury.—The Annual Sale of Work in connection with Unity Church was held on Saturday, May 4, being opened by a former member of the congregation, Mr. Arthur W. Firth. The minister, the Rev. John W. Maw, presided. The Sale was reopened on Tuesday, May 11, by Miss Dorothy Hemingway, the Chairman being Mr. E. D. Gaunt. Entertainments were given by the children and young ladies of the Sunday school under the able direction of Miss Ledgard. The sale realised £210, a gratifying result of much hard work on the part of those responsible for the effort.—The death is announced of Private Harold Idle of the Royal Engineers, from wounds received in action in France last month. Mr. Idle was a former scholar and teacher of the Sunday school and did splendid and devoted work as Sunday school Secretary.

Dissenting Ministers of Warwickshire.—The Monthly Meeting of Protestant Dissenting Ministers of Warwickshire and Neighbouring Counties held their 823rd meeting at the Warley Institutional Church, kindly lent for the occasion to the Oldbury Unitarian Church, who were the hosts. A number of the members and their wives spent an enjoyable afternoon in the country. The meeting after conducting its usual business passed a resolution of sympathy with the Rev. Joseph Wood, in the loss of his eldest son, Mr. Arnold Wood, of Birmingham. The Rev. S. Mossop (Handsworth) opened a discussion arising out of a paper read at the previous meeting by Miss Bowler on 'What We Want from the Ministry: a Lay View.' After a very able address a brisk discussion followed in which the Revs. I. Wrigley, J. M. Whiteman, J. M. Lloyd Thomas, and H. C. Hawkins (chairman) took part; the opener replying after tea. The Rev. G. H. Smith voiced the thanks of the visitors to the Oldbury and Warley congregations for their hospitality.

Liverpool: Hope Street.—Last Sunday morning Miss Maude Royden occupied the pulpit. Liverpool has a deep interest in the Royden family. Sir Thos. Royden, father of Miss Royden, was one of the members of Parliament for the city. Apart altogether from local associations Miss Royden has made her own public position. She has become one of the leaders of the women's social and political movement; and it is well known, of course, that she is a co-pastor at the City Temple, London. Miss Royden does honour to the pulpit. She attracts by reason of the possession of natural gifts. Her voice, style, and self-command render great assistance. She preaches as one deeply impressed with the significance of the action. On Sunday morning Miss Royden spoke on 'The Understanding of God.' She placed under review certain aspects, misplaced and mistaken, generally adopted. The question of weather, the problem of war, were cited as illustrations. There was the case of a certain minister who suggested prayers for an atmospheric change—it was in an agricultural district. One of the congregation muttered: "No use while the wind is in this quarter." Miss Royden believes in the immanence of the religious spirit, and because of this she feels she can afford to treat men and women as really spiritual beings. Perhaps her conviction explains much of her success. It may be added that the seating capacity of the church was taxed to a degree, and Hope Street Church is not a small one.

Manchester: Blackley.—The Annual Whit Sunday Scholars' Festival held at Cross Street Chapel in connection with the Manchester Sunday schools proved once again a splendid success. The weather was ideal and the assembly in consequence very large. The children's hymns were most beautifully sung. The Rev. J. H. Ewbank delivered the address. The children's choir was conducted by Mr. Sam. H. Whittaker, and Miss Edna Barratt was the soloist. Mr. Oliver A. Heys presided at the organ. Miss N. Nichols, the Secretary, and the Committee are to be congratulated on the success of the event.—The chapel Anniversary Services were held on Sunday, May 5, the preacher being the Rev. Sam Crook, Willert Street Mission. In the afternoon the choir performed a cantata.

Mottram.—The Sunday School Anniversary Services in connection with the Unitarian Church were conducted on May 12 by the Rev. H. E. Haycock of Urnston. There were large congregations, and the collections amounted to nearly £20, a considerable advance upon last year.

Newcastle-on-Tyne.—At a meeting of the Women's League held in the Church of Divine Unity on Monday, May 13, Dr. Lillie Johnson was elected to succeed Mrs. Alfred Hall as President. Other officers and a committee were also elected and it is hoped that the work of the League will be carried on and extended.

St. Helens.—On Saturday, April 27, a Sale of Work was held at the church, having as its object the raising of funds to meet the cost of necessary renovations and repairs to the church, to assist the Sunday school in the matter of better equipment, and to create a nucleus for a Building Fund. This is the first effort on sale of work lines ever made by the St. Helens congregation. The newly-formed Women's Society was responsible for the work which was put in, and entered into it with spirit and enthusiasm. The total receipts, including donations, reached £70. This being an initial effort the preliminary outlay was rather heavy, but when expenses had been met some £40 was allocated to the various objects. The Sale was declared open by Mr. Harold Coventry of Wallasey, who spoke in optimistic terms about the future of Unitarianism and liberal religion generally. The Rev. J. Horace Short, minister of the church, presided. Several friends from the Liverpool churches were present. After evening service on Sunday, May 19, the congregation passed a resolution of protest against the harsh punishment meted out to Mr. Arnold Lupton in the six months' imprisonment which he is at present undergoing. It was urged that some account should be taken of Mr. Arnold Lupton's lengthy and honourable public service and that he should be released forthwith. The terms of the resolution were forwarded to the Prime Minister, the Home Secretary and Mr. Rigby Swift, St. Helens representative in Parliament.

Stockton-on-Tees.—The 230th Anniversary Services in connection with the Unitarian Church were held on Sunday, May 12, The Rev. Alfred Hall of Newcastle preached morning and evening. The usual Anniversary Conversation was held on Monday, May 13, when the Rev. J. G. Lambeth of Middlesbrough was present and made a short speech. The minister, the Rev. Arthur Scruton, expressed regret that Mr. W. J. Watson, J.P., was unable to be present and take the chair as he has done at these meetings for many years.

Woolwich.—'The Message and Work of our Churches To-day' was the topic discussed at a Conference of Neighbour Churches, arranged by the Woolwich congregation, on Saturday, May 11. The Rev. J. Arthur Pearson presided, and friends were present from Lewisham, Bermondsey, Forest Gate, Stratford, and Woolwich. The chairman pleaded for a deeper earnestness in our religious life, and subsequent speakers, including Dr. Lionel Tayler, Dr. F. H. Hayward, and Mr. Fred W. Dalley (Assistant General Secretary of the Railway Clerks' Association) spoke of the necessity for studying tendencies and taking cognisance of realities, of individual responsibility in regard to reconstruction, and of the problems which are not the result of the war, but upon which the war has thrown a fierce light. The last-named, in a clear and able speech, dealt with the dehumanisation of industry and made a strong plea for the abolition of the wage-system. Between man as a casket of so much labour power and man as the temple of the Holy Spirit, only one decision could be made.

**** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.**

**** Secretaries of churches which publish Calendars are requested to send the Calendars regularly, and as soon as possible after publication, to the Editor.**

DEATHS.

DAVISON—At 6 Chalcot Crescent, Regent's Park, N.W., on Whit Sunday, Margaret, only surviving daughter of the late Rev. David Davison, in her 90th year.

HIGGINSON—On May 17, at 105 Park Street, St. Kilda, Melbourne, Edward Hill Higginson, elder son of the late Rev. Henry Higginson, Minister of Melbourne Unitarian Church, aged 66 years.

OUR CALENDAR.

SUNDAY, May 26.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. GARDNER PRESTON.

Bell Street, Edgware Road, 11 and 7, Rev. A. GOLLAND.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.

Brixton, Unitarian Christian Church, Effra Road, 11. Rev. HENRY DAWTREY, B.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Dingley Place Mission, St. Lukes, City Road, 11 and 6.30, Rev. F. WOOLEY.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.

Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. A. STEPHEN NOEL: 6.30, Mr. FRANK G. FINCHAM.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30.

Ilford, High Road, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Islington, Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON; 6.30, Rev. Dr. F. W. G. FOAT.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. H. G. CHANCELLOR, M.P.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.

Rhyl Street, Kentish Town, 11 and 6.30, Rev. W. H. ROSE.

South Norwood, League House, 141 Portland Road, 6.30, Rev. A. H. DOLPHIN.

Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. JOSEPH P. ROSLING; 6.30, Mr. J. HARRY SMITH.

University Hall, Gordon Square, W.C., 11.15, Rev. F. K. FREESTON.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

Woolwich, Co-operative Hall, Parson's Hill, 11, Mr. JOHN BEGG; 6.30, Mr. JOSEPH P. ROSLING.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. H. H. JOHNSON, B.A.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. Dr. R. F. RATTRAY.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Room, Downing Street, 11.30, Miss E. ROSALIND LEE, B.A.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Lieut.-Col. BULLOCK.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. V. D. DAVIS, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.

LIVERPOOL, Bootle Free Church, 11, Mr. C. S. JONES, M.A., J.P.; 6.30, Rev. J. C. ODGERS, B.A.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. LAWRENCE REDFERN.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. H. MCLACHLAN, M.A. B.D.

MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. M. R. SCOTT.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A. B.D.

NEWPORT, Isle of Wight, Unitarian Church High Street, 11 and 6.30.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. W. LEE.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. D. DAVIS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. G. A. FERGUSON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

WHILE we are once more called upon to display the very little bit of courageous effort and steadiness required of the home people while the great and critical battle is renewed in France, let us wholeheartedly acknowledge our incalculable debt to the soldiers of different lands who are fighting and suffering in our behalf and that of humanity. With sorrow and with triumph we think of their valour, their sufferings, and in so many cases their death. Not in vain, please God, shall they or we pass through this agony. Meanwhile, shall we not recall the fact that, whatever serious turn the military situation may take, our country is really in a marvellously favourable position in many ways. The food problem, difficult as it is, appears to be on the way to approximate solution; we are told that some four-fifths of the needed supplies will be home-produced this year—thanks in no small part to the cultivators of allotments. Mr. Prothero has assured these auxiliaries to the farmers that their holdings will be secured to them at least till 1920; we hope many will remain in their possession and cultivation permanently. The profits are far from being merely material. And one more excellent reason for thankfulness is the fact, just made known by the Food Ministry, that since rationing was introduced the death-rate has been the lowest on record in recent years.

* * *

MR. GEORGE BARNES, M.P., on Wednesday unveiled a Scroll of Honour which had been placed in the Board Room of the General Federation of Trade Unions, as a tribute to the Treasurer, Col. John Ward, M.P., and to the members who have been killed or wounded in the war. Col. Ward, said Mr. Barnes, realised from the first the tremendous issues of the war and took up military duties at once, as a humanitarian necessity; and the example set by him pointed out the only possible way towards securing liberty for mankind.

THE warning given by Mr. Henderson with respect to the dangers besetting the Education Bill is one which we must take seriously to heart. Speaking as a Labour man, Mr. Henderson expressed the strongest possible desire that the prospects of the next generation shall not be blighted by the selfishness of a comparatively few employers. One of the disadvantages of Mr. Fisher's measure is that every one speaks well of it, and a notion has in consequence sprung up that it is sure to get through Parliament. But there are ominous signs that, in the interests of trade, a resolute attempt will be made to strike out or disastrously minimise the provisions for continued education after school age. It is again pleaded, as in the old factory legislation struggle, that British industries will be killed if deprived of cheap young labour. The crippling that is already suffered through the war must, it is urged, be redressed as soon as possible. Granted, but it must not be at the expense of the higher life of the people. If we needed new incentives to this resolve we have them in the continued and increasing evidence that at present there is widespread deterioration, mental and moral, among the young, and if it is worse, apparently, in Germany, that is no comfort to us. Mr. Fisher must be vigorously supported, especially in view of the crowded Parliamentary programme.

* * *

THE case of the Friends' Service Committee, three members of whom, including the Chairman and Secretary, have been heavily sentenced at the Guildhall for contravening a regulation issued under the Defence of the Realm Act is still *sub judice*, an appeal having been lodged. The reported facts, however, are of grave importance, and should at once be carefully noted and very carefully considered by our readers. The Committee, claiming to act on behalf of the whole Society of Friends, published a pamphlet entitled 'A Challenge to Militarism,' without printing on it the name of the author or submitting copies to the Press Bureau, contrary to the regulations. The pamphlet deals with the subject of conscientious objectors, and 80,000 copies are said to have been printed. The Society declares that its

members "desire to be law-abiding, and are only impelled to refuse to carry out Government regulations when vital principles are at stake"; they recall the fact that 12,000 of their body were imprisoned in the seventeenth century because of their fight for religious liberty, and point out that thousands of men have joined the army in the conviction that "they were fighting for liberty against the nation which exalted the State as a God"; and they feel bound in this matter to obey "the guidings of God rather than the regulations made by the Government." The magistrate accepted the imprint of the Committee as sufficient in regards to authorship, but in view of the refusal of the defendants to submit future publications to the Censor inflicted severe penalties, as stated above.

* * *

AMONG the favourite jokes relating to soldiers and their "religions" is one which tells of a certain Unitarian who was let off church parade one Sunday morning because there was no place of worship of his persuasion to which he might go; the sequel being that a surprising number of his comrades were converted to Unitarianism before the next Sunday came round. *The Times* reviewer, noticing the publication (referred to some months ago in our pages) by the Walthamstow Antiquarian Society of a monograph dealing with the Rev. Eliezer Cogan's connection with the town, quotes an anecdote of Benjamin Disraeli who, as many of our readers know, for several years attended the school kept by Cogan. The story goes that Disraeli went with the Church boys to St. Mary's, instead of the Meeting House in Marsh Street of which their master was minister. The Church service being long, and the boys generally late for dinner, Disraeli suggested they had better all become Unitarians for the term of their school life.

* * *

IN accordance with a commendable habit recently set up by some leading newspapers, articles now appear on the eve of the chief days in the ecclesiastical calendar, and last Saturday we noticed several dealing with the Trinity. We

have, of course, no word to say against attempts made by the various writers to deepen and widen the sense of that Divine Life in which our mortal lives subsist; and if we cannot but observe their peculiar difficulties in trying to set forth the doctrine of the Tri-unity we are at the same time quite conscious that the attempt to set forth any precisely defined theory of that Life is beset with difficulties inherent in the subject and our limited intelligence. We notice, indeed, that one of the more thoughtful of the writers pleaded for modesty and reticence in expressing the Christian belief as to the Godhead; but, oddly, he seemed to forget that these are just what is lacking in the Athanasian Creed, which on every great Church day is still hurled at heretics with such audacious arrogance. We observe, also, a complete silence respecting the actual course of the growth of the Orthodox dogma; one would think all had developed as naturally and quietly as a flower opens. Would it not be instructive to many such writers and their readers if we could get into their hands such short but enlightening account of the matter as is given in the late Mr. Hugh Stannus's 'History'?

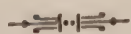
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THE book by the late Dr. Silvanus Thompson, 'A Not Impossible Religion,' which we mentioned in a recent issue, is thus commended by *The Modern Churchman* to the readers of that magazine: "It builds a bridge between traditionalism and modernism. It presents a faith which is as far removed from 'cheap and flippant unbelief' as from 'earnest credulity.' We might cite a hundred passages," continues the editor, "but have limited ourselves to four, which present in vigorous and uncompromising language the ideals for which *The Modern Churchman* has contended for the last seven years, but in more measured terms." The four passages respectively assert an undogmatic Christianity, the faith taught by Christ himself—not that about Christ which his followers have taught, the natural humanity of Jesus—as opposed to the doctrine of the Virgin Birth, and condemn the "materialism" of current sacramental teaching. Our readers will no doubt observe the suggestion of the Rev. W. C. Hall, in a letter to us, that we should set up an 'Index Commendatorius,' to include works of this kind written by non-Unitarians for the general public. If we could be sure the general public would be sure to follow our 'Index' we should be happy to see the adoption of the suggestion; there is nothing much, we suppose, in telling Unitarians where to find a little more Unitarianism.

* * *

READERS will observe with interest the communication sent by our Editor, the Rev. W. H. Drummond, to the Association meeting last week, and will heartily rejoice in the abundant work he is doing and congratulate him on the abundant energy he has for it. So important and engrossing, indeed, has it proved that he hopes to extend the period of his stay in France, if the necessary arrangements can be made.

THE SOCIAL GOSPEL OF STOPFORD BROOKE.



IN common with many others, I believe, I am greatly indebted to the 'Life and Letters of Stopford Brooke,' by Dr. Jacks, especially in regard to the Social Gospel which is here presented to us. Stopford Brooke's first curacy was in a more or less slum parish of Marylebone, which he held for about two years. He spent his days in visiting the poor, in distributing soup and blankets, and he preached from time to time to a congregation "mainly composed of old women in quest of charity." In the evening, however, he was the guest of the fashionable world of Piccadilly and St. James's. It was a startling combination, and it taught him much. His pastoral work at this time was his one real vital contact with the under-dog whose lot he could not but contrast with that of the *beau monde* with whom his evenings were usually spent, and this stirred in him a passion and enthusiasm for social redemption which remained with him throughout life. He was deeply moved by the sordid and degrading conditions under which the poor are compelled to live in our great cities, especially by the laborious and monotonous drudgery of the women and mothers. He held that at no period of the world's history had such woeful and tortured lives been lived as these. Soup and blankets went a very little way to meet the situation. He became more or less socialistic in his sympathies, and so remained for the rest of his life, though he was by nature an aristocrat and an aesthete who kept the poor and the sordid and the ugly at a somewhat distant remove. He realised that side of Christ which the artist loves to contemplate, but not that which associated him with lepers and outcasts, which made of uncultured fishermen his intimates and disciples, and hung him between two thieves on a malefactor's cross, with Gehenna in prospect. On the other hand, since the poet can see "a world in a grain of sand," so it is not to be doubted that to the fine perceptions and imaginative vistas of a Stopford Brooke one single case of abject poverty or of cancer would bespeak and reveal the tragedy of a world. And he had a heart to feel all human woes.

What was his Gospel, and what were its social implications? It was a very simple one—the Fatherhood of God, the leadership of Christ, and a strong faith in the Life Immortal. This remained always the groundwork of the life of Brooke, and it was his social gospel too. Not the most hideous of social conditions—and he realised that for multitudes of men social conditions were hideous enough—not the maddest and most frightful of wars could shake that faith. Love was at the heart of things. Men were brothers. Christ was the Way of the Perfect Life. And those who loved would meet again and share together in a more blessed life the life that knows no end.

This gospel is unsurpassable. It merely needs to be carried out. It is

the gospel the world needs to day. If God is our Father, then all men are brothers; work that out and you will fashion the millennium. If Christ is the Way of the Perfect Life, the following of that way would redeem men and nations. And if all men have immortal souls, they should so live, and work under such conditions, and be provided with such a standard of life, that they may have the fullest opportunities of realising their divine and eternal being. Carry out these, and you will have a new society and a new world. That was the whole of Brooke's Gospel, and he applied it in his teaching to all the ranges and the reaches of human life.

As I read the 'Life,' however, I seem to feel more and more that here was a gospel wholly adequate for the needs of the day, and deeply apprehended and felt by Brooke himself, yet strangely ineffective in its operation when we remember the power of the preacher and his wondrous gifts. And I ask: Why? Was it not due to a certain aloofness in him, a certain lack—incapacity even—of contact with the sterner and grosser and uglier sides of humanity and of life? When he retired from Bedford Chapel he wrote: "They have had me for more than thirty years: it is time that they should stand alone and do what they have heard." As if he felt that the *doing* had been conspicuous by its absence! Was it the artist in him rather than the social reformer that appealed to them? The two main passions in him were art and religion. Of the two it would be difficult to say which came first: they were so finely blended. But the social passion, which issued from them, although keenly and sincerely felt, was rather a by-product. He was essentially a religious artist, only secondarily a social reformer. As the years glide by the social passion fades away. The artist and his religion remain.

Also it is to be noted that he loved Nature even more than he loved humanity. Of this we have his own confession. He was supremely the lover of beauty, material and spiritual, and it was his religious quality wedded to his rare perceptions as an artist which made him unique in his generation. In an earlier and more religious age this combination would have attracted no special attention. He wearied of preaching, he wearied even so it would seem, largely of man, outside the intimate ties of home and friends, but he never wearied of nature and of art. And he never lost his abiding stay in religion.

I am not at all sure that the world of the future will rate nearly as highly as we have done the value of such a life as that of Stopford Brooke. I hope it will greatly value poetry, and art, and religion, and all the deep immortal things. I hope it will value them more than anything. But I think we shall get a greater art, and a greater poetry, and a greater religion from those who have been more in the storm and stress of the world's life, and who have learned their lessons where ordinary men and women battle and die. Milton gave up his poetry during the struggles and agonies of the Commonwealth, and gave his pen to the service of Oliver Cromwell.

But he wrote 'Paradise Lost' and 'Samson Agonistes' afterwards.

You shall search far and wide, however, ere you discover words that more adequately convey in brief compass the social gospel the world needs to day, and has always needed, than those we find in an 'Address to Working Men' delivered by Stopford Brooke in 1878:—

"We are all going on, one and all, together to form in the end a complete Humanity....For all shall there be members of one body and one of another. Each shall live for all, and the whole shall live for all its parts. The interests of the whole shall be one with the interests of the individual, and the individual shall be sacrificed no more to the whole. There shall be no special class, no special rights, no divisions made by selfishness. One common love shall bind all together in one body, because all shall worship absolute love from the least to the greatest. That is what I look forward to night and day, that is what I believe, and it is a glorious thing to trust in, and makes life, even in sorrow, beautiful, and the hardest work divine."

H. H. JOHNSON.

HALLOWED GROUND.

IF for a land green-pastured thus
They fell, for these fair fields and us,
Looking their last on wastes afar—
Black ruin, and the flames of war—
How dear, how more than dear,
How sacred ye appear,
Meadows, and silver gleams
Of meadow-fringing streams,
England and summer—sweet before,
Now sacramental evermore!

W. G. TARRANT.

THE Rev. Thomas Van Ness in forwarding a copy of an Order of Service held at the Unitarian Church, Brookline, Mass., to mark the first anniversary of America's entrance into the war, writes as follows to the Secretary of the British and Foreign Unitarian Association:—

"Remembering London in 1915, I cannot but compare the Boston of 1918 with it. The same scenes on our Common as at Trafalgar Square; the same enthusiastic meetings and placards; the same young men in uniform, only more proportionally. Our great Fore River Shipyard is a scene of feverish activity. Camp Devens, near by, has its forty thousand soldiers. The U.S. Navy Yard hums with work. All this shows little to you on the other side, but it spells might and power in a few months. Last night a huge meeting in Symphony Hall. Sir George Adam Smith, of Aberdeen, was the chief speaker. The roar of applause which followed his telling remarks must have made him realise how fully the Americans are one with the British. You may have forgotten my little talk to the ministers in Essex Hall when I predicted that another assault on the United States would sweep us into the war. It took longer than I thought to arouse us as a whole nation; but now that we are aroused, we are fully so. Let there be no doubt of that. I can only send my profound good wishes to you and to all the brethren."

HARD SAYINGS IN THE TEACHING OF JESUS.

THE Warden of the Unitarian Home Missionary College, Manchester, in the course of lectures recently given at various centres to Sunday school teachers dealt with several points of gospel teaching specially interesting to many people just now. The following are notes of the first of three such studies.

I.—THE UNRIGHTEOUS STEWARD.

"And the Lord commended the unrighteous steward, because he had done wisely, for the sons of this world are for their generation wiser than the sons of light."—Luke xvi. 8.

The Parable of the unrighteous steward presents a singular example of conduct commended, which can only be described as fraudulent and immoral. The clear antithesis which this offers to the ethical doctrine of Christ makes it plain that the point of the parable cannot lie in such commendation.

It is really an *a fortiori* argument. If the unrighteous steward is praised by his earthly Lord for provision made for the future by dishonourable means, how much more shall a righteous man be commended by his heavenly Master, if he provide for eternity by a good use of what has been committed to his care?

The greater our gifts and possessions, the heavier our measure of responsibility. The prostitution of noble powers in an artist or poet offends more against our sense of right than the evil use of his hands by the pickpocket or petty thief. The abyss is greater between the actual and the possible. Bribery, to which Francis Bacon fell a victim, was common enough in the reign of James I. But the Lord Chancellor was one of the profoundest thinkers of his age, and occupied the most exalted judicial office. We cannot rank his guilt with that of the underlings and parasites of the court. As he himself confessed of the penalties imposed upon him "It was the justest censure in Parliament these two hundred years." Partly the common judgment upon Judas is based upon the feeling that one who enjoyed the confidence of Christ should have been lifted above the temptation of a handful of silver. However mixed the motives of the traitor, and however sincere his remorse, the breach between his profession and his practice remains for ever unreconciled.

No man can escape temptation. Jesus Christ was tempted. But he, who was in a supreme sense steward of the mysteries of God, could not be drawn aside from his appointed path, though it led to the cross, whether to minister to national pride or to personal glory, but resolved to be among men as "one that serveth." The steward in the parable might have acted otherwise than as he did.

We cannot altogether deny the influence, for weal or for woe, of our parentage, or the power of our environment, but human experience concurs in the robust, commonsense verdict of

Samuel Johnson: "Sir, as to the doctrine of necessity, no man believes it. If a man should give arguments that I do not see, though I could not answer them, should I believe that I do not see?" The freedom of the steward is assumed, and he is praised for his prudence, though it is expressed in wrongdoing.

Our Lord was an idealist, but not, therefore, lacking in practical wisdom, or in what the Dictionary defines as "sagacity in adapting means to an end." Did he not bid his disciples "Be wise as serpents and simple as doves," and have not his methods of teaching been abundantly justified by the result? Alas! in the promotion of great moral and spiritual ends, practical wisdom is often conspicuous by its absence. "The sons of this world are for their generation wiser than the sons of light." The debt which England owes to Puritanism can scarcely be exaggerated. Yet its excesses and imprudences have much to answer for. "Humour," says the historian, "the faculty which above all corrects exaggeration and extravagance, died away before the new stress and strain of existence. The absolute devotion of the Puritan to a Supreme Will tended more and more to rob him of all sense of measure and proportion in common matters. Little things became great things in the glare of religious zeal, and the godly man learnt to shrink from a surplice, or a mince-pie at Christmas, as he shrank from impurity or a lie." Consequently, the reaction at the Restoration induced a flood of immorality which swept almost everything before it. There is no danger that the errors of the Puritans will be repeated in our time, but there is the same want of sagacity in the adoption of means to ends.

The churches have much to learn from the liquor trade, not indeed in the matter of methods, but in the spirit of unity and community of interest which renders the traffic so powerful in the country.

Of forms of church government there are not a few, and of organisations there are many. Possibly a little more of the practical wisdom of the steward in the parable would reduce their number, or, at least, ensure that faith in the fetishes of our fathers did not hinder a prudent preparation to meet the religious requirements of our children. In the administration of charity, if prudence had its proper place, there would be fewer imposters in our cities, and the deserving poor would not so frequently go in want.

Ecclesiastical intrigue, or subtle Jesuitical politics were not enjoined by our Lord. "Such wisdom," as James said, who so often echoes the tones of Jesus, such wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy, and good fruits, without variance, without hypocrisy."

RELIGION AND UPBUILDING.

ON Wednesday evening last week a Public Meeting was held at Essex Hall, when addresses were given on 'The Power of Religion in Upbuilding the Life of the Nation.' The attendance was good, in present conditions, and keen interest was manifested.

Dr. Estlin Carpenter.

After an opening hymn, Dr. Estlin Carpenter, who as President of the British and Foreign Unitarian Association occupied the chair, gave the opening address. He said that the subject suggested for their consideration seemed to imply that the life of the nation had fallen in ruins and needed restoration, but as he looked around and saw the immense energies of sacrifice which had been evoked during the war he recognised in them the development, under the terrible stimulus of the strife, of powers and impulses long operative on a feebler scale and partially disguised beneath other and more conspicuous tendencies. The question before them was what principles should direct the new growth. Religion was ultimately the might of a great trust, the force of an earnest endeavour, the victorious ascent of an ever aspiring love. The historian saw it everywhere among the great civilisations of antiquity—Egypt, Mesopotamia, India, China—shaping the order of society, and guiding the life of the individual and presiding over the unity of nations. What Europe would have been without the Church no one could imagine. After the decline of the Roman Empire the new culture had been largely shaped by Christianity. The Church had subdued the invaders, cultivated the wastes, preserved and fostered learning, promoted education, founded universities, built the cathedrals, written a 'Divina Commedia,' an 'Imitatio Christi,' a 'Pilgrim's Progress.' In these days of accusation against the Church of having failed to prevent the war, or to secure an honourable peace, it was well to remember that these very charges sprang out of a spirit which was itself largely the creation of the whole range of Christian thought and feeling which the Church had nourished. But now we were confronted with a multitude of new problems in the industrial order, the methods of government and administration in innumerable departments of our social life. What had religion to say to them?

It could not supply the requisite knowledge, but it could inspire the necessary drudgeries of study. Moreover, every great problem would be found to have a moral side, and religion could insist that it should not be overlooked; and when ancient rights had become modern wrongs it should infuse patience and sacrifice and mutual goodwill. It must beget the conviction that there is no moral wrong for which the Providence of God has not supplied a moral remedy, and that it is in our power to find it out and apply it. Religion in its broadest sense is, as Mr. Birrell once said of Liberalism, not a creed but a temper. It is an attitude to life; *personally*, a

safeguard against low views of duty, a spur to faithfulness; and *universally*, in its lowest terms a faith in what Stevenson once called "the ultimate decency of things," a sense of purpose in the great world-process, and consequently a trust in the worth of human nature, a high valuation of man's powers, a refusal to look on his history as a record only of blood and tears. We live, said Wordsworth, by admiration, hope, and love; and there is a difference between the possible objects of these emotions, sport, wealth, comfort, food, drink, ease, and the things that are true and worshipful, just, pure, noble and of good report. The real bonds which hold society together are the things unseen, not appetite, nor fear, cash-nexus, mere custom, habit. These are on the surface; beneath are deep-rooted loyalties, respect for engagements, the sense of obligation, fidelity to promises, recognition of duties, far-reaching ties of love.

There had been a magnificent demonstration of this in the war. Here was the religion of the men in the trenches; here was the promise and potency of the religion of the future. It would be the task of the Churches to show that this was essential Christianity. There were many reasons why they had failed to do so. The Christian message was first launched in the expectation of the speedy end of the world, the collapse of nature, the great judgment on the living and the dead, the tremendous alternative of "everlasting" heaven or hell. It was a message of rescue, of deliverance from overwhelming danger. Here was the ground for the urgency of the Christian missionary and the declaration that there was only one name through which men could be saved. Who, then, was Jesus Christ, and how were his person and work to be explained? The conception of Christianity as a method of personal salvation led to the great ecclesiastical and dogmatic developments culminating in the famous creed which enforced the maintenance of "the Catholic faith whole and undefiled" under pain of perishing everlastingly. Every one now knew what an immense change had taken place in our outlook. Biblical infallibility was gone; Church authority was going. What remained? The life and spirit of Jesus, disengaged from its environment of temporary circumstance, his appeal to the intrinsic forces of the soul, his trust in man, his call to us to be perfect as the Father in heaven is perfect, which would summon us forward through all eternity.

This was reinforced by the experience of nineteen centuries. New elements of thought and life had entered in, and the stress of Christianity no longer fell on *personal* salvation. What had taken its place? The hope of the salvation of society, its deliverance from selfishness, greed, ambition, cruelty, its rise into a new social and international order of freedom, justice, and goodwill. Quoting from a remarkable memorandum of the secretaries of the Students' Christian Union, and from Dr. Charles Eliot of Harvard University, the speaker showed

how this was the aim of the young, the basis of the religion of the future. What had been sometimes called the New Reformation in the latter part of the last century was passing into a New Transfiguration, where one may see the radiant figure of Jesus on the mount of humanity with the great impersonations of Truth and Righteousness on either hand, and a multitude of holy and humble men and women who had done the world's work and borne the world's pains around him, and he was heard saying, not "I am the Christ," or "I am the second Person of the Trinity," but "I am among you as he that serveth." Two significant movements were already afoot, the approach of the Anglican and Nonconformist churches to each other, with mutual recognition of the validity of each other's experience, and the creation in many local centres of interdenominational councils for social service. The Church must transform the world, or the world would absorb the Church. And this was true on the *international* field as well as within our own people. There were those in the enemy forces looking like ourselves for the new order. We were realising surely that the "kingdom of God" would not come until we ourselves fulfilled the heavenly will. When all men do that likewise, we shall have again, and with new clearness, the voices which say "How beautiful upon the mountains are the feet of them that preach us the Gospel of Peace," and "the morning stars shall sing together for joy!"

Mr. R. M. Montgomery, K.C.

Mr. Montgomery pointed out that although the power of religion was immense in the upbuilding of national life, it was not every form of religion which had that power. He instanced the case of a conscientious objector who declined to join any organisation, who did not think it right to give a vote, whose place of worship gave itself no name and who could only describe himself as a follower of Jesus. Looking at history it seemed clear that forms of religion linked with a priesthood did not help the upbuilding of national life. It was significant that great steps forward in national life in England were taken at the time of the Reformation and at the time of the Commonwealth; that the French Revolution was linked with a revolt against priesthood; that in America the War of Independence and the War against slavery were conducted by men who set no store by priesthood; that in Italy it was Mazzini who led the movement for national life. Was it possible that Ireland's failure hitherto to achieve national life was not unconnected with the existence of a priestly form of religion in that country, and was Russia's position in regard to national life at the present moment not referable largely to the same cause? Christian priests were in the habit of tracing their descent from the Apostles, but they did injustice to the antiquity of their pedigree. Their family history extended back through Judaism to very early times and the father of priests was the Spirit of Incantation. It was noticeable that Judaism had not succeeded in maintaining a Jewish nation. Some other types of religion which appeared to have no power in the upbuilding of national life were passed in review.

The Rev. Bernard J. Snell.

Mr. Snell, the past president of the Congregational Union, in his opening remarks expressed himself as honoured by

the request to be present and said it was a pity Independents knew so little of the history of the early presbytery in England, though such spokesmen as Emerson, Martineau and Stopford Brooke were the instructors of the body he was representing. He, however, regarded Unitarians as people who, having "arrived," were now (might he say) deficient in driving power—liberal in theology and conservative in most else, as those who, having been born "in Boston," do not feel the need of being born again. He recognised that Unitarians had had more than their share of fire called down on their heads, but they did not seem to have suffered in spirit. It was a pity that Unitarians did not know Independents better—closer contact would make for mutual improvement. Mr. Snell then made a stirring appeal for fellowship in face of evil. On the subject of the evening he said he could only speak as one living in the shadow of these terrific days. Religion was a binding to God, an imperative relegating of life to the doing of the will of God. When it was not so things went wrong. The will of God as expressed with increasing clearness by prophets from Amos to Jesus was the upholding of Justice, the attitude of Mercy, the diffusion of Truth. Character was no less the salvation of nations than of men. Religion meant the endeavour to get God's will done. Before the war it was losing its savour, but in days of stress and woe we reverted to the Puritan spirit which marched to the music of Religion. The only religion that awakened respect was the religion that casts out devils.

After an impassioned indictment against the spirit animating our present enemies, Mr. Snell declared that God had so fashioned the universe that, as gravity holds it together physically, so righteousness holds it together spiritually. That was the faith that held us to life—faith in a living God who so works through men that, if they speak not the truth, the truth remains unspoken; if the sense of mercy lapses, pitiless cruelty is done; if Justice is not wrought for, injustice tramples its victims in bloody mire. The awful solemnity of life lay in the fact that not God himself could uplift men if they withheld their help.

The Rev. H. Gow.

Mr. Gow began by mentioning two articles by Prince Troubetzkoy in the January and April *Hibbert Journal*, the first describing the world from the point of view of sympathetic Pessimism, the second suggesting the Christian answer. The first was typically Russian in its intensity of gloom and also in its sympathy. It was nobler than the Pessimism of Ecclesiastes because it was not the misery of a man who had tried by every means to find his own happiness and failed, but the misery of a man grieving like a god for the hopeless pains of the world. The second article, with its doctrine of the Atonement, was like some part of St. Paul's teaching hard to understand, and especially so for Unitarians, but the speaker believed there was an important element of truth in it. The horror of this war is not merely due to Germany—it is partly due to God. We do not believe it is ordained by God in every detail, but we must believe that it is allowed by God and that God is partly responsible. That may sound terrible but it has in it also a gleam of light. If God is in it—not apart from it, and merely surprised and distressed by it—then we may believe that out of the heart of evil good will come, that through uttermost suffering something is being done for the renovation of the world. We should have no reason for thinking this if we thought of evil as only due to man or to the blind working of blind forces.

The religion of this time for most of us is a religion of submission and heroic trust. I find myself preaching two things, said

Mr. Gow, with full belief: (1) that self-sacrifice for right is a noble and a sacred duty; (2) that death is not the end. Give everything and trust in God. This, too, is essentially the religion of the soldiers. They talk of "Kismet" by which they mean not that death is ordained at a particular moment, but that it does not matter, not that it does not bear thinking of but that it is not worth thinking of in comparison with doing their duty. Some of them have a deep faith in life after death but most of them are content to do their duty and leave the issue to God. The mark of our religion is a certain obedience and submission. We go forth not knowing whither we go. We resolve to be brave and true, to die for right, and to trust God for the result.

But this religious teaching does not meet the Pessimism of Troubetzkoy or the still more hopeless Pessimism of Mr. Bertrand Russell, for whom all heroism is a splendid but unavailing resistance against powers of evil which must conquer in the end. The more deeply I feel the duty of self-sacrifice and the joy of faith in another life, the more I become aware of a certain danger in that thought alone. It tends to make us too content with the conditions which have wrought their death, too blind to the real evil of this war. What does war matter? What does any evil matter, however terrible, if it is so glorious a thing to die for right and if all is well beyond the grave? We tend to become Christian mystics indifferent to the real evils of the world and even denying their existence.

The noblest pacifists have realised a truth which we need. They feel this war is an outrage on humanity, they are not content with the religious doctrines of self-sacrifice and immortality. They are filled with the sense of the horror and hatefulness of war. This thing is unutterably evil. I do not agree with them in thinking that it ought to be stopped by any means and at any cost at this moment, because I believe that such a course would only lead to a recurrence of the evil in still more awful forms in a few years time, but I recognise with them that mere acceptance of the duty of self-sacrifice is not enough. We cannot escape from a vicious circle described by Troubetzkoy through admiring self-sacrifice but by feeling, as Paul felt about the death of Jesus, that something has been done for us which has changed the situation. These young men of ours taken from us in the strength and beauty of their manhood, with the high promise of their life on earth destroyed, we must not think of them merely as brave and noble examples, we must not even think of them merely as having entered on a fuller life with God. I believe all this is true, but it is not the whole truth. Sometimes mourners are told as an additional comfort that their son died carrying out a successful work and in the hour of victory. It has not been given to many of our sons to die like Nelson knowing that the battle was won, and the cause for which they gave their lives triumphant. They have died often in conflict where no plain issue was discerned, they have died in retreat or holding with desperate courage a position which they knew was lost. It does not matter; it does not make the slightest real difference. They have done something; their death has changed the situation. They have saved us by their blood, if we will receive it, not from the Germans, but from the power of evil in ourselves. They have made us hate war with a more holy hatred; the power of their death is not to be judged by its external results in victory—there were often no such results. It is not even to be judged by its effect upon us in making our hearts glow with admiration and reverence: the death of these young men is an atonement which has changed the world. It is something which has happened which we can never get away

from and which we do not want to get away from. Sacrifice is not merely an example "go and do thou likewise"—sacrifice is in itself a deed. They have done something for you and me; that is what we need to feel just as St. Paul felt that Jesus in dying on the Cross had done something for him and the world, and not merely left him an example. I am bought with a price. Some one has died for me. My life is not my own. Heart's blood has been shed for me, men have suffered agonies for me. That is not merely a call to me to go and do the same. It is more and deeper than that. It is the giving of a new life, a new resolve, a new confidence in God. It changes my life if I will understand it and receive it. "The old things are passed away, behold all things are become new." We look out into the world with new life and courage. We have a great trust committed to us by our dead, not merely of being like them in courage and faith, but of accepting and fulfilling the sacrifice which they have made for us. Their blood is not wasted if it is shed in defeat as Christ's was shed, it is only wasted if it does not make us purer, stronger, more determined to do the work for which they died. They died for justice and for peace and they leave the cause of justice and of peace as a sacred charge to all of us; through their death they give us a newness of life and raise us into the glorious liberty of the children of God.

THE LIBERAL RELIGIOUS MOVEMENT IN ITALY.

It is interesting to learn that the great Italian actress, Eleonora Duse, is a regular subscriber to the *Reforma Italiana*, and very enthusiastic about the work of the Society of Italian Free Believers. She expressed herself recently on the subject in the following emphatic words: "We Italians can no longer remain Catholics; we must take up the fight in dead earnest against scepticism. We are eager to associate ourselves with a faith-inspiring, religious work, but must refuse to identify ourselves with one which forces a creed upon us. We are ready to receive a faith like this, which stands for spiritual progress, which elevates the soul, and which leads to all that is best in religion and life. Your Review has come to us none too soon, for it offers to Italy the things of which she is most sorely in need: freedom to worship God according to the promptings of conscience, a true faith, and untiring activities in proclaiming a grand ideal. The duty of well-doing is an ever present one, but now, more than ever before, we are called upon to exert ourselves to the utmost that our brave soldiers may be helped and strengthened, and that the cause of freedom may eventually triumph."

THE Annual Meetings of the Liberal Christian League will be held at Sion College, Embankment, Blackfriars, on Tuesday, June 25. The President's reception will be at 4.30; at 5.45 there will be a devotional meeting, followed by a conference on 'Social Service,' introduced by the Rev. H. H. Johnson. The Public Meeting, at 7, will be addressed by Miss Maude Royden, the Rev. J. P. MacCarthy, Ph.D. (U.S.A.), Lieut. - Col. Seymour Bullock, the Rev. R. N. Pyke, and others.

FROM *The Whitehaven Monthly*, a publication which circulates among members of the Y.M.C.A. in Whitehaven, we learn that Dr. Tudor Jones is lecturing on 'Elements of Economics' and 'Reconstruction' for three weeks during the present month.

THE PLACE OF JUDAISM AMONG THE RELIGIONS OF THE WORLD.

THE ESSEX HALL LECTURE.

ONE of the largest audiences of the week gathered for the Essex Hall lecture on Thursday evening. Mr. C. G. Montefiore had been invited to speak on 'The Place of Judaism among the Religions of the World,' and his interesting and simple setting forth of the possibilities and responsibilities of an ethical monotheism in the modern world was received with much sympathy and approval. Dr. Carpenter occupied the chair, and in introducing and welcoming the lecturer referred to his distinguished services as leader of the movement for liberal Judaism in this country. By coming in their midst he placed the seal on a sympathy again and again expressed in public and private, and they had the greatest reason for grateful anticipation of the lecture.

Mr. Montefiore, prefacing his lecture with the remark that he was to speak about Judaism, and not about the Jews, described the average Christian view about Judaism and its religious place. Would it not, he asked, be true to say that in this view the religious contribution of Judaism to the world is considered to be that it produced the Old Testament scriptures, with all their nobilities and defects; and secondly, that it gave birth to Christianity; and that it has not made any further contribution to the world, nor is it likely to do so in the future? Of the two types of Judaism, the orthodox and the liberal, the former was looked on as a picturesque and curious survival, the disappearance of which would be regretted; it was regarded as a nice museum religion, and, of course, it was desirable to have living museums as well as dead ones! Liberal Judaism, on the other hand, was regarded as an unpicturesque and chilly sort of compromise, without much of a future, which would gradually be merged in some form of liberal Christianity. There were reasons for this judgment. The average Christianity would not judge Judaism as it would judge other religions—Mohammedanism or Buddhism, for example. Judaism would be regarded as the exclusive religion of a small race. It could never be a universal religion; it was only national or tribal. The days of such faiths were over; the religions of the future must be universal.

Judaism, however, in both its main forms dared to dissent from the view which he had tried to set forth. Both ventured to believe that Judaism has some place to fill and some work to do in the religious development of the world. They believed that when the prophet five hundred years before the Christian era declared that the Jews were the servants of the Lord he said something true for that five hundred years, which will be true in the future also. In the interpretation of its mission by orthodox and liberal Judaism there was considerable divergence. Orthodox Judaism did not repudiate the conception generally held by the outsider; it allows that Judaism is a national religion, believes that it will remain national, and considers that this makes its place among religions unique. Its salient doctrines, however, were universal in character, and the belief prevailed that the world will ultimately adopt them. Thus a universal creed was wedded to a national embodiment. Then Judaism was a non-proselytising religion: the conversion of the world to Jewish monotheism with its implications lies in the hands of God. The Jews are partners with God in bringing about the golden age when the Lord shall be one and his name one. Thus the gaze of orthodox Judaism is turned inwards rather than outwards.

This attitude was conditioned by the orthodox attitude towards the letter of the Old Testament and was not shared by liberal Jews, because they looked at the Law from the vantage ground of criticism and liberty. Orthodoxy, indeed, depended on a conception which had been riddled by modern criticism. Liberalism agreed with the other in the conception of a Jewish mission, and in holding that the religious work for the world did not terminate nineteen hundred years ago. But the Liberal held that if Judaism is to play a part in religious history it must be a Judaism very different from any which the world has known, the right as well as the principle of which must become suitable for the men and women of many races rather than of one; and to achieve this was a thrilling and difficult and delicate task. Judaism in this view was essentially a religion and the Jews a religious community. They did not want to be merely a survival, but a religion for occidentals. Thus the dispersion of the Jews was a condition for the fulfilment of the Jewish mission. It must be a developing religion, modern and progressive, but with roots stretching back into the past. Just as the modern Unitarian believed that his own conception of the truth must prevail, so the Liberal Jew, in a precisely similar and parallel position, believed in his own faith. Nevertheless he (the lecturer) believed in the distinct victory of Judaism with some reservations. He could only picture that religion as his own, purified, developed and enriched. There was no inconsistency in believing in its part in the religious history of the world without at the same time dogmatising as to the name or names of the religion of the far distant future nor of the buildings in which the worship of God shall be carried on. The larger theism would emerge. Judaism was thus an historical religion on the one hand and a theistic religion on the other, and liberalism emphasised both characteristics. Monotheism was its essence, and with that it sought to be a religion of reconciliation and balance—a religion of the "just middle."

All forms of Judaism were very serious in the assertion of the divine transcendence, and in the bias against pantheism. God is transcendent as well as immanent. It was serious also as regarded its sacred Scripture: not obsessed by miracles, authorships or dates. There were human imperfections in the prophets and teachers, and it was not to be assumed that no light had come into the world except through Jewish windows. It was particularly their duty to proclaim an ethical monotheism; and at this very moment they saw many reasons for maintaining the truth of their cause, and its spiritual power. Many dangers lay ahead of it: atheism and despair and reactions also. Democracy would be on its trial, and a religionless democracy might become more than a visionary peril. In the middle of these and other dangers Judaism must be true to its teaching of the divine Fatherhood. As contrasted with orthodox Judaism, liberalism was to a larger extent free and independent. If believed in the moral freedom of men because there is a divine freedom beyond the human. A theism of this kind was required for the world, but it was a difficult theism, and it was greatly on its trial. If Judaism wavers and shrinks and is no influence in the world, the fault will be not with Judaism but with the Jews.

Much applause followed the delivery of the lecture, and Dr. P. H. Wicksteed expressed the thanks of the meeting to the lecturer in a characteristically graceful speech.

CORRESPONDENCE.

WHERE IS THE RELIGIOUS CENTRE?

To the Editor of THE INQUIRER.

SIR,—The phrase, "centralisation in Jesus Christ," does not mean any displacement of God by Christ nor any setting up of another absolute in place of, or in addition to, God. Both Mr. Davis and Mr. Hall seem to interpret the phrase as if it meant this, and could mean this only. But looking back over the letters I have already written I find nothing in them to justify such an interpretation, so far as I am concerned. If a man finds that his belief and faith in God, his religious hypothesis of life, his religious experience, which is experience of Divine Reality, and his ethical outlook and standards are all drawn to an illuminating point of focus, objectively and historically, in the life, teaching, death, influence, and meaning or history of Jesus Christ, that man's religious faith is centralised, has got its centre, its focussing point, in Jesus Christ. His belief in God and in the Kingdom of God are attached to Christ: his understanding of Eternal Righteousness is mediated through the life and teaching of Jesus: his desire to lead a true moral life and to bring his will into accord with the divine will receives objective instruction and guidance by and through the life and mind of Christ. That is centralisation in Jesus Christ. Such a man learns God through Christ. Why not? Does that displace God? May it not be God's own intention that we should learn Him through His Son?

I admit there are metaphysical problems involved; but, as the Church has always seen, these problems have to do much more with the nature and character of God, and His relations with the world, than with such questions as those Mr. Hall propounds.

There is a question which has to do with the rational formulation of religious experience that I should like to ask both Mr. Hall and Mr. Davis. I ask the question in all sincerity. What do they, as fully as they can express it, mean by God? What do they take to be the nature and character of God, and above all, since this is crucial, how do they conceive the relationship of God to man and to physical nature, that is, the essential, ontological relationship of a divine, eternal life to a finite, human, temporal existence? It may be that what needs revising is not so much our doctrine of Christ, but our doctrine of God; and in our justifiable anxiety to preserve the full humanity of Christ we may have overlooked something valuable which the doctrine of Christ's divinity implied not for Christ but for God, and God's relation with the world and human life. The real metaphysical problem may be not Christ's divinity but God's humanity, under which is included the way, manner, and meaning of an eternal divine life functioning and operating in a temporal world.

I will lay down two propositions as characteristic of Christian Theism, and ask what is the difficulty with regard to them. As Christian Theists we "worship the God who in Christ has come to us in the might of His holiness and love": and, as Christian Theists, we "pray to the God who in Christ has revealed Himself to us." To accept and believe those propositions is, on the metaphysical side, to centralise faith, i.e., faith in God, in Jesus Christ. If there is no such centralisation, what distinguishes Christianity from religion in general? Two other points let me make. One quite simple: if I want to tell a child, or a grown person, what sort of a being God is, I can lead them to Jesus, the Jesus

of history, Jesus in action, show them what He does and says, and how He behaves, and I can say God, whom I worship, is like that. There is no doubt that we are constantly doing this. The fact seems to require interpretation, which may not stop short of a theory of God's nature and His activity in history and life. The second point touches another, the devotional and ethical side of centralisation in Jesus. What of the *personal* appeal which Jesus makes to the personal life? He *calls*, as He did in Galilee, and always has done: He looks at us: touches us in the crowd and press of life: and we only know that we must follow. We try to follow, and the things that overwhelm us are, on the one side, the pitiable results of our efforts and the extent of our weakness, and, on the other side, the unutterable constancy of His companionship and the patience of His love. Again, experience like this demands interpretation, which may not stop short of the ultimate abyss of the nature and activity of God in His universe and our life. Centralisation in Christ? Again, why not? If God in His wisdom and love meant it so, what then? You cannot answer that question by biblical criticism! If any one will supply in this letter what the necessity for brevity unavoidably leaves lacking, he will, I think, see that the discussion is not likely to be complete till we have plumbed our doctrine of God as well as our doctrine of Christ.

Mr. Hall is kindly troubled about some supposed defection of mine from positions I held when I wrote my book in 1913 or 1914, ages ago! It seems to me that book was incomplete, and surely one's experience and mind may develop. I adhere to practically all I then said so far as it is an analysis and explication of religious experience on its *subjective side*. But "absolute idealism," of which I have been accused, has its *objective side* also; any religion revealed in the soul's recesses may discover its own truth manifested in history and temporal process. I have found objectivity in religion: that is all. The Logos speaking in the heart has become flesh and dwelt among us; and we have looked upon the Light that lighteth every man.

And, incidentally, what is this about "a revolt within our own camp" (*vide* Mr. Hall's letter)? What can Mr. Hall expect from Christianity, the most revolutionary religion in the world, excepting revolt? What I should like to do would be to extend the revolt until it turned the world upside down; because, as has been said, if God whom we profess to worship is like unto Jesus of Nazareth, we are committed to that kind of revolt and nothing other.—Yours, &c.

STANLEY A. MELLOR.

AN 'INDEX COMMENDATORIUS.'

To the Editor of THE INQUIRER.

SIR,—I was glad to read your reference to Dr. Silvanus Thompson's 'A Not Impossible Religion,' and your remark on the responsibility for his conception, or non-conception, of Unitarianism. Of course, we ourselves are largely, at any rate, responsible for the prevailing ignorance of our type of religious thought and culture. I have sometimes believed it might help to remove this if the British and Foreign Unitarian Association could by public advertisement recommend the reading of such books as Thompson's, from time to time, on the advice of its friends issuing its 'Index Commendatorius'—as you like it! Your note will set many of our own people to the perusal of Thompson's book. May I call attention to another book which, I fear, has not secured the circulation it merits, even among ourselves? This is Frederic Seebohm's 'The Spirit of Christ-

ianity,' published by Longmans in 1916, price 1s. 3d. Seebohm's character as a historian is well known; his painstaking diligence in research, his careful judgment, and his regard for truth are evident in all his work. This book, a wonderful publication for fifteen pence, is probably the work in which his qualities are best evidenced. It was written for his own satisfaction forty years ago—a few copies were printed "for private use only"—in a time of scientific and theological ferment. It is the effort of a man accustomed to weigh evidence to arrive at truth for himself, whilst his great contemporaries are engaged in keen and bitter controversy. It is remarkable as a piece of clear and simple historical analysis and as a representation of the essential elements of Christianity. If Unitarians would read it, and pass it on to their friends as something from outside that is like most things inside their teaching, a little of their responsibility for misconceptions of their faith might be removed.—Yours, &c.,

WILLIAM C. HALL.

Northampton.

THE REV. W. H. DRUMMOND IN FRANCE.

THE following letter, from the Rev. W. H. Drummond, Editor of THE INQUIRER, was read at the Annual Meeting of the British and Foreign Unitarian Association at Essex Hall on May 22:—

"It is hard to realise that you will be holding Whit-week meetings next week. If you have any messages from foreign parts you might include an affectionate greeting from me to my friends. I am so busy that it is not easy to find time for letters, and my intention of writing something about my work for publication has been too long deferred. I live the life of an unofficial chaplain and am in contact with large numbers of men on the religious side, in addition to all the good fellowship, and the crowded audiences at lectures. Just now I am leader of the largest Hut in France. This evening I gave an address on 'What is Christianity?' followed by questions. It was a keen and interested meeting, and afterwards our little chapel was crowded for evening prayers. We have discussed "Do we need religion?" and "Does God help men to-day?" in the same way. Every Sunday evening after our big service in the Concert Hall, at which we have glorious singing, I take a communion service in the chapel. Many men value it just before they go up the line and their reverence and humility are most striking. Let no man dare to say, even though he be a bishop and ought to be wise, that Y.M.C.A. work is merely serving a canteen or selling cigarettes to soldiers. It is the most glorious opportunity of getting into close brotherly contact with the manhood of the nation for those of us who are too old to join the fighting ranks and to accept the full privilege of sacrifice. As these bright boys come day after day to say good-bye to me, and often to thank me for all that the Hut and its influence have meant to them, I feel that theirs is the greater part. It is they in the day of their strength who are saving civilisation with their blood, and we with the handicap of years can only follow them with our affection and our prayers. But I must not run on, I only took up my pen to wish you all a good time in Whit-week, clear vision, strong purpose, and a new sense of complete dedication to this cause, which demands sacrifice to the uttermost at our hands without any crippling anxiety for the future either of our churches or ourselves. Here is the solution of most of our problems; we must die in order to live,"

BOOKS AND REVIEWS.

INSIDE THE BRITISH ISLES. By Arthur Gleason. (The Bodley Head, 5s. net.)

WE strongly recommend in particular the perusal of two chapters of this book—the second entitled 'Labour' and the third entitled 'Women.' The author is an American who has spent some time in looking on, and has given us his impressions and judgments in effective and staccato style. He sees the Englishman as one who "will not be coerced even for his good as that good is seen by another."

The war is credited with having made many working men work "full tilt" for the first time in their life, because a national purpose is being served instead of the profit of another person. Undoubtedly it is true that large numbers of young men sprang to arms for a noble purpose, a purpose moreover which offered release from the sordid round of struggle for material existence which had hitherto circumvented their lives. If it had not been a righteous war with Germany in August, 1914, all the constituents were present which, unless altered, presaged greater civil strife in the near future. The danger of this latter is not passed—rather is it intensified. The men who return will not be satisfied by their material wants alone being met—they have realised the possession of spiritual needs. This does not necessarily mean that they will refuse their share of the drudgery which the present evolutionary stage entails, but that they will not do their own and others' share of this as well—they will demand their share in the work which is a joy in itself. Mr. Gleason puts the matter in the form of two questions: "Can the nature of work be ennobled?" "Can spiritual values be restored to modern life?" The answer is, Yes. How? The first by everyone who exercises control over material things seeing that good use is the first object. The second by ever remembering that liberty of the soul has once more been renewed by the death of hundreds of thousands for what they considered right.

To pass to the subject of women. We entirely agree with Mr. Gleason that the man-supported family is a failure—realising what its trial has entailed we can only hope for the speedy general acceptance of that as a fact. Any member of either sex who has accepted the system must bear a share of the responsibility for the continuance of such evils as slums, underpaid workers, &c.

Women should have recognised that the retention of their self-respect entailed their replacing the industrialism of the home (as science and co-operative working lessened their activities in that direction) by other productive activities, and it is to the lasting shame of men that they have prided themselves on their women-folk being merely consumers, so long as it was the overworking of others which made that possible. The fact must be faced that there is no such thing as work which is not paid for by somebody. The person who "gives" his services for all practical purposes does not exist; the indirectly paid worker—the person who derives income from dividends, &c.—is for the most part supported by the underpayment of other workers.

We have taken up so much of the space allowed us by commenting on this one important point touched upon by the author that we have no space to deal with others. We should like to see the two chapters issued separately, as in our opinion the rest of the book is far below their level.

THE CHURCH AND THE SUNDAY SCHOOL.

NEW MATTERS FOR NEW TIMES.

I suppose for many years past the problem of the Church's relation to its Sunday school, with usually the relative fullness of the latter and the relative emptiness of the former, has forced itself upon the thought of nearly all responsible Church members. And, no doubt, the relationship of the younger mind to the older would have been felt to be vital long, long ago had it been that the Sunday school, instead of being so recent a growth as to belong chiefly to the last century, had an origin as old as that of adult worship. It has, no doubt, always been evident, though men and women have not always seen it as evident, that, while the child can be guided, the adolescent boy and girl and the young adult can, for the most part, only be persuaded, and that very skilful persuasion at that is required to meet with any real and lasting measure of success. This, no doubt, has always been so, but it required the contrast of the relatively small church attendance and the relatively large Sunday school one to make evident to us all the fact that between the school and the Church is a gap in the individual's mental development which religious institutions have not provided for.*

I do not wish to discuss any of the pressing problems of Sunday school and church attendances either in war-time or in peace, interesting as these are, nor to refer to any of the numerous schemes for change of management of our children and of more popular appeals to the adult in our church services, nor even to deal with the many attempts in the North of England, America, and elsewhere for senior Sunday schools, because in considering these problems one would have to trespass unduly on your space and to criticise ideals of institutions which would probably provoke more heat than light and do little to inspire us at a time when we all need inspiration. I want rather to consider in the broadest way how our own and other Churches can fall into line with the present educational effort of our legislature, and it is hoped, later on, of our national and private schools, to catch the adolescent and the young adult of both sexes ere the irregular habits of older workshop companions lead them astray, and the temptations of life and the independence of wage-earning direct them to undesirable life aims.

It is widely admitted now that the absence of the father is a source of family weakness; that the mother, for the time being, so often a wage-earner, and the early occupational opportunities of boys and girls are all favouring an undesirable license, often mis-called freedom, in the younger life of the community which ought to, and indeed must, be checked. Cannot the Churches take up the thought in the same serious way as Mr. Fisher and the educationalists are doing for the secular aspect of these problems and work out some scheme to meet this need from the religious outlook?—a need which, while it may be less pressing after the war, will be indirectly as important, and which might give a new stimulus to the religious activities of the country.

The following suggestions have occurred to me and I give them for what they are worth:—

1. The Brotherhood Movement has clearly shown that there is a class of man and woman who cares for a more secular treatment of the religious service than

older Church organisations are prepared to give.

2. The Adult School Movement has shown that a recognised and carefully prepared controversial handling of religious topics meets a not less real need of thousands of men and women of this and even other countries.

3. Most older Church members of nearly all established Churches feel, and I think rightly, that the religious *feeling* is seldom developed in an atmosphere that is either secular or controversial. Indeed, I would myself like to go back to the old-fashioned church pews and a more sacred atmosphere for the whole Church gathering. But while this is true we must recognise that the Brotherhood and Adult School Movements are successes that prove they supply a real need, and no one who is acquainted with them would deny that they have an uplifting influence in human life. Are we not here face to face with some collective facts which may be interpreted developmentally in the life of the individual?

1. The Sunday school is admittedly for children.

2. The Adult School is for adults.

3. And does not the non-controversial religious attitude come, and with it a keener desire for religious feeling, when in later life our religious opinions are more settled?

May I suggest that each broad tendency of the religious life to-day is right, but their errors lie in the absence of a synthesis of them all; that each Church, *whatever its particular creed*, needs (1) its children's Sunday school; (2) its adult Sunday school, framed on the controversial and study methods of the Adult School Movement; and (3) its non-controversial religious morning and evening services. I believe it would then be found that for many, perhaps most people, the Sunday school scholar would easily and naturally become an adult Sunday school student, and that the adult school would lead right into the portals of the church itself.

I know that it is sometimes said that Brotherhoods are least successful where they are controlled by the Church authorities in which they are held. I know also that the Church authorities claim that the Brotherhoods are often an anti-Church influence, and I know that the Adult School Movement is now independent of its Quaker parentage, though friendly to it. But I think in each case these divergencies have arisen because there was no developmental unity of spirit and method uniting them all. An Adult School in every church would itself supply teachers for the children's Sunday school, and it would keep the minister and older Church members alive to current religious thought, while the quieter atmosphere of the Church service and its leaders would moderate the more secular features of the other adult meeting. On the committee of the church I would have representatives of all three groups, as some North Country churches do on a rather different plan from that which I have suggested. But it is the synthetic *developmental* Church outlook that is, I believe, here required.

It may be said how is this suggestion different from that which already exists in many Brotherhood churches, with their controversial afternoon meeting and the morning and evening religious service? I reply the Brotherhood fails in some of the more valuable adult school educative characters, and the Adult School in some of the musical Brotherhood features. And the Church services are not in *individually developmental* relationship with the adult and children's schools which alone can banish or subdue frictional difficulties. I would like to see these three elements as always parts of all Churches, united as one whole scheme for the stages of an individual's life, with something of a preparatory and sacramental character organised throughout

all sections to mark each important developmental period in the human being's passage through his or her existence. A Church would then be for the first time in history a developmental religious institution adapted to all ages of childhood and later immaturity, early and late middle age, and the healthy vaterancy of those who have passed three score of years, and, if aged in body and less vigorous for arduous tasks, are still young, though not youthful, in mind. It seems to me that in this linkage and synthesis of modern religious methods the adolescent and young adult might find their places, and a new strength and vitality for religious activities everywhere might be hoped for—and realised.

J. LIONEL TAYLER.

THE POSTAL MISSION.

THE Annual Meeting of the Central Postal Mission was held at Essex Hall on Tuesday, May 23, Dr. Hargrove presiding. The report, which was taken as read, records an increase in the number of applications for Unitarian literature, and contains, as usual, some interesting extracts from letters received in the course of the year. Dr. Hargrove, in moving the adoption of the report, emphasised the importance of conveying to others the truth one has found of value to oneself, and drew an interesting parallel between Unitarianism and Zoroastrianism, which have a good deal in common. The chief reason, he said, why the Parsees, who are the followers of Zoroaster have failed to propagate their faith to any considerable extent—they only number 100,000 in all India—was because of the formalism of their prayers, and their lack of missionary zeal. It was of little use to possess a truth which answered to men's higher aspirations without the power of communicating it to others.

The Rev. F. Hankinson seconded the report, and spoke of the enthusiasm shown not only by the Minister but by the congregation at the Suffolk Village Mission, Bedford. An enlargement of a photograph of Miss Ellen Lawrence, whose name was held in such affectionate remembrance there, had been subscribed for, and was shown to the meeting. It is to be hung on the walls of the chapel.

The Rev. Basil Martin proposed the re-election of the officers, which was seconded by Mr. Athelstan Tayler. Dr. Wicksteed then gave his address, which was a moving and beautiful description of the processes by which Dante arrived at the transcendent vision of peace in God which finds its supreme expression in the 'Paradiso.' We hope to give a fuller account of this in an early issue.

Dr. Carpenter and Miss L. M. Tagart, President of the Postal Mission, tendered the thanks of those present to Dr. Wicksteed at the close of the address.

BELGIAN HOSPITAL FUND.

173RD LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,630	9	10
R. L. (18th)	0	10	0
Miss Alice E. Winkworth (11th)	5	0	0
	£20,635	19	10

Parcels have been received from: Miss A. Fryer; "Two Friends"; Miss Mary B. Lamb; Mr. Edward Chitty; Miss Swaine; Mrs. R. Roscoe.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

* I know quite well that in some instances the church membership is larger and the Sunday school smaller. But my problem is not this one, but the leakage from the school away from its church.

LAY PREACHERS' UNION.

THE Annual Meeting of the Lay Preachers' Union was held at Essex Hall on Monday, May 20, Mr. H. G. Chancellor, M.P., presiding. It was preceded by a devotional service conducted by the Rev. H. W. Stephenson, the sermon being preached by Mr. J. W. Peterken of Leytonstone.

The annual report and the treasurer's statement were presented. The former points out that, owing to the serious depletion of the ranks of the Union resulting from the war, it has been next to impossible to arrange either local or central meetings. For this reason the work has been largely carried on through the post. From all the local unions the loyalty, faithfulness and devotion of the lay preachers, who are working under such adverse conditions, receive a tribute of warm appreciation.

The Rev. J. A. Pearson gave a report of the work of the London Union and Mr. Newall reported on the Liverpool movement. Other reports were read from Manchester, the Midland Christian Union, Newcastle, the Western Union, and the Sheffield District. The officers and members of council were with two exceptions re-elected. Great regret was expressed that Miss Francis is unable to continue the secretaryship owing to the increasing demands of other claims upon her time and energy.

THE WOMEN'S LEAGUE.

THE Annual Meeting of the Women's League was held on Wednesday afternoon, May 22. After a short opening service conducted by Miss E. Rosalind Lee, the President, Mrs. Blake Odgers, opened the business of the meeting by calling upon the Secretary to read the report of the general committee. This was followed by short reports of various sections of League work, Fellowship, Foreign, &c., and following these, the representatives of three associate branches—Liverpool, Manchester and Sheffield—gave very interesting accounts of the year's work in their respective districts. In moving the adoption of the reports the President said they showed how steadily the work was growing, and how the perception of what co-operation among the women might do was increasing. She spoke also of the many efforts now being made to keep in touch with lonely and isolated members of our faith, and of the warm feeling that had been growing between our overseas women and those in the old country since their men had been coming over. Mrs. Odgers made a strong plea that there should be a branch of the League in every one of our churches. In supporting the adoption of the reports, Mrs. Clephan said she was struck with the spirit of fellowship which showed itself in one and all.

In putting the resolution to the meeting Mrs. Odgers welcomed the country delegates, whose presence, she said, was doubly welcome, for it had meant the overcoming of many difficulties at this time. She also expressed much pleasure that the London branches were so well represented. A resolution conveying a message of greeting to the overseas branches and the American Alliance was passed.

After the business proceedings, an address was given by Mrs. Edgar Fripp on 'Old Ideals and New Duties.' Mrs. Fripp recalled the work of the pioneers of the Women's Movement, beginning with John Stuart Mill; of women like Mrs. Garrett Anderson and Miss Jex Blake, who had suffered scorn and obloquy in their struggle for freedom to work side by side with men; of Florence Nightingale, and many others who had given their lives to help to bring the new day which was now

dawning for women. She reminded her hearers that the new day was bringing fresh interests, and privileges, and some heavy responsibilities. Woman's place in the past had been marked out for her. She was to remain in the home, gentle and self-effacing. Now she was going out into a wider, rougher world. She would have to show that she could take all her gentle ways of courtesy and self-sacrifice with her into her new duties.

THE TRIUMPH OF LIFE.

MARK how, when the storm has passed, the trees and flowers that remain to live, though sadly torn and wrenched, and sometimes broken and deformed, yet, holding life, ordain to make life fruitful; and they bloom, shedding steadfastly, in adversity, the shelter or the perfume of their office.

Mark how, after the tempest that has scattered nests and nestlings, broken eggs, brought famine to their days, the birds, because they live, ordain to sing as ever, so that life may not continue void of the beauty that they owe to life.

Decree, then, that in time of war, when pain and sorrow, death and agony of brothers racks the spirit; when despair, creeping into the deepest chambers of the soul, disturbs that wonted contemplation of the far, serene, and beautiful; decree for thyself, that because thou holdest life, thy debt of joy to life shall still be met and honoured; that because the stream of the Divine still flows within thy being thou shalt sing and shed what joy is in thee, spread what light thou hast.

Decree that there shall be no wavering, no fault of dismay, but because thou art blessed still with life thy heart shall succour beauty, and proclaim it—the more because so many generous streams of purer light are hidden in the fogs of hate.

Decree that "still to live" is "still to sing." Count not thy sorrows, but, as the flower or tree, forgetting shattered branches, blooms and graces; as the songster, thoughtless of lost home and offspring, sings its joy; so shalt thou, careless of thy care, mindful only of the boon thou hast in life, make, resolutely and devoutly, thy tribute of love, thine offering of hope.

[These lines were written by a soldier who has been broken in the war after nine months' service, and is now permanently disabled.]

THE Women's Alliance in America is busily occupied in keeping in touch with men who have joined the army. It is suggested that women workers should begin with the men who have gone to the war from their own churches, and that one person in every church should be appointed to keep the man informed of home-doings, and to send out Church Calendars, newspapers, and letters. They are recommended to make their work as personal as possible.

THE Council system of Educational Administration in England has been subjected to a searching investigation by a Commission appointed by the Scottish School Board Association. The Report reviews the results of the abolition of School Boards in England and Wales and argues strongly for their preservation in Scotland. To English readers the detailed investigation of the results of the Education Act 1902 will be of interest as it is the first official survey of the working of the Council system of Educational Administration which has taken place since the Act was passed. An English edition of the Report has been published by the National Education Association, Caxton House, Westminster, S.W.1., Price 6d.

NATIONAL UNITARIAN
TEMPERANCE ASSOCIATION.

THE Annual Meeting of this Association was held at Essex Hall on Friday, May 24, Dr. Carpenter, President, in the chair. The Report was read by Mr. F. Cowlin, Secretary, and the financial statement by Mr. Buser, Treasurer. In moving their adoption Dr. Carpenter said it was creditable to "carry on" their temperance work in spite of the absence of workers and the commandeering of premises. The past year had not seen the adoption of Prohibition, through this had been asked for by a very large number of the most influential minds in the country; but, thanks to the Control Board's operations, drunkenness had been much reduced, in some districts at least. He would again express his conviction that State Purchase was the best way to lead to the complete reform which they desired in regard to the drinking habit.

Miss H. M. Johnson of Liverpool was elected President for the ensuing year; the other officers and the Committee being re-elected. Resolutions were passed commending the policy of Prohibition during the war and subsequent demobilisation, and calling on the British Government to follow the example of Canada in regard to the exclusion of the manufacture and distribution of alcoholic liquor.

The President again took the chair at the Public Meeting in the evening, when the Rev. W. G. Tarrant gave an address on 'The Relation of Abstinence to Personal Character.' In the course of his remarks he referred with much candour, mitigated by humour and the inclusion of himself among the sinners, to some of the more pronounced faults of the typical advocate of teetotalism, to his narrowness of vision, his frequent lack of understanding where the point of view and good intentions of his opponents were concerned, to his intemperate manner of expounding his gospel, to his exclusion of all remedies save the one he had espoused, and to his want of judgment and general "lop-sidedness." These things he mentioned, not from any desire to indulge in criticism for the sake of criticism, but because he felt that they sometimes justified their opponents in regarding the teetotaler as a fanatical person, often a "kill-joy," who wanted to coerce other people into renouncing what was to them a pleasure, irrespective of whether they indulged in it with moderation or not. There was in this too much of the spirit of the Pharisee, who thanked God he was not as other men, but it must be remembered that it was not he who went down to his house justified. It did not matter, Mr. Tarrant said, whether the numbers engaged in a movement were many or few, but it did matter very much what kind of people they were, and what driving power they had. If their abstinence was practised from prudential motives only—although much could be said in favour of it from that point of view—if it made a man appear self-righteous, egotistical, and cocksure, and did not lead him to work for the cause of temperance because he wished to serve the good of humanity, his personal character was in greater danger than that of some others who were still addicted to more convivial habits. The whole address was a plea for sanity, wisdom, self-restraint, breadth of view, and good humour in the propagation of temperance principles, which will never appeal to men unless they are urged in a reasonable manner, full credit being given to those who are endeavouring to advance the same cause along other lines.

A discussion followed, in which Messrs. D. Rees, Penwarden, Atkin, Chancellor, and the Revs. H. Dawtrey and J. A. Pearson took part. General agreement was ex-

pressed with Mr. Tarrant's address, while it was felt by some that specialisation, as apart from complete all-roundness of view, was more necessary in the case of temperance reform than any other kind of reform owing to the tremendous part played by the drink habit in the degradation of humanity. Mr. Chancellor expressed the opinion that if the Government, in view of the food situation, impose greater restrictions on the liquor traffic in the near future, they will find the people quite ready for them, and cited the very hopeful fact that Hull, with a population of over 200,000, has recently, by means of a plébescite, voted by a big majority for control during the period of the war and demobilisation. Dr. Carpenter confessed that he was unhesitatingly on the side of the ascetics and fanatics. He thought they required a great deal more vigour for the carrying on of their work. The temperance advocate must be continually seeking fresh methods of action, and must perpetually be goaded by the thought of the misery, the squalor, the disease, and the crime that are the result of the drink habit in all classes of society.

Mr. Tarrant received a cordial vote of thanks for his address.

UNITARIAN HISTORICAL SOCIETY.

THE Annual Meeting was held at Essex Hall on May 22, the President, Mr. John C. Warren, in the chair. The report and statement of accounts were presented. Officers and Council were re-elected. Gifts of books to the Society were reported from Mrs. T. Fielding Johnson, Mr. James Groves, The Rev. J. Collins Odgers, and from the library of the late James R. Beard per Mrs. Woodhouse. It was felt desirable that someone in London should be appointed as custodian of the Society's books and antiquities, and the Rev. H. W. Stephenson was accordingly elected as honorary librarian.

Attention having been directed to the dilapidated condition of John Pounds House at Portsmouth by Sir John Kirk, secretary of the Ragged School Union, the matter was referred by the British and Foreign Unitarian Association to the consideration of this Society. It was resolved to co-operate with the friends at Portsmouth in putting this cradle of the Ragged School movement into good repair, and it was suggested that the Society might fix a tablet to the walls of the building recording its historic associations. Contributions to that end would be welcomed by the Treasurer. The issue of the *Transactions* of the Society had been well received. A "Record Fund" for the publication of documents has been started by a donation from the late Mr. Charles Hawksley and the allocation of Life Members' subscriptions to that purpose, but the issue of such records must wait for happier times.

A public meeting followed at which a paper was read by Dr. A. D. Tyssen on 'The Old Meeting House at Banbury.' At the outset in response to an inquiry sent by Mr. G. Eyre Evans the lecturer said he had not been able to trace the Communion Plate of this congregation. Dr. Tyssen gave full details of the early history of the Banbury congregation. The town was a centre of strong Puritan feeling in the seventeenth century. The earliest existing deed of the present chapel ground is a release dated 1716 which expresses no trust. The congregation was thoroughly well established by 1709 when Stephen Davis was ordained as minister. His successor George Hampton, who died in 1796, married Martha the daughter of Stephen Davis, and thus the ministerial tradition continued in the same family for nearly a century. The deed of May 26, 1765, is memorable in that it first brings in the term "Presbyterian" in connection with this congregation and also introduces

us to a well-known family in the person of Thomas Cobb. In 1790 the parish church being deemed to be unsafe, the parishioners of Banbury, with the cordial assent of this congregation, secured an Act of Parliament enabling them to pull down and rebuild the parish church and legalising all marriages and banns published and performed in such place as the vicar should choose as a place for the parishioners to worship at in the meantime. The place chosen was the Old Meeting House, and thus for seven years Episcopalians and Dissenters used the same house of prayer. The Rev. Herbert Jenkins had the unique experience of being married in his own Meeting House by his own vicar, the record being duly made in the parish register. A vote of thanks was accorded to the lecturer on the motion of the Chairman seconded by Dr. Herbert Smith.

A NEW monthly, *The Anglo-Italian Review*, has just made its appearance. It is edited by Mr. Edward Hutton, and will deal with all matters of Anglo-Italian interest in literature, art, science, politics, and economics. The long list of future contributors is a very representative one, and includes names that are well known both in Italy and England. The review will be published on the 15th of each month by Messrs. Constable, price 1s. 3d.

NEWS OF THE CHURCHES.

Belfast.—Advantage was taken of Dr. Jos. P. MacCarthy's visit recently to Belfast, which was primarily in connection with the Ulster Temperance Council's work, to preach in two of our churches on Sunday, May 19. The morning service, which united the First and Mountpottinger congregations, was held in Rosemary Street Church, and a large congregation, that included the American Consul, assembled. It was a source of strength to hear directly from American lips how thoroughly our "Ally" across the seas is identifying herself with the Entente in the world-struggle. The evening service was held in Mountpottinger Church, and the building was filled. Rarely has that aspect of our faith centreing in the person of Christ been presented with such attractive richness and winsome simplicity. To the numerous visitors present Dr. MacCarthy's exposition of the Greek's request (John xii. 20) could not fail to take on a new meaning. Through the kindness of the First Congregation, Rosemary Street, the morning collection (£20) was devoted to the funds of Mountpottinger Church, thus bringing the collections for the day up to the gratifying total of £31 15s.

Bolton.—The Rev. A. O. Broadley (Manchester) has received and accepted a cordial and unanimous invitation to the pastorate of the Halliwell Road Free Church, and he will begin his ministry there on the second Sunday in June. Mr. Broadley is now minister (*locum tenens*) at the Old Meeting House, Mansfield, Notts.

Bolton.—A special meeting of the Bank Street Chapel congregation was held after morning service on May 5, Mr. J. B. Gass presiding. Mrs. L. Cropper and Mr. Miles Gerrard were appointed representatives of the Bolton District Christian Council. A letter was read by Mr. Gass from Sir T. Flitcroft, giving the result of medical examination undergone by Mr. Flower with a view to joining the army. The following is the essential part of the letter: "I regret my examination prevents me advising you to join the army. Your physical condition only allows me to place you in Grade 3, and I must say I think you are doing more helpful service to your country in remaining at your present post....I have consulted several of my colleagues on the Medical Board, and they entirely endorse my opinion."—The first meeting of the new Bolton District Council of Christian Congregations was held on May 14, and proved most harmonious and encouraging. The President (the Rev. Canon Chapman) was in the chair, and an Executive Committee, among whom was Mrs. Frank Taylor, was elected. Suggestions for future work, including a series of big meetings in the autumn, and a united service on Sunday, August 4, were discussed and referred to the Executive Committee for consideration.

Glasgow.—On Sunday, May 26, the Rev. M. B. Skelland, who is taking up the ministry of St. Saviourgate Chapel, York, next month,

preached his farewell sermon in Ross Street Unitarian Church. A farewell gathering had been held on Friday, May 24, the hall being full. The Chairman presented Mr. Skelland with a purse of money on behalf of the congregation, and dealt in an interesting address with the progress of Unitarianism in Scotland—a progress slow, as he explained, chiefly by reason of the particular theological tendencies of Scotch people. In the course of his remarks he referred to the vigorous missionary efforts of the late Rev. J. Page Hopps in 1873-4, which resulted in the present church in Ross Street being placed at their disposal, free of debt, the cost amounting to nearly £4,000.

Horsham.—The 145th Whit Sunday Anniversary was held on Sunday last at the Free Christian Church, when the sermons were preached by the Rev. Cyril Flower. Visitors were present from Billingshurst and various other localities and arrangements for their comfort and convenience had been made by local friends. In the afternoon music and recitations were given. During the winter season the usual activities have been well maintained; various lectures in connection with the Chapel, the Library, and the Museum Society have been well attended, and under the leadership of the Rev. N. J. Hawthorn Jones it is hoped that much useful work lies before the church.

Newton Abbot.—On May 23 and 24 a series of United Services of Intercession arranged by the Anglican and Nonconformist ministers of the town were held, commencing with evening service on the 23rd in St. Leonard's Church, when the lessons were read by the Rev. N. Oliver (Congregational) and the Rev. S. Lyne (Baptist). The Rev. E. G. Beckwith, Rector of Highwick, and Rev. Prebendary W. E. Durham, Rector of Wolborough, conducted the service, the latter preaching the sermon. Services on the next day were held in the Wesleyan Church, as follows: Service at noon, conducted by the Rev. Frederic Allen (Unitarian); afternoon service at 3 o'clock, conducted by the Rev. W. Brook Hirst (Wesleyan); evening service, conducted by the Rev. Cooper G. Hawken (Primitive Methodist), when the scripture lessons were read by the Rev. F. Allen and the Rev. W. E. Durham in the order named. At the two latter services several friends offered prayer. The services were well attended and afforded an example of the truth that diversity of opinion should be no bar to Christian communion, also that there is a broader outlook in matters pertaining to religion in evidence at the present time.

North-East Lancashire Sunday School Union.—On Saturday, May 11, the Union held its annual musical festival at Padiham. Alderman Wadsworth presided, supported by the Rev. Thomas Munn, and the meeting was a great success.

Nottingham.—The Rev. Simon Jones, B.A., of Swansea, has received and accepted a unanimous invitation to become minister of the High Pavement Chapel, in succession to the Rev. J. C. Ballantyne. It is understood that Mr. Jones will enter on his duties in October next.

Peckham.—Mr. G. W. Gibberd, Acting Treasurer of the Avondale Road Church, writes as follows: "In reference to the statement in the Report of the London District Unitarian Society that an 'appeal will shortly be made by Peckham to meet expenses of repairs,' will you kindly allow me to say that this appeal has already been made, and very generously responded to, to the amount of £145, leaving the congregation about £95 to raise. In seconding the adoption of the report, I took advantage of the occasion to mention that we had already raised £80 of the amount, and it is probably due to the crude and unconventional way in which I indicated our intention of raising the remainder that gave rise to the misunderstanding. Thanks to so many kind and generous friends Peckham will soon clear her debt, but the London District Unitarian Society itself is urgently in need of funds and particularly annual subscribers."

Pendleton.—The Anniversary Services at the Unitarian Church were a great success, the congregation numbering nearly a hundred in the morning and two hundred at the evening service. A spirit of enthusiasm prevailed, and the offertory on this occasion realised £20.—A special Commemorative Service will be held on Sunday, June 30, at 10.45 A.M., the anniversary of the unveiling of the Roll of Honour.—The death is recorded of Private Herbert Smith, who was killed in action on April 9. Only a few weeks before he went out to France he addressed the senior boys of the Sunday school, and his bright, cheery manner will be remembered by all who heard him.

Scottish Churches.—**Aberdeen.**—The Rev. Henry Dawtrey is preaching to encouraging and appreciative congregations at the Unitarian Church, and as a result of the enthusiasm and untiring efforts, both of himself and of Mrs. Dawtrey, a fine spirit of camaraderie is abroad amongst old and young alike. At the quarterly

meeting on May 14 it was proposed by the Secretary, Mr. H. H. Duncan, that a memorial to the Rev. Alexander Webster, the founder of the church, should be placed within its walls. The matter was cordially taken up, and the Church Committee now has the scheme in hand. *Edinburgh*.—Lieut. Doughty has fallen in the fighting in France. He joined the army as a private early in the war, and saw active service in that capacity in Egypt and in France. Last year he returned home to train for a commission, and had only quite recently returned to France. Lieut. Doughty's career at the University, his capacity and earnestness, marked him out as one certain to render high and unselfish service to the community.—The death is announced of Miss Georgina Moffat, whose connection with St. Mark's extended over a long period of years, and who took great interest in its affairs. For many years she was Secretary of the Literary Society, and without doubt the efficiency and progress of that body was in no small degree due to her devoted labours on its behalf. *Kirkcaldy*.—The Rev. S. T. Pagesmith, who has been the resident minister at the Unitarian Church for the last eighteen months, and is now, as is announced elsewhere, taking up fresh duties at Warwick, was the recipient of a gift from the congregation and Sunday school as a token of appreciation for his devoted services at a farewell congregational meeting. At the farewell service he preached on 'The Inwardness of Religion.' *Stenhousemuir and Perth*.—The usual Sunday services have been held at both these places, and at Stenhousemuir the Speakers' Class, attended by both men and women, has been well attended. The Rev. R. T. Russell in his report in *The Scottish Unitarian* says that at Perth, when he started the open-air meetings in April, the attendance was remarkably good. Arrangements were being made for a 'Three Days' Open-Air Mission in Glasgow. *Scottish Unitarian Sunday School Union*.—The annual meetings of the Union were held in Glasgow on May 4 and 5. The meetings on Saturday were held at Ross Street, and opened with a religious service, conducted by the Rev. Henry Williamson, who gave an address. A conference followed, presided over by Mr. W. Twaddle, when papers were read by Dr. R. V. Holt, the Rev. H. Dawtry, and the Rev. L. Jenkins Jones. The short discussion was opened by the Rev. E. T. Russell.

Todmorden.—The following losses owing to the war are recorded in the Calendar of the Unitarian Church: Ernest Butterworth (8th Lincolns), a silver medallist of the school, who fell in France on April 5, aged 20; Wilfrid Firth (East Lancs.), in France, on April 10, aged 33; Arthur Whipp (2nd 5th Lancs. Fus.), in France, aged 20; Ernest Barker (R.F.A.), in France, aged 32; and Ronald Shackleton (Devons), aged 20. These had all been formerly connected with the school, and their memory is held in high honour and regard.—During April a united meeting of Sunday school workers was held in the Town Hall, under the presidency of the Mayor. Mr. J. L. Paton of Manchester Grammar School addressed the gathering; the Revs. J. H. Lomax, Vicar of Harley Wood; A. Nightingale, Baptist; and A. J. Norman, Wesleyan, also spoke, and the Unitarian church choir contributed the music.—On Sunday, May 19, the Rev. C. Biggins, who has enlisted in the R.A.M.C., preached for the last time, in the afternoon, in the Sunday school. Mr. J. H. Gill, Alderman Wadsworth, and the minister, the Rev. A. W. Fox, gave expression to the high regard in which he is held. Mr. Biggins will be sorely missed.

Torquay.—A memorial tablet has been placed in Unity Church by Mrs. J. R. Beard in memory of her husband, the late Mr. J. R. Beard, who died in Torquay in March of last year. The tablet has been made by Messrs. Powell & Sons, Whitefriars, and is of bronzed copper in a frame embossed with a wreath of olive leaves. It bears the following inscription: "To the glory of God and in loving memory of James R. Beard, J.P., who died at Torquay on March 3, 1917."

Warwick.—The Rev. S. T. Pagesmith, late of Kirkcaldy, having accepted the unanimous invitation of the members of High Street Chapel, will commence his ministry on Sunday next, June 2.

**** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.**

OUR CALENDAR.

SUNDAY, June 2.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 11 and 7, Rev. A. GOLLAND.
Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11, Rev. THOS. MUNN.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Lukes, City Road, 11 and 6.30.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11, Rev. BASIL MARTIN, M.A.; 6, Mr. J. HARRY SMITH.
Forest Gate, Upton Lane, 11, Mr. J. HARRY SMITH: 6.30, Mr. J. BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.
Islington, Unity Church, Upper Street, 11, Rev. F. H. JONES, B.A.; 6.30, Rev. J. VINT LAUGHLAND. (Special War Worker's Service.)
Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.
Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.
Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Miss MAUD B. BURTT.
Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.
Rhyl Street, Kentish Town, 11 and 6.30, Mr. PETERKIN.
South Norwood, League House, 141 Portland Road, 6.30, Mr. FRANK G. FINCHAM.
Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. J. BEGG; 6.30, Mr. JOSEPH P. ROSLING.
University Hall, Gordon Square, W.C., 11.15, Rev. F. K. FREESTON.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, 11, Mr. JOSEPH P. ROSLING; 6.30, Rev. D. BASIL MARTIN, M.A.

ABERYSTWYTH, New Street Meeting House, 11, Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. JOHN EWART, M.A., B.D.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CAMBRIDGE, Assembly Room, Downing Street, 11.30, Rev. JOSEPH P. MACCARTHY, Ph.D.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN ROW, 10.45.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.
LIVERPOOL, Bootle Free Church, 11, Mr. L. W. LEWIS, M.A.; 6.30, Mr. A. TODD.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. LAWRENCE REDFERN.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. H. MCLACHLAN, M.A. B.D.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. M. R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.
OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. ALFRED HALL, M.A., B.D.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. D. DAVIS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 11.15 and 6.30, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

WINNEPEG, CANADA.

All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

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16. Rev. FRANK KERRY FREESTON.
23. Rev. FRANK KERRY FREESTON.
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[THREE HALFPENCE.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

THURSDAY in last week was appointed by President Wilson a New Memorial Day for the United States. He said in his proclamation: "I...do exhort my fellow-citizens of all faiths and creeds to assemble...in their several places of worship and there, as well as in their homes, to pray to Almighty God that He may forgive our sins and shortcomings as a people and purify our hearts to see and love the truth, to accept and defend all things that are just and right, and to purpose only those righteous acts and judgments which are in conformity with His will; beseeching Him that He will give victory to our armies as they fight for freedom, wisdom to those who take counsel on our behalf in these days of dark struggle and perplexity, and steadfastness to our people to make sacrifice to the utmost in support of what is just and true, bringing us at last the peace in which men's hearts can be at rest because it is founded upon mercy, justice, and goodwill."

* * *

WE were under the impression that either by express regulation or by strongly established understanding the detailed reporting of nauseous cases in the Criminal Courts was to be prevented, but the recent orgy of newspaper nastiness has grossly proved the contrary. Oddly enough this voluminous overflowing of mud coincides in time with the most urgent appeals and most drastic orders for paper economy, as well as with such an exhibition of censoring zeal in regard to military matters as has evoked strong protest in many and very diverse quarters. Are we to conclude that our rulers have become so obsessed by the war as not to care for anything else—not even for common decency?

ON another page particulars are given of plans for an Autumn School for Ministers at Manchester College, Oxford, to be followed in succeeding terms by similar schools for lay preachers and Sunday school teachers respectively. The striking success of last session's efforts in this direction gives assurance that this offer will be much appreciated by all who can arrange to attend, and we strongly advise early application for enrolment. The lecturers, it will be seen, include the Master of University College, Oxford, Prof. Gilbert Murray, and four of the ablest and most scholarly of our younger ministers, in addition to the College staff; and as ministers of other denominations are invited to attend the School there should be peculiar interest and benefit in the discussions which are to form a part of the curriculum.

* * *

AMONG the Colonial Honours announced on Monday is a knighthood conferred on Mr. Robert Nelson Kotze, Government Mining Engineer, Union of South Africa. In his professional work he has rendered great service, especially in connection with the Rand gold mines, where in addition to the technical matters involved the fight with miner's phthisis has occupied much of his attention. Sir Robert, as he now is, is a worthy representative of the liberal religious community in South Africa. His father was a Dutch minister of advanced views, and his wife's father was the late Rev. David Faure, the founder of the Cape Town Unitarian congregation, and a zealous champion of liberty, political and religious. Both husband and wife took the warmest interest in the effort to found a congregation in Johannesburg seven years ago, and those of us who met them on a subsequent visit to this country will desire to congratulate them on a well-deserved distinction.

* * *

THE British Academy has issued an appeal for the endowment of a School of Archæology in Jerusalem, with a view to carrying on exploration not only in

Palestine but in adjacent lands as far as Mesopotamia. The appeal, which bears many noteworthy signatures, reminds us that the late Lord Kitchener rendered much valuable service in the survey promoted by the Palestine Exploration Fund; but indeed his name is only one of a brilliant group of British military names associated with this work. We may expect that the present campaign will immensely stimulate many soldiers who are now actually face to face with the promises and problems of this supremely fascinating adventure into the secrets of the past.

* * *

HERE is a glimpse of Bethany: it reaches us from one of our men out there: "When we were on the Mount of Olives, we found a little Arab boy, nearly dead from cold and hunger. Of course we gave him food, and our cooks took him under their wing, and I am glad to say he is strong and well again. He speaks English now very well, and we have adopted him, and keep him as a 'mascot.' I found on questioning him, that the Turks before leaving Bethany, where he lived, killed his father, mother, two little sisters and brother, and that he has no relations left. He won't leave us now, and no amount of argument is any use; so we have decided to bring him home with the regiment (whenever that may be!) He is a good little chap, about 10, and for an Arab he has more than the average intelligence."

* * *

SOME pungent sentences from a note by the Rev. L. G. Wilson, Editorial Secretary of the American Unitarian Association, are well worth attention in the Old Country, though specially referring to the new communities of the Far West. "In these communities," he says, "where the spirit and habit of Unitarianism is not widely known, there are two temptations that endanger the success of the Unitarian preacher. The first is the temptation to compromise with orthodoxy. Now there are many things in orthodoxy that are worth having,

but not its creed nor its phraseology, nor (in certain types of liberal orthodoxy) its fatal effort to blow cold and hot at one and the same time. And the Unitarian preacher who undertakes to sing Unitarianism to orthodox words, or to preach the theology of Parker or Martineau to Billy Sunday's cue will never evolve a Unitarian church. Laodicean Unitarians are not a success. But the other temptation which jeopardises the work of Unitarian preachers is that of attempting to bring into existence a religion which no one has ever thought of before; or to put together the fragments of a dozen cults, independently of Unitarian tradition and practice. The kind of mosaic which results from such efforts is a cubist production. Suitable eyes to see what it all means have not yet been evolved on this planet. Unitarianism, whatever it may be, is known of its own, goes to its own, and flourishes when, both in the pulpit and in the pew, it is true to type."

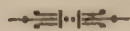
* * *

THIS mention of "Billy Sunday" calls to mind a little fact which has apparently escaped the notice of most people in this country. *The Continent*, "the leading Presbyterian paper" in America, as *The Christian Register* describes it, rebuked him faithfully in a recent issue, apparently not without cause. A woman, it is alleged, "secured an introduction of Hugh C. Weir to the evangelist for the purpose of getting him to attach his name to Weir's manuscript, later published and advertised as Sunday's own work, under the title 'Love Stories of the Bible.'" Court proceedings were ultimately instituted, and as she succeeded in being "awarded a judgment of money" the allegation must be taken as proved. The Presbyterian journal regards Sunday's part in this shady transaction as "a startling anomaly," which is putting it rather mildly; but it also goes on to say, "As a preacher who calls on men to repent of their sins he can only square himself with the Church whose ethical reputation he has discredited by publicly acknowledging his sin and voicing unreservedly his penitence."

* * *

THE new Bishop of Hereford presented a courageous argument on Sunday, at Westminster Abbey, on behalf of revising the formularies of the Church in the light of modern knowledge—and, we should like to add, of modern feeling. His plea for sincerity in religion evidently comes from a mind very ill at ease with present conditions. "The genuine and, indeed, unavoidable difficulties of candid, informed, and considering believers cannot be met by the brutally simple *non possumus* of authority." The Church must be willing both to learn and unlearn, taking courage from the experienced wisdom of former readjustments. "We of the Church of England cannot, without self-stultification, follow the example of the Church of Rome, and confront our modernists with the brutally simple alternative—Recant or Depart." By way of practical illustration the Bishop has appointed the Rev. Alfred Fawkes, vicar of Ashby St. Ledger's, Rugby, whose 'Studies in Modernism' are (we hope) known by the more studious of our readers, to be an honorary chaplain,

OUR DEAD.



THE memory of the beloved dead is always sacred, but a special reverence, an unwonted awe, gathers round the names inscribed on the Roll of Honour which we publish for our readers to-day. The perusal of the long sad list brings a sense of unspeakable tragedy. Knowing our own personal share of grief for this one and that, we estimate more completely the depth of the shadow that falls across our whole fellowship. The older members must especially feel it, though not they alone. How many of us there are who but a little while ago based our dearest hopes on the lives thus cut short—how well do we understand now the broken-hearted cry of the ancient monarch, "Would God I had died for thee!"

It has been ordered otherwise. These have died for us. They have been sacrificed for us. Their memory, as of dear ones sacrificed, lives and will ever live for us. It is a memory that will be cherished continually in the home circle and in the companionships they made bright by their presence. For love of them what shall we not try to be?

But theirs is a memory challenging, also, to every thoughtful mind. These, and the others named on the million-lists of the nations, *why* have they been sacrificed? What pagan ideals, what devilish passions, built up the altar that has devoured so many and so precious victims? How is the world to be cleansed of this poison in its blood? Who that survives will not vow to God that, so far as in him lies, mankind shall suffer this awful thing no more?

These were loyal to duty as it appeared to them. With them, and all such, it is well. Some were marked out for high honour here, others have honour Elsewhere. It is well with them; and if we also go manfully forward in the path of duty we know it will be well with us.

MONOTHEISM AND MISSIONARY ZEAL.



THE great representatives of Monotheism in ancient times were the Jewish Prophets and Psalmists and Jesus Christ himself. Why the Western World did not become Monotheistic instead of Trinitarian after the time of Christ it is difficult to understand. It would be untrue to say it was because Monotheism never proselytises; take Mahommedanism—a far lower type of Monotheism than Judaism—as a signal example to the contrary, though Jewish history can also testify to much missionary zeal. Mr. Montefiore in his noble lecture at Essex Hall in Whitweek reminded us that orthodox Jewish Monotheism at the present time had no interest in making converts. They believe that some day, in God's good time, all the world will accept their thought of God, but they do not feel called upon to hasten that

time. Such an attitude of mind is not unknown in Unitarian circles, and one is moved to ask what is its real origin.

The missionary apathy of modern orthodox Jews and of some Unitarians is not sufficiently explained by saying that they are so certain of their own truth that they do not think it worth while to confute other people's errors. There is a certain self-satisfaction, a certain want of interest in other people, a certain detachment and lack of human fellowship about such isolated faith. Missionary enthusiasm at its best is not due to bigotry or pride. It is due to two things: a firm belief in our own belief and a sense of deep inward unity with others. Belief in my own belief is not bigotry; unless I do really believe in my own belief, I do not believe at all. And trying to persuade others of the truth of the belief which I believe, wishing them to believe it, thinking it would be well for them to believe it, is not bigotry—it is human sympathy, it is treating others as not aliens but brethren. To be indifferent to what others do and think, to leave them alone and make no effort to help them to be good and to instruct them in the truth is not tolerance, it is selfish absorption, living apart from the world; it is a lack of human sympathy and love.

No doubt much missionary propaganda has been narrow and hard and conceited and wanting in the recognition of any good in those whom it seeks to convert. But, on the other hand, to believe that certain things are right, and certain doctrines are true, to feel their value for ourselves and yet to be entirely without any desire to propagate these doctrines and these principles is the mark of individualists who do not feel the responsibility of social life and fellowship. It is the attitude of a mediæval hermit without the asceticism which gave dignity to his isolation. We have no right to look on at the evil in the world without longing and striving to make it better, or at the mistakes and follies of the world without wishing to make it wiser, or at the intellectual errors of men without wishing to correct them. It is impossible for a man who loves his fellow-men to have a real belief and not to have a certain missionary ardour which makes him desire and strive to impress the thoughts and principles which he holds dear on others. The tendency both amongst ourselves and amongst the orthodox Jews to be a little ashamed of missionary enthusiasm is a perverted and mistaken shame. We can no more leave the cause of truth to God than we can leave the cause of freedom to God. To leave things to God when they are things which our will and thought might alter, is often a fine phrase for laziness. God does not do for us the things that we ought to do for ourselves.

H. Gow.

AN elderly man, professing to come from Derby, and to be prevented by rheumatism from starting work at Woolwich Arsenal, has called recently on Unitarian ministers in London soliciting help. It will be well to verify the statements made, before disbursing, if he makes further calls of the kind,

THE INCREDIBLE GOOD.

By Dr. L. P. JACKS,

Manchester College, Oxford

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him. But unto us God hath revealed them through the spirit."—I. Cor. ii. 9 and 10.

WHAT does all this mean? It means that there is a world awaiting us all, so good, so completely satisfying that unless our eyes were opened to see it by the Spirit of God nobody would ever believe it to be possible—one of those things of which we say they are too good to be true. It is so transcendently good that all human measures of good are inadequate to comprehend it. It is even beyond our imagination; it hath not entered into the heart of man to conceive, and when a glimpse of it is occasionally given, you become, as St. Paul confessed he became, like a fool; it turns your head, it makes you beside yourself and you have to apologise for your seeming extravagance, as he apologised to the Corinthians. Our intelligence cannot compass it and we find it incredible. And yet it is always there—always a fact. And not a distant fact either, but close at hand; right under the eyes which are unable to see, right under the intelligence which is unable to believe. It is no "far-off divine event," which some future generation may be privileged to see, but a present and actual state of affairs, an Invisible City of God, closer than breathing, nearer than hands or feet. We are parted from it by a veil, the thinnest veil conceivable, but just enough to hide from us this staggering revelation of undreamt-of good.

You may sum up the message of St. Paul in these terms. It was the proclamation of an incredible and immeasurable good lying just at arm's reach; which we cannot apprehend fully while we are subject to the limitations of our mortality, but which shall become ours to possess and understand so soon as we are liberated from that muddy vesture of decay which we call the body. Glimpses of it we may have now and then; but to see it always is impossible; nay, not even desirable, for our faculties would break down under the strain and we should be like men beside themselves. Nevertheless, it is of priceless value to know that it is there, even though we cannot for the time being know much more about it. It helps to support an existence which at moments would be otherwise insupportable. It puts energy into our souls. It makes us equal to our heavy burden. We become conquerors and more than conquerors over all that is opposed to us—over sin, over suffering, over death, and over all that these involve. Such is the Gospel of St. Paul—the Gospel of an Incredible Good.

And observe another thing. This Gospel of the Incredible Good was not addressed to people who had any reason to take a rosy or optimistic view of life. It was addressed for the most part to poor men, to slaves, to the victims of oppression and misery, to those familiar with hunger and cruelty and the lash, whose outlook on life was as dark as it could possibly be. These were the people who accepted it and found it true and lived under its inspiration and conquered in its power. The men who had tasted the extremity of evil, the men who had seen and felt the incredible depths to which evil can go, these were the easiest to persuade of the incredible height of the good.

Our position to-day is in many respects a similar one to theirs. We, too, have tasted the extremities of evil and have seen something of the length to which

evil can go in the world. Four years ago eye had not seen nor ear heard, nor had it entered into our hearts to conceive the extent of the harm which men are capable of inflicting on one another. That, too, has been a staggering revelation. Had some prophet drawn a picture four years ago of what is now an accomplished fact we should have said he was beside himself. That is what we did say of the prophets who foretold this thing in general terms and warned us that Armageddon was at hand. "These," we said, "are wild men, foolish alarmists, imbeciles, croakers and dotards." But had the prophet been more precise, had he told us that ten million men would be slaughtered in four years—that four or five times as many would be maimed or crippled; had he attempted to describe the devastations and the sorrows in detail; had he informed us of the wealth that would be destroyed, and how in this country alone we should have a National Debt of eight thousand millions and be taxed to the extent of 800 millions a year—if he had told us so much as that, and it is not the half, this prophet, we should have said, is clearly a dangerous madman; he is the victim of a diseased imagination; for the thing of which he is speaking is absolutely incredible: evil on this scale is beyond the will of mankind to achieve—it is all a bad dream from the nether world. And yet the thing has come to pass: this incredible evil is as actual and as near as is that incredible good which some suppose to be only a fond dream of St. Paul's.

Has it not been a staggering revelation? Of course, we do not realise what it means. Like the incredible good proclaimed by St. Paul, this incredible evil is far beyond our powers to take it in. We describe it in figures and words; but the thing itself eludes us. And that is a merciful provision; for if we were able to take it in, to realise what lies behind those appalling facts and figures, we should be completely overwhelmed. This also would be more than we could bear; and we may well thank God that people are able to go about their usual occupations and that children are able to continue at their play. If a thousandth part of it were to come home to us our occupations would go to pieces and the children would play no more. And yet we have seen something of it, something that we can never forget. Not only the extent of evil, not only the power of it, but the extraordinary promptitude with which it does its work. No dawdling here, nothing that resembles the slow and gradual methods which are so falsely upheld as the methods proper to the good. Four years is a short time to get so much woe inflicted, so much evil done. It has been quick work. Is there any power on earth which can do as much good to mankind in four years as the war has done harm? On earth there is certainly none. Take the powers of earth one by one; add them all together; science, art, literature, education, social reform and the rest; and you will find that it is utterly beyond these to do in four years as much good as the war has done harm. Give them time enough, give them centuries and no doubt they will have something to show for themselves. But evil has not taken centuries to inflict this woe upon mankind. It has done the business in four years.

But if the power that can do this is not on earth, may it not be that we can find it in heaven? St. Paul thought we could. Over against the vision of Incredible Evil he set up the vision of Incredible Good. On this side he shows us the whole creation, groaning and travailling together in pain, and just beyond it, leading out of it, as the porch leads to the temple, as the door leads into the room, an immortal world, a heavenly city, where suffering and death have no more dominion, of which the eye hath not seen nor the ear heard nor the

heart of man conceived the good that it contains; so that our light affliction which is but for a moment worketh for us a far more exceeding weight of glory. "Incredible," say you? But not more incredible than this other thing would have been four years ago.

People are asking what is to happen to religion after the war. One thing at least is certain. If there is to be any religion after the war—and I think there will be a great deal—what it reveals to us will have to be a match for what the war has revealed. The war has revealed the depths, and the religion which is to match it must reveal the heights. It is incredible evil that we have seen and nothing short of incredible good can answer it. The world will need some great vision, some glorious revelation, if it is ever to get over these last four years. Improvements here and there, reconstructions of theology, better phraseology, more reasonable formulations, this made a little more passable, that made a little less absurd—all this is nothing to the purpose. The bloodstain which these four years have left on the page of human history is too dark and deep to be wiped out by means such as these. Something far greater, far more sweeping, far more majestic must be achieved.

May we not hope that this experience, which has taught us to measure the depths, will also have given us new power to compass the heights? My own hope is great, but it lies not with the people who have looked on at this thing, not with those who have studied it as a problem of morals or religion, but with those who have gone through with it to the uttermost, with those who have borne the cross of it, in the millions of homes where Rachel is mourning for her children, and on all the wide-spread fields of suffering and death. These have touched the Incredible Evil; and they will only be repeating what has happened before if they become prophets of an Incredible Good. These four years a light affliction? Nay rather, it has been as heavy as it could possibly be. But only those who have known its heaviness and borne it will be entitled to say "it is a light affliction which worketh for us a far more exceeding weight of glory."

BOOKS AND REVIEWS.

EDWARD THOMAS'S POEMS.*

A YEAR ago in April Edward Thomas died on the West Front at his post of Forward Observation. He was placidly filling his pipe when the death-blow came. Something in that passing fits with the life that passed. His first book bore a title gratefully borrowed from an eighteenth century writer, 'Horæ Solitariae.' He spent many hours, boy and man, alone; not gloomily or egotistically, but just observing. To use a phrase of his own, he had a "good eye," and must needs go about seeing, from childhood upwards. A member of his family tells how he would come from country rambles with the notes of his spying among fields and lanes, and his first introduction to literature was due to this habit. When at the age of 16 or so he spoke at Wandsworth to a children's meeting about things seen on a recent holiday, and we are told that his talent was at once discerned by the Rev. W. G. Tarrant, who presided, and who en-

* Poems. By Edward Thomas ("Edward Eastaway"). Selwyn & Blount. Pp. 63. Price 3s. 6d.

couraged him to write a series of papers for *Young Days* on Birds of the Month. These were not only accepted but paid for, and so began Edward Thomas's professional career. The end of it, as of so many others of England's brilliant sons in our time, was on the battle-field.

Just before the end came he had begun to be known as a poet. Occasional verses, signed "Edward Eastaway," appeared in periodicals now and then, and some of his poems were gathered up into specimen collections of Georgian verse. The little volume named below preserves, presumably, the greater part of the verses by him, which he, or his friends, thought worth preserving; but even should there be any further MSS. to draw upon we may take it for settled that nothing bulky in this kind will stand to his record. Ever industrious, he wrote many other books, something like a score, in the score of years or so that were granted to him for work. Their titles precisely indicate the bent of his genius, and that bent might be inferred by any one who observed the enthusiasm and diligent care with which he prepared the life of Richard Jefferies which stands out, with his life of George Borrow, from other books on men which he undertook. 'The Woodland Life,' 'The South Country,' 'The Heart of England,' 'The Icknield Way,' such are some of his titles, and the latest of all, 'A Literary Pilgrimage' adds just the required note to indicate his fuller scope.

For Thomas was much more than an observer of nature's moods and ways, her colours, sounds, shapes, tastes and odours. He was a well read man, conversant with the classics, with Celtic, with French, but above all with English literature. His nature was throughout of a delicately sensitive cast, and one observes him thrilling at times to touches which the average reader, more ready for massive effects, would miss. The poems are true to such a nature, just as true as his writing generally. We believe his father-in-law, the late James Ashcroft Noble, who was instrumental in securing for him (as for some other writers now celebrated) the fuller introduction to literary life, and who was himself a skilful penman, once issued a little book entitled 'Verses of a Prose Writer.' Most of Edward Thomas's work might not inaptly be described as 'Prose of a Poet,' showing, indeed, some of the checks and hindrances of an art in which, as has been said, "you say what you can" within the limitations of rhyme and rhythm, but also revealing to the fit audience (for he, like all good authors, should be read aloud) cadences subtly musical, gently surprising, and dexterously complete. And in turn, when he comes to verse, it is in his own way. There is the least possible courtesy to convention in his method. A score of "popular" writers might be named who use the jingle infinitely more successfully—with *οἱ πολλοί*—than he could ever have done had he lived to fourscore. But then, their verse passes with their day; his, and such as his, waits in successive generations for the ear and heart of the initiated. Those in this generation who would not miss the "authentic note," however modestly chanted, and coming from however sequestered a retreat, may try their fortunes here, or do worse. They will, if lucky, discover in these little pieces, the touch of a lover not of nature only but of men, even the raggedest and homeliest, a painter of loveliness in least things, a quiet acute critic of usage and average opinion—in short, of one of God's spies, who faithfully tells what one short observing life has found out in the light and the twilight of this world.

CORRESPONDENCE.

WHERE IS THE RELIGIOUS CENTRE?

To the Editor of THE INQUIRER.

SIR,—Dr. Mellor's letter, the spirit of which I appreciate, makes evident that there is great diversity of belief concerning the nature of Christ among those whom I have charged with revolting from the theological tendency of our denomination. The subject is of importance, for I find the phrase "centralisation in Jesus" is beginning to appear in reports of sermons in your columns. My sole object in writing is to urge that those who are using this phrase should study it in all its implications. I wish, Sir, that there were space in your columns for a full discussion of these.

Let no one suppose that this is a mere quibble between certain ministers of religion which is entirely remote from the present stirring events. It is the direct result of the war. History abundantly proves that times of great excitement and movement always make it necessary to study afresh the relation of God to the world and to man. The Athanasian controversy was directly associated with the most turbulent period in the history of the Roman Empire. The Protestant Reformation was contemporaneous with the age of discovery which introduced new ideas of the world. Something similar must be said of the theological controversy of the nineteenth century. I would not write another line, if I did not most sincerely believe that this subject has a most intimate and vital connection with current events and the life that now is. The old presentations of truth which were relevant four years ago need revision. We must develop our message to meet the present needs, and I am prepared for any revolt which will help the world to a higher level of thought and worship. The call to deeper study and more earnest consecration is urgent. I am, therefore in agreement with Dr. Mellor when he writes that we have to plumb our doctrine of God as well as our doctrine of Christ: I would add our doctrine of man.

Let us, however, be accurate in our statement concerning Unitarian doctrine in the past, and on this point I must say, with all respect, Dr. Mellor has gone a little astray. Unitarians have not been anxious concerning "the full humanity" of Christ, and cannot for that reason be charged with overlooking something valuable implied in the doctrine of Christ's divinity. Since the Second General Council (of Constantinople 381 A.D.) condemned the heresy of Apollinarius, the quondam friend of Athanasius, the Church has been consistent in declaring the reality and completeness of Christ's human nature. The phrase "perfect humanity" recurs with almost a wearisome insistence in later writings. What Unitarians have been anxious about is the *co-divinity of man with Christ*. It is because of this that I have always felt keenly the injustice of the accusation that Unitarians build their faith on a negation. All that they have denied is that there is a generic difference between Jesus and man. Surely the first denial is that of orthodoxy, viz., that man is not veritably the child of God, and by implication has no real right to pray "Our Father."

This is apparently the point of departure between Dr. Mellor and Mr. Davis and myself. "As Christian Theists," he writes, "we worship God who in Christ has come to us in the might of His holiness and love: and as Christian Theists, we pray to the God who in Christ revealed Himself to us." True: but does this involve the centralisation of faith, i.e., faith in God, in Jesus

Christ? My objection is to the absolute limitation of the revelation of God to Christ. Recently, if never before, I have seen the light of God in young eyes aglow with high ideals, and I have recognised it as the same light as that which shone in the eyes of him whom I regard pre-eminently as my Master. For me the world and humanity are instinct with the living God. He is

A motion and a Spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.

There are emotions of the Divine and aspects of the Divine which I do not find as clearly and fully expressed in the Gospel record as in some movements to-day. Does this imperfect account of only thirty-five days of one individual's life contain all that we need to know of God and man?

When I am asked to state as fully as I can express it what I mean by God (*vide* Dr. Mellor's letter), I frankly reply that it is a task I cannot undertake. The content of my idea of God is so varied and overflowing that it refuses to be imprisoned in words. I have long seen the impossibility of defining the Infinite, and have regarded those definitions which are most indefinite, but most reverent, as the best. For instance, Second Isaiah's words appeal to me more than any of the hundred and odd definitions I have come across, "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Moreover, to turn to the question of the relation of God to His world is to open a new subject of discussion.

We are in the track of great historic controversies, especially those associated with the names of Tertullian, Origen, Lucian and Arius, which ought to be studied afresh by those who are using the phrase "centralisation in Jesus." By so doing they would learn, if they are not already aware of it, that this phrase is capable of diverse interpretations, that it leads to confusion and schism, and that the idea it contains has been tried and found wanting. Those who are employing it have not discovered anything new, but are trying to revive doctrines which are old and outworn. From the metaphysical point of view, strange to say, I am in sympathy with Athanasius, for I also contend for the possibility and reality of the union of the divine and the human, though not in the limited sense intended by the great patriarch of Alexandria.

I must place other statements I wish to make in tabular form.

1. First and most important, I must repeat my previous question, "*In which Jesus ought our faith to be centralised?*" Owing to the confusion of diverse views as the result of modern criticism, this question must be reiterated until it is answered.

2. Dr. Mellor gives an excellent reply to a previous question by me, that he has found in Christ the *objective* side to his statement of the *subjective* side of religious experience so clearly set forth in his volume. In what sense has he found it? It is evident from this history of his own development that he discovered faith in God first in himself and afterwards found it expressed in the life of Jesus: that is to say, Christ is the *illustration* of his religious experience, *not its source*. If this be so, then the centre from which he moved was his own soul.

3. Like Dr. Mellor I sometimes speak to a child concerning Jesus when I wish to make clear my idea of God to its undeveloped mind, but I do not limit my illustrations to Jesus. Does any religious teacher to-day? Careful investigation always shows that every individual's conception of God is fuller than his conception of Jesus. The orthodox believer holds that the Holy Spirit continues to operate

in other lives. Why write the biography of any missionary or religious worker save Jesus, if this is not really so?

4. Other questions I would put concerning the relation of God to Christ are these. Does Dr. Mellor hold with Origen that Christ was co-eternal with the Father or with Arius that there was a time when he was not? Does he regard him with Athanasius as of the same essence as the Father or with Tertullian as in some way a production (*prolatio*) by a creative act on the part of God, being thus a "derivation" of the Divine? Ah me! how the ancient controversies come to life again when any one proclaims "centralisation in Jesus." From his statement that "centralisation in Jesus Christ does not mean any displacement of God by Christ nor any setting up another absolute in place of or in addition to God," it appears that Dr. Mellor holds some species of *subordinationism* which has been condemned by the Church in all its forms, and therefore we are still cheerful comrades in the camp of rank heresy.—Yours, &c.,

ALFRED HALL.

June 4, 1918.

HARD SAYINGS IN THE TEACHING OF JESUS.

To the Editor of THE INQUIRER.

SIR,—The notes on the "unrighteous steward" by the Warden of the Unitarian Home Missionary College, quoted in your last issue, suggest the question whether it is fair to hold the Preacher of Nazareth responsible for that *bizarre* parable. Of course it is clear, as has been pointed out a hundred times, that it is the steward's foresight, not his dishonesty, that receives commendation; but then, unfortunately for Luke's logic, it is his dishonesty, not his foresight, that gained his end. Moreover, it would have shown a sounder ethical sense had the parable taught that dishonest practices, however much controlled by prudence, will ever lead to disaster. And again, the comment which follows the parable—"he that is faithful in a very little is faithful also in much"—seems to have no point unless by the man faithful in little we are to understand the steward who was anything but faithful in the management of his master's estate. In any case, and putting on it the best possible interpretation, the parable is altogether utilitarian in its lesson, answering to Paley's definition of virtue—obeying the commands of God, for the sake of eternal life. We are to make a generous use of our wealth (or rather of other people's), in order that we may secure for ourselves eternal happiness in heaven.

ROBERT B. DRUMMOND.

Edinburgh.

June 3, 1918.

LAWRENCE HOUSE BULLETIN.

To the Editor of THE INQUIRER.

SIR,—The Lawrence House Bulletin, edited by the Rev. W. G. Tarrant, with its messages to men in the army and navy connected with our churches and schools, is now being printed; the envelopes are being addressed to all names recorded at Essex Hall up to June 5. Perhaps ministers and secretaries who have not yet forwarded the information will kindly send me during the coming week the following: (1) names and particulars of men who have recently joined the army or navy; (2) men reported killed, missing, or prisoners of war; (3) men wounded, with name of hospital when known, so that a copy of Robert Collyer's 'Letter to a Sick Soldier' may be sent to them along with a copy of the *Bulletin*.—Yours, &c.,

W. COPELAND BOWIE

Essex Hall, Essex Street,
Strand, London, W.C.2.

AUTUMN SCHOOL FOR MINISTERS AT MANCHESTER COLLEGE.

As Manchester College, in all probability, will have no students next term, a plan has been made for throwing open its teaching opportunities, during the session 1918-1919, to ministers, lay preachers and Sunday school teachers. Free board and lodging will be offered by the College to those whose names have been approved by the Committee, or by those empowered to act on their behalf, and no time should be lost in sending in applications to the Principal. The Michaelmas term will be for ministers, the Lent term for lay-preachers, and the summer term for Sunday school teachers, but in regard to the two latter terms ministers will also be accepted for the courses. The Michaelmas course will begin in the last week of October, and will last six weeks, the arrangements being so made that ministers can, if they wish, return to their pulpits for Sunday duty. The arrangements for the first term are now sufficiently advanced to permit of a preliminary announcement being made. Two distinguished Oxford scholars, Dr. Macan, Master of University College, and Professor Gilbert Murray, Regius Professor of Greek, have kindly consented to lecture on subjects to be announced hereafter. The Rev. J. A. Weatherall, M.A., will lecture on (1) 'The Prophets in the Light of To-day'; (2) 'The Psalter'; Dr. Stanley Mellor on 'Plato's Doctrine of the Soul'; Dr. Rattray on 'The Influence of Plastic Art in the History of Religion,' and the Rev. Cyril Flower, M.A., on 'Pragmatism.' Dr. Jacks, the Principal, will take as his subject 'The City of God in Ancient and Modern Thought,' and definite courses in Old and New Testament study will be taken by the Rev. D. C. Simpson and the Rev. Henry Gow. Dr. Jacks will also conduct a class in Homiletics. In addition to the regular courses of study a Discussion Society will meet twice a week for conference on matters relating to ministerial work. It will greatly facilitate the work of the College staff in making the necessary arrangements if ministers who wish to attend the autumn course will take the necessary steps as soon as they possibly can. Belated applications will be difficult to deal with. The number that can be accepted is naturally limited. Recognised ministers of any denomination may apply.

CENTENARY OF AGED MINISTERS' SOCIETY.

THE Society for the Relief of Aged and Infirm Protestant Dissenting Ministers was instituted in the year 1818 for the assistance of retired ministers of the Baptist, Independent and Presbyterian denominations. The Centenary meeting of the Society was held on May 28, Mr. E. Pascoe Williams, J.P., in the chair. The Report presented by the secretary, the Rev. James E. Flegg, stated that during the hundred years of the Society's existence the lives of a large number of aged and infirm ministers had been brightened, and the weight of care made less heavy, through the financial aid rendered by the Society. The sum of £56,300 had been paid in grants to poor and infirm ministers. The statement of accounts for the year 1917 presented by the treasurer, Mr. J. Martin Viney, showed an income of £1,174, of which £1,032 had been expended in grants to ninety-one aged ministers; the working expenses of the Society were only £55. The adoption of the report was moved by the Rev. W. Copeland Bowie (Essex Hall), and seconded by the Rev. R. J. Evans (Memorial Hall); a Committee representative of the three denominations was elected. The Society carries on its work year after

year, quietly but effectively and usefully. The secretary, the Rev. James E. Flegg, 47, Stanford Road, Brighton, will be pleased to forward a copy of the report to any one who feels interested in the work of the Society.

We may add that "Presbyterian" is nowadays interpreted to cover all duly accredited ministers whose names are published in *The Essex Hall Year-Book*. The grants vary from £10 to £15 a year to retired ministers who, being upwards of 65 years of age, are in necessitous circumstances.

BELGIAN HOSPITAL FUND.

174TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,635	19	10
Mrs. du Vallon (17th)	4	0	0
All Souls' Church, Belfast, per the Rev. E. H. Pickering (21st)	1	0	0
Bootle Free Church War Relief Committee, per Mrs. Yates (36th)	1	7	0
Miss Blake (22nd)	3	0	0
Mrs. Julian Winsor (41st)	1	0	0
Miss Colton and the Misses Gillespie (35th)	0	7	6
X. (41st)	1	0	0
Mr. and Mrs. C. W. Chitty (48th)	4	0	0
A. J. A. (31st)	0	5	0
The Rev. and Mrs. T. Bevan Evans (31st)	1	0	0
H. J. (8th)	2	0	0
Miss L. Orr (26th)	2	0	0
	£20,656	19	4

*Parcels have been received from:—*Wood Green Branch Women's League, per Miss Starling; Finchley Branch Women's League, per Mrs. Blake Odgers; Mrs. Titchener; Mrs. J. H. Green and family; Park Street Church Ladies' Sewing Society, Hull, per Mrs. Wilkinson; Miss Smith; Unitarian Working Party, High Street, Newport, I.W., per Miss Ruddle; Miss E. S. Hollins; Mrs. Titterton.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

OUR SUPPLEMENT.

THE Supplement which we publish this week consists of a list of nearly 750 men from our group of churches and schools who have lost their lives in the war. The list is unfortunately far from complete, scarcely one-third of our congregations having sent in returns. It was made out in the first instance in connection with the work of Lawrence House and was doubtless seen by many who attended the Whit-week Meetings at Essex Hall. But it is an impressive list even as it stands, and helps us to realise how the young life of our small community has been given unsparingly in this great struggle for humanity. Lawrence House continues to give what help it can to the sailors and soldiers who are happily still with us. Five men upon the average slept at the Hostel every night in May and on a good many occasions wounded soldiers and others have come in during the day to enjoy the Rest Room, the piano, the gramophone, and the bagatelle board. Another Lawrence House *Bulletin* is being sent out this month to some six thousand of our men. It is always welcome in the trenches and all of our churches would do well to make sure that the completest possible list of names and most recent addresses of sailors and soldiers is forwarded without delay to Essex Hall, where the secretarial work is done. Additional copies of the Supplement can be obtained from THE INQUIRER Office, 13 Bream's Buildings, E.C.4., price 2d., postage extra.

NEWS OF THE CHURCHES.

Ashton-under-Lyne.—The Rev. Charles Travers, who was formerly minister at Carlisle, Preston, and Bradford (Manchester), has terminated his ministry at Richmond Hill Church.

Bury.—In the Chesham Unitarian Church Calendar congratulations are given to two members who have won military distinction, namely: Sergeant-Major Calvert, who has been given the D.S.O., and Harry Schofield, who gains a Military Medal.

Croydon.—At the evening service last Sunday at Dennett Hall the Missionary, the Rev. D. Delta Evans, had the pleasure of welcoming a party consisting of friends and members of his former congregation at Plumstead.

Hallifax.—During the Sundays of this month the Rev. W. Laurence Schroeder, minister of Northgate End Chapel, is giving two series of addresses: in the mornings on the spiritual life as expounded by Prof. Eucken, and in the evenings on the rights of man as set out by Prof. Ritchie. The long and loyal service of Mrs. Travis as President of the Sewing Society, which has done such excellent work during the war, was fittingly recognised on May 15 at a pleasant gathering, when Mrs. Schroeder presented her with a jewelled pendant. The church has lost a very old member by the death, on May 8, of Mrs. Harriet Brown of Shadwell, Leeds, in her 85th year.

Leeds: Mill Hill.—The Rev. R. Nicol Cross, writing to the members of his congregation from Egypt on March 21, describes how, as a result of a drastic combing out of "A Class" men in the various non-combatants' corps, he was sent down to the Infantry Training School at Zeitoun, near Cairo, where he remained for a fortnight. He has, however, been allowed to return to his R.A.M.C. work, which is in accordance with his own desire, and at the time of writing he was waiting to be drafted into a Field Ambulance. He has some bracing and cordial words to say to those who have gone forth to the war from Mill Hill. On May 26 a Special Service for Women was conducted by Lieut.-Col. Bullock, who gave a sermon on 'The Responsibilities of Citizenship.' There was a good congregation, which included members of the Hunslet and Holbeck Chapels, besides friends from other denominations. Capt. Charles Roger Lupton, D.S.C., Royal Air Force, the only son of Alderman Charles and Mrs. Lupton of Carr Head, Roundhay, Leeds, is reported killed on May 9. He was 19 years of age, and had won the D.S.C., and subsequently the bar, the first honour being won by his volunteering, with one of his comrades, to attack Thorout, flying from Dunkirk in weather such as prevented any instructions being given, though members of the Force were asked if they cared to volunteer. He was educated at Rugby, and joined direct from the school, being trained in the Royal Naval Air Force, and, after training at various places in the South of England, he went to France. At first he was at Dunkirk, and afterwards went to the central position on the French line, where he was serving at the opening of the recent battle. It was here that he won the bar to his D.S.C.—The death is also announced, from wounds, of Private Wm. Henry Kitson on May 8 in France. Willie Kitson had been a scholar in the Sunday schools since he was 5 years of age.

Leicester.—A meeting for workers in connection with the Great Meeting will be held on June 13, when Dr. Rattray has many things to bring up for discussion. He believes that those who are interested in the activities of church and Sunday school should take counsel together, and hopes that this meeting will develop into the Great Meeting Workers' Council. Much appreciation has been expressed of the work which Mr. F. G. Stevens has accomplished during the last twelve years in the capacity of missionary, a position which he is now giving up. It is hoped that he will still continue to help the cause at Leicester with which he has been identified so long. Private Edgar T. Mawby, a "Great Meeting boy all his life," was killed in action on April 10. At the outbreak of the war he was in the Territorial Force, being under Capt. Arthur Cooper, but was discharged as not strong enough. Nevertheless he volunteered again and was accepted.

Liverpool.—The ministers of Ullet Road Church and of the Ancient Chapel (the Revs. C. M. Wright and Lawrence Redfern) have asked their respective congregations for leave of absence in order that each may undertake a period of service in France. Mr. Redfern and Mr. Wright wish to undertake four months each in turn with the Y.M.C.A., as many other ministers have already done. The congregations will doubtless recognise how valuable an experience it will be for their ministers to have four months close contact with the men who are bearing and facing unimaginable things.

Liverpool: Hope Street.—At the Annual Meeting of the congregation the Chairman, Miss Bowring, in moving the adoption of the reports, said there was again a gratifying increase in the membership, and she hoped, before long, to see as many people at the morning service as now attend in the evening. It was, of course, beyond doubt that the growth of the membership was due to the religious power, sincerity, and earnestness of Dr. Mellor's ministry; many came long distances in order to take part in the services of the church and benefit by the preaching of the minister. It was a matter of great satisfaction that the new organ had proved such an admirable success as an aid to worship. The Chairman expressed condolence with those who had suffered loss or anxiety by reason of the war, and referred to distinctions which had been won by Miss Stoddart, Lieut. McWilliam, and others. In his monthly letter to the congregation Dr. Mellor speaks of the one part of the church which causes concern, namely, the Sunday school. It may be necessary to take up the matter without waiting till the end of the war to make a change, and, if so, both he and Mr. Hughes, the Superintendent, will unhesitatingly appeal to the help and sympathy of members and friends of the church. The following, which appears in the Calendar, is an indication of the way in which the efforts of Band of Hope workers are often rewarded, though to what extent they themselves seldom know: "One of the Band of Hope workers was cordially greeted recently on a Liverpool tram-car by an old Hope Street Church Band of Hope boy, who for the last ten years has been in the navy. A conversation, which necessity made all too short, brought out some facts which may be of interest to other workers in the Band of Hope, and to all who have the cause of temperance at heart. The sailor, who had been twice wounded and several times torpedoed during the war, had kept the pledge he took at the Band of Hope, and he knows of at least fifteen of his old comrades in the Band of Hope now in the navy all of whom had done the same. He still treasures his old framed pledge card, and deeply appreciates all that was done by the workers, most of whom he remembered well, though he admitted that probably he and the other boys did not show much appreciation at the time. He spoke with high praise of the way in which the temperance sailors in the navy were looked after and helped in every way to be true to the pledge they have taken." On June 16 the Rev. B. E. Millard of the Milton Congregational Church, Huddersfield, will occupy the pulpit, morning and evening, and on the same date Dr. Mellor will take the services at Mr. Millard's church at Huddersfield.

Liverpool: Ullet Road.—In a message to the parents of scholars attending the Ullet Road Sunday school the Rev. Lawrence Redfern utters some wise words. Enormous responsibilities, he points out, will press upon the children of to-day in later years. "They will inherit a story which tells of unparalleled hardship and suffering, and the record of tens of thousands who died that they might live. The havoc wrought by the war will have to be repaired in large part by them, and they will need stout hearts, wise and understanding minds, and above all a spirit of lofty idealism. We do not want to put old heads on young shoulders, or to rob the morning of their life of its natural joy and freshness. But we do need to stimulate the love for all things that are pure and lovely and of good report, and to awaken all noble and healthy aspirations. The children will have to carry on the great human story, to enrich the common heritage, to build up a nation that shall be strong in the righteousness which alone exalteth a nation, to establish a profounder and surer peace than their fathers were ever privileged to know."

London: Brixton.—Good congregations welcomed the Rev. Thos. Munn last Sunday to his new duties at Effra Road, and the presence of many strangers testified to the interest felt in the neighbourhood in the appointment to the pulpit so long vacant. Mr. Munn chose the words 'Momentous Days' as the subject of his first discourse, the occasion being one of serious import in the lives of both minister and congregation. The selections of music contributed by the choir helped to make both morning and evening services unusually bright and attractive. The welcome meeting to Mr. Munn will be held in the schoolroom on Tuesday evening, June 18, at 7 o'clock, and all friends interested are most cordially invited.

London: Hampstead.—The Rev. H. Gow, in a letter to the congregation of Rosslyn Hill Chapel, announces that the Rev. F. K. Freeston has kindly consented to take the Sunday services and act as minister from the first Sunday in July until Mr. Gow's return from France, where he is taking up Y.M.C.A. work. Mr. Gow has not yet left England, but he expects to do so shortly, and hopes to be home again early in October. It has been arranged that the church shall be open for private worship from 10 to 12 on four mornings of each week, Monday to

Thursday inclusive. The church will also be open on Saturday afternoons from 5 to 7. The suggestion as to the opening of the chapel for private devotion comes from members of the congregation, but is warmly welcomed by the minister. At a Special Meeting of the congregation held on June 3 it was decided to carry into effect a recommendation by the Chapel Committee to purchase the property known as Nos. 1, 2, and 3 Pilgrim's Place, cottages which were formerly in the possession of Mr. Squire. A sum of £500 will have to be raised which will allow for the purchase and for effecting certain improvements in the grounds which the Committee would wish to be undertaken after the end of the war. They hope that two of the cottages may be used as a Convalescent Home or Almshouses in connection with the Domestic Missions, and believe that they are well adapted for some such object. Donations should be sent to Mrs. A. H. Paterson, 6 Thurlow Road, N.W.3, who is acting as Treasurer to the Fund.

London: Islington.—The death is recorded of Mr. J. Hume Gibson, a member of the Islington congregation, who was always keenly interested in the welfare of Unity Church and strove in various ways to promote its interests. At the time of his death he was a member of the Committee, and in the capacity of lay preacher rendered good service on several occasions when such help was urgently needed. His friendly greetings and his frank and genial conversation will be missed by many.

Newcastle-on-Tyne.—Amongst many forms of national service which have been undertaken in the North, that of a large number of ministers who have been filling the place of school teachers who have joined the colours is not the least important. In this connection an interesting informal presentation took place at the Rutherford College, Bath Lane, Newcastle-on-Tyne, on Friday, May 31, when Principal Gaunt handed several gifts to the Rev. Alfred Hall (minister of the Church of the Divine Unity) including Colvin's 'Life of Keats.' The proceedings were of an enthusiastic character and showed the high esteem in which Mr. Hall's pupils held him.

Nottingham.—The Annual Congregational Meeting was held on May 27 at the High Pavement Chapel, when a very satisfactory report was presented. This was followed by a largely attended social gathering to bid farewell to the Rev. J. C. Ballantyne. In the course of the evening the chair was taken by Mr. Wilfred, Chairman of the Council, who expressed the deep regret of every member of the congregation at Mr. Ballantyne's departure and their affection and gratitude to him. The Rev. W. E. George of Derby followed, and said his ministerial brethren in the North Midlands would feel his leaving the district very much. After Mr. Warren had added a few words of good wishes for his happiness in his new sphere of labour, the Chairman presented Mr. Ballantyne with a token of the congregation's warm regard. In reply Mr. Ballantyne said he could scarcely tell them how deeply he felt that parting. The work they had been privileged to do together would ever be a treasured memory with him as would be all their kindness and the affection and sympathy they had shown him. Subsequently Mr. H. Freeston, on behalf of Christ Church, thanked Mr. Ballantyne for all he had done for that struggling congregation. Without his help and encouragement he doubted if they could have pulled through the troublous times of the past few years, but they had now a settled minister and were full of confidence for the future. He also asked Mr. Ballantyne's acceptance of a parting gift.

Plymouth.—The Chairman of George Street Baptist Church has written to *The Baptist Times* with reference to the fact that Lieut.-Col. C. Seymour Bullock preached there recently. He points out that some misapprehension exists as to the manner in which Col. Bullock was accepted as a supply on that occasion. Arrangements were made for him to preach in the Baptist Chapel at his own request by the local temperance organisation, for which he was speaking, and the officers were unaware that Col. Seymour Bullock was a Unitarian. Had they known this, it is stated, he would never have occupied the George Street pulpit.

Rochdale.—In connection with the Centenary Celebrations the Rev. H. McLachlan of the Manchester Home Missionary College will give a series of four lectures on the origin and development of the "Methodist Unitarian Movement" which established Clover Street Chapel, and other chapels in the outlying districts. The first lecture will be given on Tuesday, June 11.—Private Sam E. Grindood (Australian Infantry Forces) was killed in action in France on April 7, and on May 8 Private William Brierley (Machine Gun Corps) died in England of wounds received in action in France on April 9.

South Cheshire and District Association.—The annual meetings of the Association were held in the Unitarian Church, High Street, Shrewsbury, on Wednesday, May 29. The delegates were entertained to lunch by Mr. W.

Vickery, J.P., after which the Business Meeting was held, the president, Miss S. A. Simpson, in the chair. The reports of the Secretary and treasurer were adopted, the Rev. A. E. O'Connor was elected president for the ensuing year, and some discussion took place as to the situation at Whitchurch. At the Conference which followed the meeting Dr. Estlin Carpenter delivered an address on 'Our Churches after the War,' in the course of which he reviewed the situation at the present time, and referred to some of the reasons which accounted for the serious decline in public worship. The war had, however, revealed an immense and unsuspected capacity for self-sacrifice and a vast amount of unorganised religion. On this the Church must build the new edifices of faith. It had to take note of the British Empire with its ideals of young nations and the raising of the subject races out of savagery; of the new sense of international relations; of the fact that after the war the churches must be fundamentally democratic. The churches must assimilate sociology and physical science to a certain extent. Their warfare was with ignorance, suffering and sin, and with the hideous sores of the social order. Dr. Griffiths, who opened the discussion, emphasised the fact that religion must be placed above organisation. There should, however, be periodic consideration of methods; we must be more ready to change, more ready to co-operate with those working for the re-organisation of the world. A vote of thanks to Dr. Carpenter and Dr. Griffiths was proposed by the Rev. A. E. O'Connor, and seconded by the Rev. T. Hallam, curate of St. Chad's. Dr. Carpenter preached at the evening service. In the course of his remarks he dealt with the striking fact that energy is one aspect of God, and that we are incarnations of this Infinite and Eternal Energy. God fulfilled in us the physical consequences of the chain of events we had planned. So He justified the tiller of the soil, and also the energy which explodes the shell. In the acts of war we were bringing in God to accomplish, against His will, our evil purposes. It was the mystery of our being that we could become conscious of this tremendous fact, could recognise His energies and direct them to our ends. The meetings were among the most successful and most numerous attended ever held by the Association, and special thanks are due to the friends at Shrewsbury for carrying out all the arrangements. Among those present were the following representatives of other denominations: the Rev. J. Preshous, United Methodist; the Rev. Baker Norton, Wesleyan; the Revs. Farrow and H. Moncur Sime, Congregationalists; and the Rev. T. Hallam, Anglican.

South Shields.—Anniversary Services were held at Unity Church on May 26, the preacher being the Rev. Dendy Agate of Carnforth. A Public Meeting was held the next evening, Mr. Wm. Mackey presiding. Visitors from the churches at Newcastle, Gateshead, and Sunderland were welcomed, and the speakers included the Revs. Dendy Agate, Alfred Hall (Newcastle-on-Tyne), and W. Lindsay of Sunderland, Mr. Coysh, and Mrs. Hall.

Stalybridge.—The work accomplished in Flanders by the Rev. John Ellis, minister of the Unitarian Church, has been so successful that he has been asked by the Y.M.C.A. Headquarters Staff to go out again, and to arrange, if possible, to give his services "for the duration of the war." Mr. Ellis is weighing the matter, which involves serious considerations, both for himself and the church, and it will have to be discussed by the Church Committee. Mr. J. T. Kerrigan of the Y.M.C.A. (Southern Area) in France has written a letter to Mr. Thompson, which is printed in the June Calendar, and from which we take the following interesting passage: "I would like you to convey to your church and congregation our sincere thanks for allowing Mr. Ellis to come out again. He has done a splendid piece of work for us, having been in charge of one of our most forward centres, at which place, just before he left, he erected a splendid hut. He is one of the best men we have, being well suited for work at the front, and I only wish it were possible for us to retain him for the duration of the war. No sacrifice has been too great which would benefit our brave men, and many a man will be thankful for having met him. He not only won the esteem of the men, but of his colleagues in this Army, all of whom were sorry to lose him."

**** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.**

DEATHS.

OWEN.—On June 4, at 20 Elmfield Road, Huddersfield, Ellen Adams Owen, aged 81, widow of John Richard Owen, and daughter of Rev. John Wright, Sunderland.

UPTON.—May 3, at St. George's, Littlemore, Oxon, Martha Jane, the beloved sister of the Rev. C. B. Upton, aged 84.

WATSON.—On May 30, at Bolingbroke Hospital, Amy, wife of Foster Watson, The Red House, Green Street Green, and daughter of Mrs. Kimpster, Speldhurst.

WELCH.—On June 4, Samuel Daniel Welch, aged 78, of 8, Eastern Road, Fortis Green, N., and formerly of Essex.

OUR CALENDAR.

SUNDAY, June 9.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 11 and 7, Rev. A. GOLLAND.
Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. THOS. MUNN.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Lukes, City Road, 11 and 6.30, Mr. F. G. FINCHAM.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11, —; 6.30, Mr. J. HARRY SMITH.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.
Islington, Unity Church, Upper Street, 11, Mr. S. P. PENWARDEN; 6.30, Mr. E. C. CAPLETON;
Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.
Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.
Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. J. PETERKEN.
Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.
Rhyl Street, Kentish Town, 11 and 6.30, Rev. W. H. ROSE.
South Norwood, League House, 141 Portland Road, 6.30, Mr. J. W. GALE.
Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.
Stratford Unitarian Church, 11, JOHN BEGG; 6.30, Mr. J. P. ROSLING.
University Hall, Gordon Square, W.C., 11.15, Rev. F. K. FREESTON.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, 11, Mr. J. HARRY SMITH; 6.30, Mr. JOHN BEGG.

ABERYSTWYTH, New Street Meeting House, 11. Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 3.15, Mr. A. LESLIE WALL; 6.30, Rev. JOHN EWART, M.A., B.D. (Sunday School Anniversary Services.)

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CAMBRIDGE, Assembly Room, Downing Street, 11.30.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN ROW, 10.45, Rev. JOHN McDOWELL.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. H. HAYCOCK.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. JOSEPH WOOD.
LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. J. HORACE SHORT.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. LAWRENCE REDFERN.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. M. R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. H. FISHER SHORT.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.
OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. ALFRED HALL, M.A., B.D.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. S. BURROWS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 11.15 and 6.30, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

WINNEPEG, CANADA.

All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

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June

9. Rev. FRANK KERRY FREESTON.
16. Rev. FRANK KERRY FREESTON.
23. Rev. FRANK KERRY FREESTON.

Subject of Sermon, June 9: "By the Grace of God."

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THE ANNUAL MEETING

will be held in MANCHESTER
on WEDNESDAY NEXT, JUNE 12.

- 11 A.M. Service in Cross Street Chapel. Preacher, Rev. E. D. Priestley Evans of Bury; supporter, Rev. S. A. Mellor, B.A., Ph.D., of Liverpool.
2 P.M. Business Meeting in the Memorial Hall, Albert Square, the President, Rev. S. H. Mellone, M.A., D.Sc., in the Chair.
6 P.M. Evening Meeting in the Memorial Hall, the President in the Chair. Discussion on "Our Churches and the Supply of Ministers," opened by Rev. C. J. Street, M.A. LL.B., and T. Fletcher Robinson, Esq.
Friends are requested to make their own arrangements for Luncheon and Tea.

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TUESDAY, JUNE 25th, 1918.

- 4.30 p.m. President's Reception.
5.0 p.m. Tea at small charge.
5.45 p.m. Devotional Meeting and Conference on Social Service, introduced by Revd. H. H. Johnson, B.A., Secy. to "Union for Social Service."
PUBLIC MEETING.
7.0 p.m. Revd. C. J. Sharp, M.A. President's Address, Miss A. Maude Royden, "What is the Church for?"
8.0 p.m. Presentation to Miss A. H. Alleyne.
8.30 p.m. Greetings.
Revd. J. P. MacCarthy, Ph.D. (U.S.A.), Lieut.-Col. Seymour Bullock (Canada), Major C. D. Strong (Australia), Revd. R. N. Pyke (Modern Churchman), &c., &c.

ARTISTES:

Miss M. Hodge, Miss F. Lester, Miss C. Capleton.
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Transactions of the Unitarian Historical Society

Contents.

- APOLOGY FOR THE NONCONFORMIST ARIANS OF THE 18TH CENTURY. Fred J. Powicke, Ph.D.
THE OLD NONCONFORMITY AT NORTON, DERBYSHIRE. II. Christopher J. Street, M.A., LL.B.
THE ORIGIN AND HISTORY OF THE OLD MEETING HOUSE, ABERDARE. Rees Jenkin Jones, M.A.
THE DEEDS OF WESTGATE CHAPEL, LEWES. R. M. Montgomery, K.C.
THE CHURCH BOOK OF THE GENERAL BAPTIST CHURCH AT TURNERS HILL AND HORLEY. W. H. Burgess.
AN HISTORICAL LEGAL DECISION.
NOTES AND QUERIES, &c.

Subscribers to the Society receive a Free Copy.

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The Directors regret to announce that the very large increases in the cost of paper and printing make it necessary to raise the price of THE INQUIRER to 2d. weekly, from and including our issue of JULY 6.

Subscribers would greatly help our depleted and consequently over-burdened office staff if they would kindly forward, without individual application, the additional subscription required for the rest of the year 1918, viz., 1s. 1d.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

WE deeply regret to hear as we go to press that Dr. James Drummond, the venerable Principal Emeritus of Manchester College, Oxford, was seized with a heart attack early on Sunday, and passed away on Thursday morning. With sincere sympathy with his family the wide circle of his friends cannot but be grateful that a life so rich in the fruits of the spirit has been extended thus long. Dr. Drummond entered his eighty-fourth year last month. A memorial notice will appear in next week's INQUIRER. The funeral service will be held at Manchester College, Oxford, at noon on Tuesday,

THE ebb and flow of feeling as we watch the fateful ebb and flow of the battle in France leaves always at height the warm sympathy and admiration called forth by the valour and constancy of our French comrades, alike soldiers and civilians, as they bear up against the desperate onslaught of the enemy. That it is desperate, a reckless staking of the most precious of his life-wealth on the chance of snatching victory before it becomes quite impossible, is obvious. All homage to the French patriots, and to the men of every nation who are bravely fighting shoulder to shoulder with them, in defence not of France alone but of the world's freedom.

MR. MONTAGU, Secretary for India, in conjunction with the Viceroy, has prepared a report which is now before the War Cabinet. It embodies the recommendations for the future of Indian administration which have been devised, after much consultation with leading natives and British officials, during his recent visit to India. In August last a Pronouncement was made in Parliament to the effect that important changes in a democratic direction would be introduced,

and while this decision was undoubtedly in accord with the feeling in this country that India had splendidly taken part in our effort to defeat German tyranny it was also due to a growing intensity in the demand of India herself, as represented by the educated class, that progress towards self-government is imperatively needed if affairs are to be satisfactory.

THE subject is far from being a simple one. The case of Russia shows that a keenly intellectual but relatively small class of revolutionists may be powerless to prevent disasters caused by the blind violence of a grossly ignorant majority; and the best friends of India and of democracy must wish to steer clear of any such dangers. But we must wish also that the maximum of self-government will be speedily allowed consistently with prudence; and that no effort will be spared in educating the people—one-fifth of mankind—to the degree required for such an advance. It is an immense task, but it cannot be evaded, if the British Empire is to justify its claim to be a mutually supporting family of free nations. The presence of Indian representatives at the Imperial War Cabinet and Conference is a very welcome sign of the times.

TWO things are emphasised by the fortunes, and misfortunes, of Mr. Fisher's Education Bill. One is the unmistakable power of capital, in the hands of employers on a large scale, to thwart and cripple the wisest plans of thinkers and reformers. Much has been said in blame and in praise of the Minister of Education in connection with his modifications of the Bill last week; but the obvious fact is that he simply could not hope to carry his measure into law at all if he did not conciliate the formidable opposition, chiefly of Lancashire members and delegates. The result is that the half loaf has to be accepted rather than no bread. The other fact to be noticed is the alleged (though the somewhat exaggerated) and admitted scarcity of teachers good enough to serve in the continuation studies contemplated by Mr. Fisher,

As to the scheme at present holding the field in the House of Commons—and subject always to reactionary pressure in the other House—it entails compulsory attendance at continuation schools of young persons up to the age of 16, and only *after seven years* from the operative starting of the Act, up to 18; and it permits the local Education Authority to reduce the number of hours of attendance from 320 to 280 a year. Those who applaud Mr. Fisher's strategy point out that, though he has surrendered something, what he retains is a real advance for popular education. Meanwhile, the teacher difficulty remains. What chances are there that it will be overcome, whether in regard to continuation or ordinary schools? Not many, we fear; the plain fact being that a very large proportion of our nation care too little for education to pay adequately for good teaching.

MANCHESTER College, Oxford, will close its Session next Thursday and Friday under the shadows common to all our life in these days, and with its own special sense of sorrow. But mingled with these things there will be an added grace of courtesy and grateful admiration in the presentation of a portrait of Dr. Estlin Carpenter to the College, of which a replica will also be presented to Mrs. Carpenter. The artist is Mr. Havard Somerville, and we trust he has successfully caught and preserved for future generations the lineaments of one who has so fruitfully taught and wrought for the generation now passing.

ON Thursday our valued friend and collaborator, the Rev. H. Gow, left London for some months' duty among the soldiers across the Channel. That his words and work will prove a great help and stimulus to the men will be confidently inferred by readers of his articles in this journal, and especially by those who know his book of discourses entitled 'Out of the Heart of the Storm,' one of the finest of its kind. But it is only by those, happily they are many, who have met and heard him that the

great promise and potency of his visit can be adequately estimated. We all wish him health and safe journeyings, the full maintenance of spiritual vigour, and in due course a return with sheaves of good things.

* * *

MR. ASQUITH, being debarred by the conditions of the trust from dealing with theology and politics in his Romanes Lecture at Oxford last Saturday, had to contrive as best he could to deal justly with 'Some Aspects of the Victorian Age' while omitting the very matters that gave most importance to that period. Judging from the printed reports he and his audience had a good time together, nevertheless, and their mutual satisfaction was no doubt greatly increased by the emphatic protest made by Lord Curzon, who presided, against the "post-Victorian" scandal of "gross and gratuitous defamation of the character of our public men." If Mr. Asquith's address helps some of the young folk to a juster appreciation of their predecessors than has been lately in fashion it will do them good service; for nothing impoverishes the life of any age so directly as cutting off its roots.

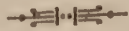
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WE quoted recently some criticisms by Dr. S. A. Eliot of orthodox preaching in the American training camps. He has now told readers of *The Christian Register* some of the faults he thinks observable in Unitarian speakers to the soldiers. First comes the mistake of approaching the indifferent or contemptuous, of whom he says there are many, by undue caution or by cheap witticisms. "My experience is that it is wise and safe to assume that the boys really want to hear what the speaker sincerely believes about the mysteries of life and death." Next, "the training of too many Unitarian ministers has unfitted them for camp preaching"; they are apt to be "academic," "pedantic," when what is required is something more dramatic and more easily understood.

* * *

AGAIN, says Dr. Eliot, Unitarians are apt to make religion "too easy." It is too often assumed by them that "evolution is an irresistible force impelling men upward whether they will or no. That inevitable moral advance can no longer be asserted. Here is a great part of the world back in barbarism again, back to primitive brutalities, fears, hates, and horrors. No languid optimism is preachable in such a time as this. If we ask for little, we shall get but little in response.... We must make the challenge arduous and therefore inspiring." And, finally, he says, there should be more direct appeal to the romance and chivalry that animates most of the young soldiers. "As a rule I think we have pitched our appeals too low and failed to appreciate the self-forgetting ardour that stirs under an indifferent demeanour or an attitude of bluff." Our friend suggests that "some of these observations may be found as pertinent to our cushioned pulpits as to the pine platform of a Camp Hut." We venture to add, to home preachers in this country as well as to our own speakers to the forces,

OUR BELGIAN FUND.



THE accounts of the Belgian Hospital Fund, from its foundation in January, 1915, to the close of 1917, are presented with this week's issue of *THE INQUIRER*; and a fitting opportunity is thus given for reminding our readers alike of its aims, its remarkable success, and its continuing needs. As a war charity we believe it to be second to none in its beneficial character and its eminently practical and business-like administration; and it is certainly the most extensive effort of the kind ever undertaken by Unitarians in this country. We may be pardoned if a little exultation mingles with the profound thankfulness arising out of the contemplation of the record of these three years. As editor of this paper, the Rev. W. H. Drummond, now in France, gave invaluable help to the Fund from its foundation, urging especially the piteous case of the Belgian combatants, directing attention to their specific needs, and appealing to the generosity of our public with an intimate personal knowledge of the conditions and with a forceful eloquence all his own. Whatever he may hereafter be called to do in the cause of our own soldiers—and his communication to us this week indicates something of the scope and high value of his present work—his part in founding and fostering this noble piece of service for the Belgians will be widely recognised and remembered long.

Another name there is, indeed, of one who has all along been truly "the pulse of the machine"—Mrs. Bernard Allen. It is simply impossible to express the debt we owe to her initiating courage, her wisdom, and her tireless industry in this matter. Money and goods may be given by many hands, they have been; but these high personal qualities are rare. By good fortune the Fund and the right woman were there together at the start; she has watched, and worked, and planned, and pleaded, with equal success in all directions. It has been her witness that here is a really good thing to do that has kept the stream of donations flowing so steadily; and all who wish to honour so noble a worker will see that the stream of gifts, whether in cash or kind, shall still flow in.

For remarkable as the figures are, and deeply gratifying, the work is still imperatively needed, and must not be permitted to languish. "Ye did run well," may be said to those who have aided so generous a total. From a small community like ours it is extremely creditable to have raised, up to date, well over £20,000, especially when the goods which have accompanied the money given are estimated to be worth about £20,000 in addition. The donors and working parties cover a wide field, though (may we say) not quite so wide as we could hope. Is it not time that some who have hitherto held their hand should rally to the help of the Fund, and emulate the example of those who, not wearying in well-doing, have given repeatedly? Hospitals, convalescent depots, surgical satchels, comforts for refugees, clubs, maternity homes, recreation tents—such

things cost money. We are simply astonished that so much has been done with comparatively so little means. Without the most careful administration it could not be accomplished; and donors may be reminded again that not a penny of the subscriptions goes in expenses of management, which are all met from private resources. Those energetic people who believe in compact organisation may note that Mr. Drummond and Mrs. Allen, with the co-operation of the Hon. Secretary, Mrs. J. T. Osler, have been the whole committee, efficient and sufficient for carrying on this arduous and often perplexing work. The work takes on different aspects from time to time, though, of course, its main features are constant. The erection of the spacious Hut at Calais, for instance, which is the centre of remarkable activity, and is highly appreciated by thousands of men who have found rest and refreshment within its walls, is one of the finest things the Fund has accomplished. It is not hospital work, but it plays a very important part in ministering to minds worn with the strain of trench life and often suffering acutely as a result of long separation from home and kindred. Three weeks ago Mrs. Allen crossed over to France again to go thoroughly into the condition of the hospital for tuberculous Belgian soldiers at Chambéry, and supervise the establishment of a canteen for the men, and we hope that on her return she will give us some account of her latest experiences. The men at Chambéry are mostly, as she has told us, "soldiers who fought in the wet trenches in the first winter of the war," and it does not add to one's peace of mind to reflect on their misery last winter, when the inadequate supply of hot water and unsatisfactory sanitary arrangements added greatly to their discomfort.

Bearing all this in mind, we still confidently look for the generous support of old friends and new. There are many readers who have not yet responded to the appeal of our Belgian Fund. Claims are many, we know, at this time, and it is not for us to press any whose charitable disposition has already gone beyond their means. It is to "those others" we turn, whose share in war troubles is, at any rate, far less than that of our Belgian allies, and who are in many cases, we are sure, well able to give.

OUR ROLL OF HONOUR.

As we pointed out last week the list of names in the Roll of Honour is necessarily incomplete, and the Editor will welcome additions and corrections. We have already received several fresh names, for which we are grateful, from the Rev. G. Pegler, of Crewe, Mr. J. Hess of Leeds, Mr. Andrews Crompton of Chester, and Mr. H. Lang Jones, Headmaster of Willaston School. These will be duly tabulated and included in the revised edition which we hope to publish later. We are still able to supply copies of the Roll of Honour, price 2d. each prepaid.

DANTE'S VISION OF PEACE.

BY DR. PHILIP WICKSTEED.

WHEN Dante met Beatrice, in his ninth year, a "New Life" came to birth in his soul, revealing beauty, truth and goodness to him, no longer as abstractions but as living facts and forces, openly revealed and incarnate in a human personality, interpreting and moving the world. In the presence of Beatrice he felt his whole being assimilated to the spirit of love. He did not forgive his enemies, because he lost all sense of enmity, and already felt the unity and harmony of consciousness in which all conflict of passions and emotions is lost.

And when in a visionary premonition of the coming event he saw his lady lying in the arms of death, while her companions were drawing a veil over her, though all the course of nature seemed to be unhinged, the sun to withdraw his light, and the stars to weep, yet all he could read on Beatrice's own features was "I am at peace." There was a peace deeper than all anguish of loss, and in the course of months hardly yet running into years Dante learned that whoever had truly felt the meaning of Beatrice's presence upon earth must rise with her to the deeper peace of heaven. He would "write of her what ne'er was writ of woman," and thereby bring himself and others to that peace which she had shewn forth in her life and conclusively achieved in her death.

The 'Divine Comedy,' and above all the 'Paradiso,' reveal their meaning to us in proportion as they transfigure our conception of "peace," transmuting it from the negative suggestion of relief and rest from conflict, into the positive sense of fulness of realisation and fruition; intense as the flash of light, triumphant as the sound of the trumpet, yet effortless. For in the spontaneous harmony of all impulses, desires and aspirations, neither thwarting nor competing with each other, nor impeded by ought outside themselves, effort is quenched in the fulness of life. That peace comes to the souls that see God, and, seeing God, see all things, in their measure, as God sees them; finding the fulness of their own life in triumphant assimilation of their wills to the all perfect will of God.

During the decades that immediately followed Beatrice's death, Dante's varied experiences and thoughts, including many waverings and errors were filling in for him the meaning of the "new life" and the conclusive "peace" of which Beatrice's personality had given him the "sense," or instinctive feeling, but not all the implications and significance. In his observations of social life and reflections on moral problems he was gathering varied material for his great synthetic work; but the key was missing until, like Aristotle, he came to see the connection between Ethics and Politics. But he was more fortunate than Aristotle in this, that he

could survey the whole course of Roman history, and under Virgil's guidance and inspiration could see that that history owed its significance, not to the wars and military genius of the Romans, which were a mere instrument, but to the instinct for law.* That instinct enabled the Roman people, through the course of centuries, to build up that code of Civil Law which is the noblest scheme for the peaceful and harmonious ordering of human relations, personal, national and international, that humanity has ever been inspired by God to evolve for itself, as a means of recovering, so far as it may, the state of Eden, the state in which all impulses and desires are spontaneously harmonious, innocent, intense in their passion, intense in their delight, but without jar and without conflict.

As Dante looked out upon a world which "was not and had never been without war in the hearts of tyrants," even when there was no outward show of conflict, he saw that the goal of human civilisation can never be reached until men's desires, personal and national, are centred in those things, *my* realisation of which does not shut off but opens out *your* realisation of them. And this means that the grasping spirit of greed is the mortal foe of human progress, because it is the foe of justice, the foe of peace, the foe of harmony; "wherefore it is manifest that universal peace is the best of all those things which are ordained for our blessedness. And that is why there rang out to the shepherds from on high, not riches, not pleasures, not honours, not length of life, not health, not strength, not beauty, but peace." We realise the full import of our own disordered passions when we realise the truth of those words (never quoted, I think, by Dante, but suggested by the whole frame and scheme of his thinking), "from whence come wars and fightings amongst you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, ye desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss."

Then Dante saw Hell; for he saw the exact nature and quality of our asking amiss. He saw it under Virgil's guidance, because Virgil, better than any other Roman, understood that the mission of Rome was "to fix upon the nations the yoke of peace," and Dante found in Roman law, the deposit of the long centuries of the evolution of Rome, an instrument of peace on earth inseparable in the divine Providence from the progressive revelation evolved in Palestine and by the Church, which unlocked the gate of heaven and brought the faithful to its peace. Dante saw Hell, the hell of irregular and jarring passions. He saw, too, the Purgation wrought by that revulsion of feeling and changed scheme of values which must

come to him who has in truth seen Hell, seen, that is, the evil choice in its sources, in its inmost nature, and in its ultimate implications. This revulsion of feeling must carry us beyond *self-discipline* into the region in which the expression of the new loyalty, even though it be in anguish, has become *self-utterance* and *self-expression*. He saw the life of recovered Eden, in which the harmony of earth is won again, and the very memory of error and sin has faded out of consciousness, save as an adoring recognition of the occasion taken by a gracious Providence for the sinner's redemption and forgiveness; and, under Beatrice's guidance, he saw Heaven, in which the lowliest soul rejoices to fill just its own place and no other in the great choral harmony, because the whole and the parts, the great chord and each several note that it combines, alike express the supreme will of God, and "His will is our peace"—the peace of a self-surrender that is the supremest self-realisation, the peace of that "*visio Dei*" which is the supremest life.

BOOKS AND REVIEWS.

A BOOK ABOUT CHILDREN.

THESE are days in which many a commonplace is gaining fresh meaning and force; and none more than that maxim long beloved of Sunday school teachers, "The hope of the world is in the children." It is true in a new and unprecedented sense, and its truth is being realised as never before. All who are at any point attacking the great tasks of child-nurture and child-training should feel assured that their work—restricted, detailed, partial though it may be—is a real contribution to a form of Reconstruction which must be vigorously and perpetually carried on if the race is to live and progress.

The problem is a difficult one to all who approach it, but peculiarly so to the amateur who, with scanty time and other preoccupations, yet desires and attempts to do something for the upbuilding of the children's life. We are coming to realise that, for personal work among children, love of the task and a happy "way" with small people, though essential to success, are not in themselves a complete equipment. The literature of child-study is multiplying fast, and it is our own fault if we remain uninstructed in the principles of our work.

But it must be confessed that many of the books produced by experts on this subject are—like other technical treatises—very difficult reading for the amateur who may be repelled rather than attracted by what we have to say, or, if persevering, may be presently entangled in a maze of scientific nomenclature without any clear issue into practice. It is all the more pleasant to welcome a book,* simple, attractive and popular in the best sense, and at the same time authoritative as the work of an expert psychologist, and a serious contribution to the study of the human mind. Miss Drummond's little volume should be in the hands of everyone who has responsibility for, or professes interest in, the upbringing of young children.

* It is a pleasure to be able to call attention to Mr. H. S. Perris's 'Pax Britannica,' London, 1913, which suggests an analogous change of the point of view from which English history should be regarded.

* The Dawn of Mind: an Introduction to Child Psychology. Margaret Drummond, M.A. Edward Arnold. 3s. 6d. net.

The first chapter gives clearly and concisely some account of the nervous system, as the physical basis of mind-growth. This chapter is, perhaps, the most difficult for the ordinary reader, but is very necessary to all that follows. The rest of the book deals quite simply and practically with the various stages of the development of the child's mind, under such headings as early consciousness, fundamental concepts, memory, reasoning, language. Each division of the subject is approached from the scientific standpoint, and then illustrated most delightfully from recorded observations of little children at various stages of growth. The author makes some use of evidence already tabulated, but by far the greater number of her illustrations are drawn from her own records of the ways and words of a small niece, whom all readers will agree to be both fortunate in her chronicler and herself a very attractive young person. It is impossible to convey at second-hand the effect of this most stimulating lesson in child-study, pointed at every stage by actual "experiment" on the little human being under study, who is unconscious (happily) of observation, but acutely conscious of all the other facts of her expanding world. We strongly recommend this book to all teachers and lovers of children.

D. T.

MEDICAL DICTIONARY. By W. B. Drummond, M.B., C.M., F.R.C.P. (Edin.). London: Dent & Sons. 10s. 6d. net.

THIS is a book which aims at being a popular volume of reference for social workers generally, such as school teachers, clergymen, district visitors, factory inspectors and, presumably, parents, and is undoubtedly published at an opportune moment for those looking after wounded and ailing soldiers. It seems further to aim at (1) providing sufficient knowledge of medical science to supply the cultural needs of the unprofessional reader; (2) giving the minor practices of healthy living where a man or woman may be his or her own physician with some safety and advantage; (3) helping the untrained patient to intelligently carry out the doctor's advice and instructions. These are undeniably very good aims to have set out to realise, and there has been some real measure of accomplishment making, on the whole, an attractive and useful volume. Perhaps if these distinctive points of view had been more specifically catered for the book would have been stronger and the proportionate treatment of subjects would have been a little better realised. Under 'Fainting,' for instance, the danger of confusing this state with other forms of loss of consciousness is hardly mentioned. 'Infant Feeding' does not explain *why* the natural method is so superior. 'Twilight sleep' is said to be induced "without any evil consequences"; this is too dogmatic. Botulism is explained (!) with the two words "sausage poisoning," and this is both laconic and inaccurate. Some cross references are absent. Still, the work is simply written, is usefully illustrated, and may be recommended as a valuable work, filling a necessary place that was not occupied before.

J. LIONEL TAYLER.

THE annual pilgrimage of the Moslems of Jerusalem to the tomb of Moses was rendered specially interesting this year by the fact that at a ceremony on the Mount of Olives, where a meeting took place between the Governor and the principal Mohammedan families, all the religious bodies in Jerusalem were represented. The prayers included one for all the communities in Palestine and one for the prosperity of the present rulers of the country.

THE REV. W. H. DRUMMOND IN FRANCE.

It has been suggested to me that some of the readers of THE INQUIRER may be interested to hear a few details about the work in which I am engaged among our troops in France. I have not written before, partly from lack of time in a very busy life and also because it is hardly fair to try to convey some impression of the high value and noble opportunities of work with the Y.M.C.A. without adequate knowledge. Then there are the difficulties, the necessary and reasonable difficulties, of censorship, which are with us always. I cannot describe some of the most interesting features of our work; many details must be taken for granted. But I feel that I can now speak with confidence and real knowledge about many aspects of it. My lecturing tours during the past year and some months of active work of a very varied character in one area have given me rather unusual opportunities of observation. My verdict, and I give it without the slightest hesitation or reserve, is that no man need ever ask for a richer field in which to serve his fellow-men. The work is just what we choose to make it. There is full employment for every gift of heart and brain and hand. If we serve tables, we also preach the Gospel. If we are much occupied with lowly tasks of human helpfulness, we are doing it all the time in surroundings which are incredibly rich in opportunities for noble human friendship. For myself, after a long period of serving the cause at home with voice and pen, broken it is true by numerous Red Cross visits to France on the work of our Belgian Hospital Fund, it is with no little joy that I find myself on active service with our own men, helping their fighting spirit, sharing their confidences, and doing something, I would fondly hope, to keep the fire of a lofty idealism burning in their hearts.

After many weeks of lecturing to crowded audiences and conducting services in camps and hospitals and convalescent depots, it has been my good fortune to act as leader for several weeks in the largest Hut in this area. We speak of it as the Hut, but it is really a big soldiers' institute, with a canteen hut, a large concert hall, a reading and writing room always crowded with men, a billiard room with four tables, and a chapel. Here our staff of six ladies and one man worker beside myself spend our days, and never a minute hangs heavy on our hands. The work is admirably organised. We all have our special task inspired by the common aim. The leader has a large amount of freedom for informal fellowship with the men. He goes about among them making friends, listening to their experiences, and helping with words of encouragement or advice where they are desired. He presides at all the crowded meetings, concerts, lectures, dramatic performances in the Concert Hall. He also has the privilege of directing the religious work. Every evening there are evening prayers in our quiet and beautiful chapel. From 30 to 50 men come just because they desire to do so, and no one who has been present at our services is likely to forget them. The leader stands at the door at the close and shakes hands, and as he looks into the frank eyes of these men and boys he feels that he can never do enough to serve them. Sometimes one remains behind to ask for a New Testament or to have a confidential talk, and often it is, "This is the last time, Sir. I go up the line to-morrow and I want to thank you." Sunday is a great day here. Sometimes we have a Band concert in the afternoon. In the evening there is a service in the Concert Hall preceded by hymn-singing for about 20 minutes.

There is a large congregation and the singing is something to remember when the men lift their voices in some favourite hymn like 'Sun of my Soul, thou Saviour dear.' What strikes everybody is the reverent feeling of worship, the emotion with which we sing the hymn for the dear ones at home, 'Holy Father in thy mercy' at the close, and the quiet pause after the blessing. It is a glorious opportunity of preaching and the men listen without any feeling of formality or listlessness, but of that the preacher himself can hardly speak. The service in the Concert Hall is followed by Holy Communion in the chapel for men of all denominations. About 30 to 40 men come every Sunday. The chapel itself is a peaceful sanctuary of worship. The wooden cross on a bracket at one end was made by one of the men, the simple brass cross which stands between two vases of flowers on the Communion Table was the gift of another. Of the service itself I hardly care to speak, it is so moving to see these strong men humble themselves before something which commands their loyalty and affection, and to feel as you give them the bread and wine of sacrifice that they themselves will soon be facing death with the courage which God himself has breathed into their hearts.

I cannot write more just now, but before I close I am going to make a bold request. I believe that many people will like to take some part in the work by giving their money if they cannot offer personal service. The Book-Room scheme for which I received many generous gifts a few months ago has been a great boon, and officers and men greatly appreciate all the delightful new books which have been provided in this way. This money is now exhausted and I want some more. £50 would be most useful, and I can promise that the books will be chosen with great care. Then the Hut in the camp, whose work I have described, has unceasing needs of its own. At the moment we want a new piano which will cost about £40. We can buy it out here and save transport if the money is provided. A piano upon which the men can play themselves gives immense pleasure, but naturally it gets hard wear and a new one must be provided from time to time. One other thing. Every week parcels of comforts are sent up the line to men whom we have got to know well. The numerous letters of thanks show what it means to them both in friendship and in physical comfort. I should like to be in a position to help our lady workers, who have been lavish with their own money, in this excellent work. £10 would be most welcome. In all I venture to ask for £100 for these various objects. Contributions should be sent to Mrs. W. H. Drummond, 23 Cannon Place, Hampstead, London, N.W.3, and will be acknowledged in these columns.

Perhaps it will be simpler if donors are willing to leave it to me to divide the money among the objects which I have mentioned, though some may prefer to allocate it to the one which appeals most strongly to themselves. It is all for the one central object of helping our men, and those of us who live among them and every day get to understand them better know that anything we can do for them is as nothing compared with what they are doing for us. WM. H. DRUMMOND.

France, June 6, 1918.

SCOTLAND still stands far ahead of England and Wales in the average attendance of pupils over twelve years of age in secondary schools, intermediate schools, and supplementary classes. In Scotland the figures for the last normal year (1913-14) were 197 per 10,000 of the population; while in England and Wales the number reached only 45 per 10,000 of the population.

CORRESPONDENCE.

MR. COE'S 'NATURE VERSUS NATURAL SELECTION.'

To the Editor of THE INQUIRER.

SIR,—Will you allow me a little space to draw the attention of your readers to the remarkable vindication which has taken place in recent years of the above volume? Although the book has been practically ignored, Mr. Coe has lived to see leading scientists, including Darwin's own son, completely converted to his point of view.

It is a commonplace that orthodoxy exists not only in theology but in every department of human life, and that, although science ought to be, and is popularly supposed to be, practically free from it, scientists are quite as human as the rest of us. If a man of general competence sincerely and earnestly adduces a view contrary to the orthodox, it ought to be weighed on its merits. If this is not done regrettable consequences are likely to follow.

That this has been the case with Mr. Coe's book is, I think, evident. The evolutionists in their fight against theological orthodoxy developed a similar orthodoxy. They could not recognise an "outsider" as competent to think on their facts, although they made appeal to the public; they could not see that one might attack Darwin's theory of natural selection, while fully accepting evolution and a modified theory of natural selection. The question is one of the greatest importance. On it turns the question of free will or determinism.

Darwin, it will be remembered, would explain evolution as being due, almost exclusively, to natural selection. There were a few prophets who, while fully accepting evolution, never bowed the knee to Baal; but, until recently, those who criticised any significant part of Darwinism were treated by the orthodox world of science as pestilent heretics.

In 1895 Mr. Coe published a weighty book—elaborate, extremely careful, tactful, dominated by a most unusual clarity of thought, replete with knowledge of the literature of evolution. It has only one defect, and that is that it was before its time. The public to which Mr. Coe appealed were not up to his book morally or mentally. It has been my business to be familiar with the literature of evolution, and if to-day I had to recommend the book which, in my humble opinion, *proves* that Darwin's doctrine of natural selection is not equal to explaining evolution, I should recommend Mr. Coe's 'Nature versus Natural Selection.'—Yours, &c.,

R. F. RATTRAY.

June 3, 1918.

[In Professor Rudolf Otto's 'Naturalism and Religion' (translated by J. Arthur Thomson and Margaret R. Thomson, in Williams & Norgate's Crown Theological Library, 1907) reference is made to Mr. Coe's book, which is described (p. 164) as "Perhaps the most comprehensive, many-sided, critical analysis of the theory of natural selection."—ED. INQ.]

WHERE IS THE RELIGIOUS CENTRE?

To the Editor of THE INQUIRER.

SIR,—Will you allow me, in friendly response to Mr. Hall's last letter, once again to state my position, since this seems the best and only way of answering him. Mr. Hall admits my propositions which I suggested as a test of *Christian Theism*. He says it is true that we worship God who in Christ has come to us in the might of His holiness and love, and we pray to the God who in Christ revealed Himself to us. I maintain that anyone who accepts those propositions has a centre for faith in Jesus Christ. The peculiar glory and grandeur of Christian

faith is just this, that it does present us with a God who is most significantly and fully revealed in human life and, above all, in one special human life. The order, beauty, law of the natural universe speak for the Christian with a human voice. Personality utters itself through persons, and through a Person. The Word, the Reason that informs the universe, that ordains the motions of the stars, paints the lilies of the field, sustains humanity and gives freedom, that presence which rolls through all things, gathers itself up into the highest and holiest in human life, and then proclaims its ultimate moral character and its deepest personal quality and being. The word of creative power and cosmic force is translated into the word of self-sacrificing, redeeming love. No nobler conception of Deity has ever come to the thought of man: that is quite certain. To get God into human life, and human life into God, to bring the Creator into the toil and agony and struggle of the universe he originated—that, if it were nothing else, would be the most stupendous achievement of human thinking and desire, the biggest thing the human mind ever accomplished. Christian faith says it is more than that, more than a mighty achievement of human thought and desire. It is part of the life of God, part of the final meaning of the universe, part of the absolute intention of God. Christian doctrine is very simple. God, the eternal life of this universe and the ultimate life of our souls, is revealed in Jesus Christ so far as that revelation can be made in the mode of a human life at all. God spoke in Christ and opened up the depths of His deepest personal life, His essential moral quality, His moral nature, and His moral way. The revelation of God in Christ provides the answer to all our human problems. That answer is in the terms of love, personal love that gives itself to the uttermost, that goes on loving no matter how unworthy the object loved may be of love, that harms none but does good to all, that overcomes evil by love alone, that redeems its enemies by dying for them. The life of Jesus is the best and most beautiful life known to us, and in moral essence and character it is the life of God. It is a life that has the Cross in it, and that is the most wonderful and helpful thing of all.

In all this, then, is no exclusiveness, no shutting out of other human lives. On the contrary, there is inclusion of all humanity, so that when anywhere we look upon the manifestation of the Christ life, then we look upon the revelation of God, then we are in touch with the final secret of the universe. And the thought sets an eternal value on humanity and marks out a sublime destiny for the individual, and we have a measure of what that means. We go to Christ and He shows us personally and clearly what living the life of God and doing the will of God must be like, and reveals the height of our calling, till we all come to the measure of perfect manhood, divinity in humanity, to the fulness of the stature of Jesus Christ.

Do we believe this or do we not? If we do then the belief reacts inevitably on our theology, and questions about Athanasius and Origen and the rest become pertinent; but first of all we must really find out what our hearts have to tell us. Experience of Christ is the touchstone of Christian theology. The question of questions is this—Was God, the Eternal Life of this universe and the essential life of our souls, peculiarly concerned in that work in Galilee and Judæa, in that going about doing good, in that amazing *loving*, in that setting forth of a moral road and a moral ideal, in that death on the Cross? Was it all an accident of history, or was it a purposive revelation of the final meaning of existence intended for the guidance of us men and the salvation of our souls?

"I cannot myself escape the conviction that the thing we call civilisation is where it is to-day, in the inferno, mainly because the mass of mankind persist in regarding as an accident of history what was really the supreme act of God, and thereby cut themselves off from all hope of understanding God, each other, and their own souls. "He came unto His own, and they that were His own received Him not." The issues involved are vastly more important than any recrudescence of "ancient controversies," or any questions of orthodoxies, of which there are many, versus heterodoxies, or any interests of biblical criticism. Are we going to follow, i.e., try to follow, Christ or another? For myself, I have tried most others, and had to crawl back through the centuries to the foot of the Cross. There are virtues growing there.—Yours, &c.,

STANLEY A. MELLOR.

[We have received other important letters on this subject, some of which we hope to present next week.—EDITOR INQUIRER.]

DRINKING IN THE ARMY.

To the Editor of THE INQUIRER.

SIR,—Can you spare space for the following extract from a letter received from a non-commissioned officer in the army? I hope so, as I think that such facts should be more widely known:—

"I have now done more than a year's service and I have been appalled at the amount of drinking, and while I do not say that the army actually encourages it, it certainly does not try to hinder it. The N.C.O.s and officers shut their eyes to it, and what can you expect when they are the worst offenders? I have known several men who have nearly killed themselves by drinking since they have been in the army. Anyone who is at all strict has to stand against quite a lot. It seems to me that the army authorities or the Y.M.C.A. might do much more...to discourage it [drinking]."

It must be admitted that this shows a serious state of things not only for the men concerned but also for the country. It makes for inefficiency, it accounts for "mistakes" and "surprises," and prolongs the war. Men ask for protection from the "drink" temptation and they ask in vain. Why?—Yours, &c.,

E. F. COWLIN.

19 Northwood Road, Forest Hill.

June 9, 1918.

BELGIAN HOSPITAL FUND.

175TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,656	19	4
Miss A. Garrett (16th) ..	0	10	0
Highgate Unitarian Church, per the Rev. A. A. Charlesworth (27th) ..	4	6	0
Miss E. J. Spencer (2nd) ..	1	0	0
B. ..	1	0	0
Mrs. George Webb (11th) ..	5	0	0
Northgate End Chapel, Halifax, Retiring Collections, per Mr. J. Teal (25th) ..	1	16	7
Mr. L. N. Williams ..	1	1	0
	£20,671	12	11

Parcels have been received from: Old Meeting Church, Birmingham, per Mrs. Lloyd Thomas; Miss Short; Ringwood Chapel Sewing Society, per Mrs. Conway; Mrs. Dent; Miss A. J. Partridge; the Rosslyn Hill, Hampstead, Sewing Society, per Mrs. Thomas Cobb; the Clapham Ladies' War Relief Committee, per Miss E. B. Cooper.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3

NEWS OF THE CHURCHES.

Auckland, N.Z.—The Unitarian Church at Auckland has given 42 men to the service of their country in the war. Three of them James Carter, his cousin George Carter, and Gerald Haycock have returned to New Zealand disabled for further military duty. Miss Guy has done genuinely patriotic work in keeping up a correspondence with the absent boys, and has written about 400 letters to them during the past three and a half years.

Belfast.—The presence of Dr. Carpenter at the Annual Meeting in connection with the Non-Subscribing Presbyterian Church, which will be held on Monday and Tuesday, June 17 and 18, will add greatly to the interest of the proceedings. Dr. Carpenter, who will preach the annual sermon in the First Church, and lecture on the following day on 'Religion during the War and After,' has undertaken a full programme of work, and we are glad that our friends in the North of Ireland will be able to share with the churches in England and Scotland the encouragement and inspiration which he takes with him wherever he goes.—We learn from *The Non-Subscribing Presbyterian* that three of the younger ministers in the North of Ireland expect to take up Y.M.C.A. work in France shortly, but definite arrangements have not yet been completed. **Ballee.**—The ladies of the First Church congregation are very assiduous in sending comforts to the soldiers and sailors, and over 2,000 articles have already been dispatched. They have also for several months past done much repair work for the U.V.F. Hospital. Considerable sums have been realised as the result of a "special effort" which is made each winter, and St. Dunstan's Hostel, the Belfast Limbless Hospital, and a local fund for our prisoners have benefited between them to the extent of over £1,500. **Downpatrick.**—On May 19 the minister, the Rev. R. Philipson, announced that the roll of junior members, which was started a short time ago, now numbered 57, and he thought it a splendid testimony to the influence and training of their late venerated minister, the Rev. M. S. Dunbar, that these young people were so ready to enrol themselves. **Newry.**—At the Annual Meeting of the Unitarian congregation it was stated that 14 additions had been made to the church roll during the past year, notably younger members of families long associated with the church.

Bolton.—On Wednesday evening, June 5, the congregation of Halliwell Road Free Church and friends assembled to welcome the new minister and his wife, the Rev. and Mrs. A. O. Broadley. Letters of congratulation and apologies for absence were read from the Revs. E. E. Jenkins and Charles Peach, and Mr. Alfred Pilling, J.P. Mr. D. Campbell, Chairman of Committee, presided, and was supported by the Revs. J. Cyril Flower, J. Islan Jones, and E. Morgan. Addresses were also given by the Revs. A. Le Marchant (Congregational), R. W. Thompson (Congregational), F. Woodmass (Wesleyan), and R. M. Rutter (Primitive Methodist). The welcome and good wishes of the congregation were expressed by Mr. C. Wood, Mr. T. Whittle, Secretary of the Sunday school, spoke on behalf of the teachers, and Mr. I. Barrow represented the Bolton Sunday School Union. Mr. Broadley briefly responded. Mr. J. B. Gass, J.P., of the Bank Street Church, said he thought the presence of so many ministers from other churches created a precedent in the religious history of the town. Certainly the large audience appreciated highly this evidence of a widening and deepening of the spirit of fellowship and brotherhood. An excellent programme of music was given by Mr. Fred Partington and friends.

Croydon.—The Rev. D. Delta Evans has been instrumental in obtaining some recognition of the plucky act of a boy aged 13 who endeavoured to save a runaway horse, and sustained personal injury in so doing. A letter which he wrote to the local press was read aloud at two church services and resulted in over £4 being collected. Mr. Evans has himself collected some money for the lad, whose home is a humble one.

Chowbent.—After two months' leave of absence the Rev. J. J. Wright—who, his friends will be glad to hear, is greatly improved in health—resumed his pulpit duties at Chowbent Chapel last Sunday.

Exeter.—At the Annual Meeting of the congregation of George's Meeting on June 3, Mr. E. Lemmon presiding, a resolution was passed renewing the welcome to the Rev. Donald Fraser, the newly appointed minister, to whose work and influence in promoting liberal religion in Exeter the members of the chapel look forward with confidence. The resolution included a reference to the gracious and devoted services of Mrs. Fraser.

Framlingham and Bedford.—On June 2 the congregation at both places were cheered by a visit from Miss E. R. Lee, B.A., who has been doing good work in one of the Welsh mining districts. She gave an interesting description of the latter to the Bedford Sunday school children, contrasting its blackness with the beautiful verdure of their own village and its surroundings. At the chapel service Miss Lee had a congregation numbering 44. In the evening she preached at the Old Meeting House, Framlingham, where a good congregation much appreciated her thoughtful discourse. At each service Miss Lee expressed the thanks of the Rev. W. H. and Mrs. Sands for the kind sympathy shown to them in consequence of the death of their infant daughter.

Horwich.—The Unitarian Church has suffered a great loss in the sudden death of Mr. Chas. J. P. Fuller, F.I.C., aged 52. Mr. Fuller had been connected with the church for nearly a quarter of a century, and because of his business ability and foresight had rendered invaluable service as a leader and adviser. He had occupied nearly every office with great credit and dignity, and was Secretary and Organist at the time of his death. Mr. Fuller always gave the best of his heart and mind, and the church, which he has helped through many difficulties, will ever hold his memory dear. A Memorial Service, conducted by the Rev. H. B. Hannah, was held last Sunday, when warm and sympathetic tributes were paid by the minister and Mrs. Chas. Postlethwaite, Chairman of the Committee. There was a large and representative congregation. Mr. Fuller had been chief chemist to the L. and Y. Railway Works since 1887, and was held in very high respect in the town. He leaves a widow and family to mourn his loss. —Very successful Sunday School Anniversary Services took place on Sunday, June 2, when the Rev. H. B. Hannah, the newly-appointed minister, was the preacher for the day.

Hull.—The Sunday School Anniversary Services held at Park Street Church on June 2 had a special significance this year in that they marked the centenary of the school. A worthier celebration of the event is postponed to more peaceful times and until members on active service come home, but the services on June 2 were very successful. The Rev. Joseph Wood, late of Birmingham, preached the sermons and addressed the scholars at the prize distribution. The prizes were distributed by the past Superintendent, Mr. W. B. Holmes. Three more names of men on the Roll of Honour who have given their lives for their country appear in *Home Fires*: Ben. Adamson, killed in action, May, 1918; Private F. Harding, 10th East Yorks, killed in action, April, 1918; and Frank R. Hirst, M.T.S., drowned at sea (torpedoed), May, 1918. Mr. Robert Hodgson, son of the late Mr. Robert Hodgson, has also lost his life through the torpedoing of the ship he was on.

London: Mansford Street.—Mr. W. J. Clark has resigned the position of organist and choir-master at the Mission, which he has held since 1891, to the great regret of the Committee and members of the congregation. "Hearty singing," says the Calendar, "has always been a feature of the services at Mansford Street, and this is no doubt very largely due to the efficient and sympathetic manner in which Mr. Clark has presided at the organ for the past twenty-seven years." The most cordial appreciation is expressed for the valuable assistance which Mr. Clark has rendered, and it is a matter for congratulation that the congregation will still retain his services as church secretary.—Another Industrial Exhibition is being organised in connection with the Summer Flower Show, which is to be held on July 18, and the committee are anxious to secure exhibits of all kinds of handiwork. Prizes will be offered for the best piece of work brought in by the boys and girls and elder scholars.

London: Stratford.—Sunday, June 16, will be the 102nd anniversary of the founding of the Unitarian cause in Stratford, and the 49th anniversary of the present church. Mr. J. P. Rosling, the minister, will preach in the morning, and the Rev. Bertram Lister (Hackney) in the evening. Mr. Rosling is now doing part-time national service.—It has been a pleasure to welcome back again as a worker the Scoutmaster, Mr. Edmund D. Noel, who has been discharged from the army after more than two years of military service. The Calendar regretfully announces that Clarence Curry has been killed in action.—Nine new members have been added to the Church Roll during the present year.

Manchester: Chorlton-cum-Hardy.—The 27th Annual Report of the Wilbraham Road Church records the maintenance of a steady interest in the work, and sounds a hopeful note, though the resignation of the Rev. C. Peach has been accepted with great regret. The future of the church is a matter of concern to the members of the congregation, and very serious attention is being devoted to the problems raised by the departure of Mr. Peach, and the responsibility

of finding a successor to him. The following extract from Mr. Peach's farewell letter to the congregation gives some indication of the spirit in which the work of the church has been carried on during the war under his leadership, and of the way in which the minister has helped his people during the past four years. "It has not always been easy," he says, "in the glare of these lurid fires to see things steadily. For we have not been mere onlookers. Part of the fire has been in our own souls; for we too are men and our country stands to us as our most precious inheritance. How to be true to our own land and not false to our faith, which is of all lands and peculiar to none; to share the wounds and sorrows of our own people, and not to forget that we are part of the larger family of man; to maintain our cause and not to obscure or neglect the opportunities or openings for peace; that has been a task to which none of us has been always equal. And yet that is the chief function of the Church.... No Church has been wholly true to that task if, happily, none has entirely failed; and God will pardon our failure if we learn the lesson and try to build the new world on better foundations."

Mottram.—A Sale of Work, part of a special effort to raise £350 for the extinction of the debt and for needed repairs and renovations of the Unitarian Church, was opened on Thursday, June 6, by Mr. H. Partington, Mayor of Glossop, Dr. Auburn in the chair. On Saturday, the 8th, Miss Dowson performed the opening ceremony (for Mrs. H. E. Dowson), Mr. Geo. Cocks of Gorton acting as Chairman. The sum realised (£203), with subscriptions, exceeded expectations, and the Mottram friends thank all who have contributed to it.

Newport, I.W.—The Rev. Dr. Hargrove, who has been staying at Ventnor, has taken the services at Newport on the last two Sundays, much to the uplifting and strengthening of those who attended. Visitors to the Island, which is now looking its best, are assured of a welcome if they make their way to the church; this applies not only to those in search of rest and change—and Lord Jellicoe has said the Isle of Wight is about the safest place in England—but also to Unitarians who have joined the forces and are temporarily stationed in the locality.

Oldham.—A welcome visit was paid to the Unitarian Church on June 9 by Dr. J. P. MacCarthy of Waltham, Mass., U.S.A., who preached morning and evening. Special solos were sung, and Dr. MacCarthy remarked upon the excellence of the musical portion of the services, as rendered by the voluntary choir, and the hearty congregational singing.

Plymouth.—In reference to the paragraph under this heading in our last issue, Lieut.-Col. Bullock writes to explain that the arrangement to preach in the George Street Baptist Chapel was originally suggested by the Secretary of the Good Templars, and Col. Bullock, who had no reason to suppose that the church officials would not know he was a Unitarian, was the more ready to fall in with this arrangement as one of his ancestors had gone out with the Pilgrim Fathers, some of whom were entertained by the Baptists, from Plymouth. The morning congregation was greatly augmented in the evening, when many people had to stand, and it is to be inferred from this that his hearers found nothing to disapprove of in Col. Bullock's discourses.

Swansea.—Mr. Thomas Pulsford Sims, assayer and analytical chemist, of Swansea, who died on December 20, left among other legacies £200, the income of which is to be applied in paying the expenses of distinguished ministers for the Unitarian Chapel, High Street, at least once a year, and the residue of his estate to the Swansea Technical School for three two-year scholarships, one for the best student in chemistry, one for the best metallurgical student, and one for the best student in modern languages for commercial purposes.

Victoria, B.C.—We quote the following from the May Calendar of the Unitarian Church: "Dr. O. M. Jones died April 2, aged 55 years. Dr. Jones was one of the first to sign the membership roll of the Unitarian Church in Victoria. He was for some time President of our Board of Trustees, and has been a generous supporter of its enterprises. His extraordinary skill as a surgeon, coupled with his unfailing generosity, especially to returned soldiers, had made him one of the best-loved men in Victoria. Owing to failing health and the pressure of war activities he had taken no recent part in church affairs, but had given repeated tokens of his constant loyalty to our principles. Our deepest sympathy is with those who mourn his loss. Capt. Kidd died April 2, aged 55 years. Capt. Kidd, who was born in the same year, died on the same day as Dr. Jones. He was a corresponding member of the church. His duties as Inspector for the Forestry Branch of the Lands Department kept him constantly travelling around the coast in his motor-launch, and it is presumed that in the course of his work he fell overboard and was

drowned. He was an ardent Unitarian, with a truly Scottish enthusiasm for theology and metaphysics. He appreciated most heartily the Unitarian literature which was sent him each month, and his last message to the minister was a request for more."

Wandsworth.—On Wednesday evening a successful concert, including a cantata and a dramatic sketch, was given by members and friends of the Girls' Club, on behalf of which a substantial collection was taken. The managers of the Club, especially Mrs. Boswell, Miss Joy, and Miss Rymmer, are to be congratulated on the prosperity of their work among the girls.—The Sunday School Anniversary will take place on the first Sunday in July, which opens the thirty-sixth year of the ministry here of the Rev. W. G. Tarrant.

Winnipeg.—The Men's Committee of All Souls' Church, commending to public notice a series of sermons by the minister, the Rev. Dr. Horace Westwood, dealing with 'Foundations of International Peace,' say: "Many and confused are the voices of the moment. Some are crying: 'Peace at any price.' From the throats of others comes the cry for vengeance upon a cruel and treacherous foe. Again others with grim determination resolutely set their faces to 'carry on' until the peace of the world can be guaranteed and militarism is destroyed. Yet beneath it all in varying forms there persists the hope and dream of a peace which cannot be destroyed."

**** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.**

The Directors regret to announce that the very large increases in the cost of paper and printing make it necessary to raise the price of THE INQUIRER to 2d. weekly, from and including our issue of JULY 6.

Subscribers would greatly help our depleted and consequently over-burdened office staff if they would kindly forward, without individual application, the additional subscription required for the rest of the year 1918, viz., 1s. 1d.

SIR ARTHUR QUILLER COUCH, who has been lecturing on 'The Art of Reading the Bible' at Cambridge, pleads eloquently for the literary study of the Bible as "Matthew Arnold, and sundry men of letters (among them Lord Latymer and a Cambridge man, Dr. R. G. Moulton)" have pleaded before him in vain. "The fault," he says, "as usual, lies in our own tameness and incuriosity. What tyranny exists has grown up through the quite well-meaning labours of quite well-meaning men, and no serious reason has been given why we should not include portions of the English Bible in our English Tripos, if we choose."

THE soldiers of the American Army are not served with a rum ration, and Dr. Daniel A. Poling, of Boston, U.S.A., Associate President of the United Society of Christian Endeavour, has stated that in the course of his recent visit to France he was with the U.S. troops in the front line when they experienced their first general gassing and contact with the enemy, and amidst all the horrors they endured no rum was administered to them. Hot coffee and tea were provided for them by the Y.M.C.A., the Red Cross and their own cooks, and it has been proved that under the most extreme conditions these hot drinks can be constantly furnished.

BIRTH.

BLAKE.—On June 7, at Estancia Coronel, San Julian, Argentina, the wife of Robert Blake, Jr., of a son.

DEATH.

DRUMMOND.—On June 13, at 18 Rawlinson Road, Oxford, the Rev. James Drummond, M.A., LL.D., D.Litt., in his 84th year. Funeral service at Manchester College Chapel on Tuesday, June 18, at noon. No flowers.

OUR CALENDAR.

SUNDAY, June 16.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 11 and 7, Rev. A. GOLLAND.
Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. THOS. MUNN.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Lukes, City Road, 11 and 6.30, Mr. F. G. FINCHAM.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11, Mr. F. G. FINCHAM; 6.30, Mr. JOHN BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15, Rev. BERTRAM LISTER, M.A.; 6.30, Mr. J. P. ROSLING.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.
Islington, Unity Church, Upper Street, 11, Rev. J. VINT LAUGHLAND; 6.30, Rev. J. TYSSUL DAVIES, B.A.
Kentish Town, Clarence Road, N.W., 11, Rev. W. H. STEPHENSON; 6.30, Rev. T. P. SPEDDING.
Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.
Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. F. MADDISON.
Mansford Street Church and Mission, Bethnal Green, 6.30, Mr. E. R. FYSON.
Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.
Rhyl Street, Kentish Town, 11 and 6.30, Rev. W. H. ROSE.
South Norwood, League House, 141 Portland Road, 6.30, Mr. A. J. HOWARD HULME.
Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6.30, Rev. B. LISTER, M.A.
University Hall, Gordon Square, W.C., 11.15, Rev. F. K. FREESTON.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, 11 and 6.30, Mr. J. HARRY SMITH.

ABERYSTWYTH, New Street Meeting House, 11. Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, the Hon. GERARD COLLIER, M.A.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CAMBRIDGE, Assembly Room, Downing Street, 11.30.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN ROW, 10.45, Rev. JOHN MOORE.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. HARGROVE.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. J. E. JENKINS.
LIVERPOOL, Bootle Free Church, 11, Rev. J. C. ODGERS, B.A.; 6.30, Mr. J. M. HEANEY.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. LAWRENCE REDFERN.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. M. R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Mr. HERBERT E. CLARKE, M.A., B.Sc.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.
OXFORD, Manchester College, 11.30.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. ALFRED HALL, M.A., B.D.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. S. BURROWS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 11.15 and 6.30, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

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23. Rev. FRANK KERRY FREESTON.

30. Rev. FRANK KERRY FREESTON.

Subject of Sermon, June 16: "Natural Christianity."

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SUBJECTS, JUNE 16.

Mg. "A Text for the Times from Wordsworth."
Evg. "Ignorance is no Excuse."

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The Presentation of the Dr. Carpenter Portraits will take place at the close of the Trustees' Meeting.

VALEDICTORY RELIGIOUS SERVICE

at 8 P.M. on THURSDAY, JUNE 20.

The Farewell on behalf of the College will be given by the PRINCIPAL, and the

Welcome into the Ministry by the

Rev. J. C. BALLANTYNE.

PUBLIC RELIGIOUS SERVICE

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LONDON, SATURDAY, JUNE 22, 1918.

[THREE HALFPENCE.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

ON Sunday morning a memorial service will be held at Rosslyn Hill Church, Hampstead, with which the late Dr. Drummond was intimately connected during his long residence in London. This service will no doubt be attended by many of his grateful friends in London who were unable to be present at the service last Tuesday at the College, Oxford. Dr. Estlin Carpenter, whose programme of meetings in Ireland prevented his attendance at the College will conduct the service and give the address. The service begins at 11. There will also be a memorial service in the College Chapel, Oxford, on Sunday morning, the preacher being the Rev. Dr. S. H. Mellone.

* * *

IN "an appreciation" of Dr. Drummond, *The Manchester Guardian*, June 12, said that upon the "tranquil and decorous atmosphere" prevalent at Cross Street before his time "Drummond broke with an electric eloquence full of passion and poetry and glowing with the light of a piercing spiritual vision. He spoke as one rapt into the very presence of divine things and able from that vantage ground to see into the depths and lay bare the secrets of all the souls before him. Naturally some of them shrank before the merciless irradiation, while others were fascinated by the vividness with which they were made to see soul mysteries which they had only guessed at or taken on trust. Factions of a somewhat pronounced character presently formed in the congregation, and at this distance of time, when almost all concerned have passed away, it may be pardonable to intimate that the devoted adherents of Drummond were not in general to be found in that more opulent section of it whose carriages on Sunday mornings made a long queue in Cross Street."

* * *

ANOTHER veteran leader has been suddenly taken from us in our admired and beloved friend and colleague the Rev. Dr. Charles Hargrove, who, as will be seen elsewhere, died this week. When on retirement from the active ministry he came from Leeds to London he cheerfully accepted many duties in connection with our public work, and amongst them included a place on the directorship of *THE INQUIRER*. His wide experience of men and books, his scholarly and active mind, and his intense interest in all that contributes to sound knowledge and a liberal temper gave special value to his influence among us. Added to all his gifts of mind and habits of culture was a genial charm that knit him closely in many a friendship. At the moment of writing it has not been possible to fix the funeral arrangements, but readers will no doubt find details announced later in the daily press.

* * *

THE temper of a nation is not an easy thing to estimate, but judging from the reception given to Mr. Asquith's speech at the Aldwych Club on June 14, not only by the widely representative audience whom he addressed, but by writers in the press generally, there is good reason to believe that the enormous strain of the present time will not deflect by a hair's breadth the resolution of our people to wage war to the uttermost against such a foe as confronts us. "There is none of us in this room, in this country, in this Empire," said Mr. Asquith, "who does not pray for peace as the world's paramount need; but the only peace worth the making or the taking is one which will open a new road free of toll to all peoples, whether great or small, safeguarded by the common will, and, if need be, by the common power, for the further progress of humanity."

* * *

"THE common will" and "the common power" to which these words refer are clearly to be sought and found in that League of Nations which at least one member of our War Cabinet, Mr. Barnes, explicitly and staunchly advocates. Speaking at Dartford, with the Archbishop of Canterbury in the chair, he defended his recent proposition that a

conference of Allies should be called for the purpose of inaugurating such a League. It was necessary to take action before the termination of the war, he urged; and if the Entente Powers began it, their Supreme War Council might be an embryonic "Parliament of Man," just as the Imperial War Cabinet, he believed, would develop into a representative authority for the British Empire. Well, it is hopeful that one at least of our inner group of statesmen feels like that.

* * *

By the way, the Archbishop appears to have made some highly interesting remarks at Mr. Barnes's meeting, judging from the brief report given in *The Times*. We should like to hear him in more detail on the subject, which was the admiration which he, as a curate forty-four years ago, felt in common with "a number of parsons" for the high ideals set forth in those days by men like Mundella, Broadhurst, and Burt. His date, we observe, was in those seventies when the great Liberal advance was made under Mr. Gladstone, and certainly the men he names were not at all in the rear. And, beside wishing to hear a little more of Dr. Davidson's youthful enthusiasms, we should very much like to know where the bishops and archbishops of the future are ranging themselves to-day in regard to political and social aims. That a considerable number of the younger clergy are eager for a thoroughgoing national reconstruction is certain—*O si sic omnes*, especially if they can keep it up for "forty years on"!

* * *

SOME at least of those who read the notice on another page of the life of the late Dr. Minot J. Savage will remember an incident in his career which had a truly dramatic aspect. In the year 1905 an International Congress of Unitarians and other religious liberals was held at Geneva, and it fell to him, as representing the English speaking members, to deliver the sermon on the morning of the closing day. The service was held in the Cathédrale de St.-Pierre, an edifice intimately associated with the rise and rule of the Reformed Church, Calvin's own pulpit being still preserved there. The commemorative visit of [many

members to the spot where poor Servetus was burned was another striking event in the week's proceedings, and it certainly acquired the greater significance from the fact that Dr. Savage's address in the historic centre of Calvinism boldly set forth the most modern of theologies and the broadest of church politics.

* * *

THE state of the seven millions in Belgium who are in the invader's grip is partly revealed from time to time, but for the most part communication is severely restricted. The more valuable, therefore, are the occasional glimpses which are afforded. Miss Goblet D'Alviella told us something about her people in an article published in THE INQUIRER of February 23; M. Emile Cammaerts fully confirms her testimony in the June number of *The Englishwoman*. As Miss D'Alviella said, the whole population is practically one vast conspiracy against the Germans, which these in their turn use every means they can devise to crush. The number of women, for example, who are imprisoned or deported is very large, and from five to ten are executed every month.

* * *

As for the conditions of daily life, M. Cammaerts tells us coal is £10 per ton, and ordinary necessities cost from two to four times what they do in England. "Everything has been requisitioned, even the copper of stair-rods and the wool of mattresses. The richest and the poor alike sleep on palliasses stuffed with paper. All extra clothes have been taken. Coats are made of old blankets, and shirts of bed-sheets." Substitutes have to be found for beer, tobacco, coffee, sugar, soap, &c. From one and a half to two millions, say one-fourth of the population, are destitute. A "Comité d'Alimentation," consisting of 55,000 members, mostly women, in addition to a host of smaller organisations, is engaged in the attempt to ward off famine. All witnesses agree that their sufferings have welded the different classes in a manner quite unprecedented.

* * *

AN interesting decision was made (as we reported recently) by the Unitarian Historical Society in accepting a share in the pious charge of John Pounds House at Portsmouth, now fallen into some dilapidation. The resolution to put "this cradle of the Ragged School movement" into good repair is a commendable development of this young and enterprising Society's activities, and we are pretty sure that the Treasurer's appeal for contributions toward the cost will be none the less effectual if, as is suggested, a tablet is to be affixed to the building recording its historic associations. Not everybody has time, or inclination perhaps, to ponder the goodly papers on the ancient congregations and their ways which are made available by the quarterly *Transactions*, but he who runs may read a memorial inscription, and go on his way with deepened consciousness of the vitality of things in past generations. There ought to be abundant scope for inscriptions of the kind up and down the country.

BRIDGING NIAGARA.



WHEN Niagara was bridged so that trans-Continental trains with their world-freight might pass over it, the first thing the engineers did was to fly a kite over the whole width of the Falls, and to drop it down on the other side. There it was picked up, with the string to which it was attached. The string was fastened on the further side to a rope, the rope to a cable, the cable to a chain, and the chain to a delicate basketry of strands of steel; and gradually, one after the other, all these were pulled across the Falls. Finally, after the riveting and girding, a mighty bridge was completed over which the traffic of the world now passes in safety.

Which things are a parable. For in connecting thus the world's traffic now whirling across the Falls with the tense and slender string of the kite which, buffeted by the winds, loosed and dropped, first effected the passage, I wish to suggest that on a thread no less fine the whole material traffic of the world depends. And that thread is religion, and that religion is Christianity. And if the thread should snap your traffic and everything else would topple down with it.

It is the lack of a sense of the full significance of this fact which, if persisted in, must spell disaster. The world has been vainly trying to get along without religion, and it has pitifully failed. It has well-nigh severed the string upon which its higher life depends, and its so-called civilisation is tumbling in ruins. The situation would be even worse were it not that men have been living on the capital bequeathed to them by their ancestors: or, to use the pregnant image of Nietzsche—the sun of Christianity has set, but men are still unconsciously living in the afterglow. But when the afterglow too has faded, what of the night? Those who have thrown Christianity overboard do not realise what they still owe to that which they repudiate, to those principles and ideals which Christianity has through the centuries wrought into the very fabric of our civilisation, making them the atmosphere and the breath we breathe, as it were our native air.

The type of mind fostered by our industrial system, the kind of life most men are compelled to live under it, are peculiarly apt to blunt, and even altogether to destroy, any sense, or perception, of spiritual realities. The world is conscious enough of the grosser realities and the material facts of life—it is not likely to be allowed to forget them—but it forgets the kite, the aerial and heavenly ministrant, without which the grosser realities could not be at all. Of this deepest of all realities, the soul, the very breath of religion, upon which ultimately all depends, we may say with the poet who impersonates it: "They err who leave Me out! For it is the Alpha and the Omega, the Beginning and the End." It upsets, and mocks at, all merely prudential and scientific calculations, and is the Fact beneath all the facts with which science deals. Germany left this Fact out when she entered upon the war. She staked her all on a merely material

science. But something else enters in, something incalculable, something the most far-seeing statesmen in Germany could not possibly foresee and reckon with, something, too, which must ultimately prove her undoing. For she has wounded the moral heart of the world.

Such an incalculable element, and no less potent, is Christianity in the sphere of social reform. Social reform is made, or marred, by the spirit that engenders it. And it can then only be securely relied upon for ultimate efficacy when it is inspired by the Christian spirit. The main purpose of this present world-upheaval, if one may presume to define it, is to convince the world, it having failed to be convinced in any less drastic fashion, that it will be sheer folly to rely in the future upon merely secular remedies. We have turned our backs on religion, and the secular has throttled us. We have gripped the immediate, but have lost contact with the Eternal. Our social reforms, and practically the whole of our national education which should have motivated and inspired them, have been secular at heart. The deep heart of humanity which was in Christ, the Grace and the Love of God which were also in him, have not been powerfully behind them. How impotent were the numerous secular peace organisations when the war broke out! They fell down like the walls of Jericho at the first blast of the trumpet. The most august decrees of the Hague were scoffed at and flung aside and trodden under foot. Necessity knows no law when religion is speechless. And Leagues of Peace will fare not a whit better in the future unless they have behind them the conquering power of Christ. We have over-rated science and the mere intellect; we have been altogether too cocksure about our materialistic social reforms. The bases upon which our boasted civilisation has been builded have been discovered to be pitifully inadequate.

For what does our present industrial, commercial, and economic system mainly depend on? It depends upon the ever-increasing multiplication of material human needs. We are all more or less in the hapless condition of the baby in the bath, who has lost his tablet of soap and "won't be happy till he gets it." And we are maintained in this perpetual state of unrest by a whole army of advertisers and touters whose sole business it is to persuade us, even against our will, that when we have got one thing we needed, we are equally in need of something else, or we "shan't be happy." The real needs, however, of men are few, and we should be far better without all these superfluities and fripperies and flunkeries. Yet in meeting these superfluous material "needs," which have no vital relation to the soul, human beings, caught up in the devouring vortex of insatiable appetites, expend most of their energies. Are all these material "needs," which Western civilisation has created for us, necessary for us? Would not a simpler life be better? Would it not be better even that the whole of our present industrial system went under, if, as a result of this, we had people for whom the things of the soul counted most of all?

It is just such fundamental considerations as these which this awful war is

forcing upon us. Is it progress? Has the soul in our modern civilisation its just rights, or are we selling our birth-right for a mess of pottage? Must not, in the long run, an entirely new standpoint be taken up as the basis of an economic society? Must not all economics, all commercial and industrial life, be ultimately subordinated to the needs of the soul of man? We have lost the sense of the absolute need of the over-lordship of religion, of Christ, and of his spirit in all secular affairs. The secular material life itself will, however, wither and perish if the soul be not there to breathe into it the breath of life. And the true Church, as I understand it, will have regard to the enduring good of the soul, and not be absorbed by those immediate and tangible utilities with which the State and the municipality are chiefly concerned, standing for the eternal spiritual bases of society as against the often over-weening and aggressive politics of the hour.

H. H. JOHNSON.

MEMORIAL NOTICES.

DR. JAMES DRUMMOND.

ONCE more for a revered teacher, who has been for many years in our midst, loved and honoured, the ultimate word of peace is spoken. Dr. Drummond, as we briefly recorded last week, passed away at Oxford, after only a few days' illness, on Thursday, June 13, in his 84th year. The memorial notice in *The Times* next day was headed 'A Great Theologian'; and bearing in mind the range of his knowledge, the fine quality and temper of his scholarship, and what he achieved, of highest value, in that field of historical and critical research and interpretation of the things of the spirit, we must feel that the title is deserved; but as we think of him now, there is much more to be said, and more precious gifts are thankfully remembered. This was recognised also in *The Times*, in the reference to his work done "in quietness, with the self-effacement of a true Christian humility," while yet beneath that meek exterior there were "fires of moral passion and spiritual fervour, which on occasion would burst out with moving and even startling eloquence"; and a further reference to the profound personal and religious influence he exercised, "closely akin to that of the purest type of Christian saint." That is the greatest gift of all, in a fellowship beyond the power of death, the man himself, the kindling power of his personality, the pure and lofty spirit in all its gentleness and lowliness, and the vision granted, through the ardour of his Christian discipleship, of the things of God. So he stands for us, third in the line of a great tradition, as Principal of Manchester College, with John James Tayler and James Martineau.

James Drummond was born in Dublin, May 14, 1835, the second son of Dr. William Hamilton Drummond, minister of the Strand Street congregation in that city, a keen defender of Unitarianism, biographer of Servetus, and author of several volumes of verse. One link with his memory we have in the hymn in praise of charity, in the New Hymnal, as in Martineau's Collection of 1840. His elder son (the Rev. R. B. Drummond, still, happily, of Edinburgh) was the first to go up to London, as a divinity student of Manchester New College, and in 1856 James, after a brilliant graduation (with the First Classical Gold Medal) at Trinity College, Dublin, followed him there. Of his teachers in the

College, in those years of preparation for the ministry, Dr. Drummond always spoke with deep affection and veneration. The spirit of John James Tayler lived again in him, and in the strength of the religious philosophy of James Martineau, as he delighted to acknowledge, his own work was done. On Mr. Tayler's death in 1869 Drummond was called to his chair of Biblical and Historical Theology, and to the Principalship he succeeded on Martineau's retirement in 1885. That intimate association of many years was fitly crowned by his 'Life and Letters of James Martineau,' published in 1902.

But before the call to return as a teacher to his College there came nine years of devoted ministry at Cross Street Chapel, in the heart of Manchester, as colleague of the Rev. William Gaskell,—the Manchester of Mrs. Gaskell's 'Mary Barton.' To the vital character of that ministry those who came as children under the influence of his teaching still bear grateful testimony, and as a permanent memorial of it we have the volume 'Spiritual Religion: Sermons of Christian Faith and Life.' Referring to this book *The Times* said very truly that "the notes there struck of ardent conviction, of faith in freedom, and a catholic sympathy, of loyalty to Christ as 'a quickening Spirit,' and of profound belief in the reality of spiritual worship and communion, remained dominant throughout the whole of Dr. Drummond's teaching, and not least in his Hibbert Lectures of 1894—'Via, Veritas, Vita,' on the fundamental truths of Christianity—and in three sermons preached from the College pulpit, in 1897, on 'The Pauline Benediction.'" That booklet is a jewel of great price, and with the Essex Hall Lecture of 1902 'Some Thoughts on Christology,' offers in small compass the very heart of his message as a religious teacher.

Concerning Dr. Drummond's work in Manchester College we may quote again what was said in *The Times* of the fruits of many years of "laborious study and academic teaching, which set a high ideal of scholarship before his students, and produced works of permanent value as contributions to the literature of the Christian Church. The material of elaborate courses of lectures was embodied in successive volumes in such works of recognised authority as 'The Jewish Messiah' (1887) and 'Philo-Judæus' (1888), and later a commentary on the Epistles of St. Paul, the second volume of Putnam's 'International Handbooks to the New Testament' (1899), and finally 'An Inquiry into the Character and Authorship of the Fourth Gospel' (1903) and the masterly 'Studies in Christian Doctrine' (1908). These volumes are monuments of exact scholarship and of impartiality in critical method, and the first two especially, as preparatory to New Testament studies, are characteristic of the exhaustive thoroughness of Drummond's method. Most remarkable of all, perhaps, and most interesting to the general cultivated reader, is the volume on the Fourth Gospel, with its balanced judgment and critical conclusion, accepting finally the Johannine authorship, while at the same time making it clear that in his judgment the Gospel is 'theological and allegorical rather than historical,' containing narrative that is deliberately constructed 'as a pictorial embodiment of spiritual truth.'"

The first twenty years of Dr. Drummond's service as a teacher in Manchester College were spent in London, where his home was at Hampstead, linked in close friendship with Dr. Sadler, of the Rosslyn Hill Chapel. His interests were by no means confined to the College class-room, and chief among the objects to which he gave unstinted sympathy and practical help were the London Domestic Missions and the Sunday School Association. His admirable handbooks on the 'Epistle to the

Galatians,' 'The Transmission of the Text of the New Testament,' and 'Paul, his Life and Teaching,' published later, after his removal to Oxford, remain as witnesses of the profound scholar's gladness to be used in humbler ways of helpful service. In the interest of lay preachers he also delivered and published a course of elementary lectures on 'The Composition and Delivery of Sermons.'

It was in 1889 that Dr. Drummond removed with Manchester College to Oxford, and it was of happy augury, in that momentous new departure, that the College was represented, in the person of its head, by a man of such lofty character, so eminent as a scholar, with such clearness of vision and eloquent power in the advocacy of its foundation principles of spiritual freedom and single-hearted loyalty to truth. No little part of the cordial welcome with which the College has been received at Oxford is undoubtedly due to that fact. Seventeen more years of service he rendered as Principal, and continued to the end closely associated with the life of the College.

On his retirement in 1906, when Dr. Carpenter became Principal, the hope was expressed in these columns that years of a beautiful and quiet evening might be granted to Dr. Drummond, "in which a benignant presence will gather ever more closely about it the reverence and love of understanding hearts, and our Teacher in the things of the Spirit will have further gifts to garner for us out of the rich experience of his inward life." That hope has been amply fulfilled. To these last years belong the 'Studies in Christian Doctrine' above referred to, a work of the very highest value; several of the smaller books, including the Provincial Assembly Lecture of 1911, 'Ecclesiastical Comprehension and Theological Freedom'; and now at the close we have just received the beautiful gift of two volumes of 'The Way of Life,' on the Parables of Jesus, and the Lord's Prayer and other Teachings, while a third, 'Pauline Meditations,' awaits publication.

Dr. Drummond married, in 1861, Frances, daughter of John Classon, of Dublin; and now to Mrs. Drummond and her children most deeply of all, and to a wide circle of old pupils and friends, there remains the thankful sense of a gift very richly given by the grace of God, which death cannot take away. The span of mortal years is completed, but the life remains, beautiful and gracious, with the authentic marks of a true follower of Christ, in humility, trust and love, in the abiding communion of the Father's House.

FUNERAL SERVICE.

THE funeral service was held on Tuesday at Manchester College Chapel. The Principal, Dr. Jacks, read the lessons and offered prayer; and the Rev. Dr. J. E. Odgers gave the following address:—

It is fitting that we should meet within these walls to say Farewell to the mortal remains of one who as student, scholar, teacher and minister of the Gospel has been so long and closely connected with this College. No words, indeed, that I can hope to speak could be adequate to the occasion. The testimony of our own hearts is far more eloquent. The distinguished merits of Dr. Drummond as scholar and theologian are now meeting with just and adequate recognition; but the relation in which we have stood and stand to him is something very much to be consecrated in memory and maintained and cherished in the "good treasure" of our hearts in our remaining years. As a critic, as a scholar and as a theologian there is no need that I should speak of him in terms of eulogy; but there is one word, perhaps, appropriate on this occasion. It is not infrequently said, with some justification, that a critical temperament

once cultivated is apt to become dominant, and that, sometimes, in proportion as a student busies himself with knowing all about a book he ceases to know the book in its spirit and life; that in proportion as he knows it externally, the spiritual things spiritually discerned evaporate beneath his touch and leave him with all his knowledge, a dry pedant. To that kind of defect the record of Dr. Drummond's studies give evidence of the contrary. For example, in engaging as he did in a masterly way in the controversy on the Fourth Gospel, as to its origin, sources, authorship—a controversy waged since 1820—he contributed, as I have said, a masterly work, generally esteemed as one of the most valuable contributions to it; but the spirit that was behind the letter, the life that was behind the text, the abiding thought that haunted the writer did not evaporate in criticism, but was clearly brought out in that simple book called 'Johannine Thoughts,' which he that runs may read and will find in it a manual of personal piety, and a well-spring of devout meditation. Similarly, in the very last months of his life, he has expounded in the volumes 'The Way of Life,' the teaching and parables of Jesus with the humble devotion of a disciple, and in the last weeks of his life his labours were still consecrated to a similar task in connection with the writings of St. Paul. In this chapel we think of him as a preacher, a preacher oftentimes of very rare power and inspiration, a prophet of the soul, dealing, with the wisdom of years and the energy of youthful faith, with the problems of life and death. It was not with him the case that only

Old experience doth attain

To something of prophetic strain,

it was that the prophetic fire kindled in youth never died down, never was extinguished, but every now and then flamed up in ways that sometimes made one marvel—flamed up in the vindication of vital principles, in scorn of all paltering with truth, in condemnation of all corruption, in a fervent zeal for the seeking and saving of that which was being lost. To his students he set an example they could never forget of scrupulous and minute investigation of the subjects that fell to him to teach. They saw before them a man who went perpetually in the spirit of the ancient writer who said, "I grow old still learning, and always being taught"; and, as Principal, in his untiring devotion to duty he made a perpetual appeal for fidelity in those around him. In the intercourse of friendship how treasured are one's reminiscences—the open mind that was always helpful with judgment and advice, judgment full of insight and discrimination. And in Dr. Drummond there was a quality (somewhat rare among the learned)—he had no fondness for up-to-date controversy—never professed or assumed an interest in a subject on which he had not read or thought. He never was ready with an off-hand opinion on matters which he had not seriously considered. One might think that a soul so bent on a modest sincerity in the inward resorts of life was not a cheerful companion, a man of humour; but the soul of cheerfulness was always found in him.

After a tender reference to Dr. Drummond's aged wife and family the address ended with a devout aspiration that we, too, should follow in the footsteps of Christ, walking in spirit with our departed friend, the blessing of his long cherished companionship and friendship going with us in the years and days that still are ours.

The interment was at Wolvercote Cemetery, Dr. Jacks officiating. Among others present at the service were the Rev. Dr. P. H. Wicksteed, Visitor of the College; the Rev. H. Enfield Dowson, President of Manchester College, representing the Trustees; the President of the Lancashire

and Cheshire Widows' Fund, and the Secretary of the Lancashire and Cheshire Provincial Assembly, representing these two bodies, of both of which Dr. Drummond was the senior member; a number of Unitarian ministers, the Warden of Keble, Sir T. Erskine Holland, the Rev. Dr. Carlyle (rector of the City Church), Dr. Buchanan Gray, Dr. Vernon Bartlet, and Mr. Norman Smith (representing Mansfield College). Dr. J. Estlin Carpenter, formerly Principal of the College, was unavoidably prevented from attending; and Dr. Selbie, of Mansfield College, was also away from Oxford.

DR. M. J. SAVAGE.

MINOT JUDSON SAVAGE, widely known in America and in this country by his books and hymns, died suddenly in Boston, May 22. Born in Maine, 1841, he was educated at Bangor Seminary for the Congregational ministry, was missionary in California for three years, and successively held short pastorates in Massachusetts and Missouri. His orthodoxy, which at first was zealous, gave way as he studied evolutionary science; and a recoil especially from the doctrine of everlasting torment led to his fraternising with Unitarians. He accepted charge of the Third Unitarian Church, Chicago, and soon attained much celebrity as an eloquent and fearless exponent of "advanced thought." From 1874 to 1896 he was minister of Unity, Boston, and subsequently was for ten years co-pastor with Robert Collyer at the Church of the Messiah, New York. For many years his sermons were reported and widely circulated, bringing him much correspondence and controversy. Looked upon by many as dangerous and destructive, he undoubtedly did much to break down traditional views; but he also renewed and deepened religious faith in many who had lost hope of reconciling modernism and religion. The degree of D.D. was conferred upon him by Harvard University. In February, 1906, his successor in New York, the Rev. J. H. Holmes, says, he "dropped in his tracks—a physical and mental wreck." Rest partially restored him, but he never resumed active work. He leaves a son in the Unitarian ministry, and a daughter, wife of the Rev. Minot Osgood Simons.

THE REV. CHARLES HARGROVE.

WE deeply regret to announce the death, after two days' illness, of the Rev. Charles Hargrove, M.A., D.Litt., which occurred at Ventnor, I.W., on Wednesday, June 19. In our issue last week a short report appeared of his greatly appreciated services at Newport on two Sundays recently; and he was looking forward to further preaching engagements in the near future on his return from his short holiday. He was in his 78th year. Educated 1859-62 at Emmanuel College, Cambridge, he pursued his theological studies in Rome and France during six years more, and was ordained priest at Avignon, 1869. He did not long remain in communion with the Romish Church, but became a University Lecturer in 1874 and in 1876 entered on the ministry of Mill Hill Chapel, Leeds. After thirty-six years of distinguished service he became Minister Emeritus, 1912. In 1915 he was made D.Litt. by Leeds University. He held many important offices in our circle, being President of the National Conference at the time of his death. He was President of the British and Foreign Unitarian Association 1910-11. He leaves three daughters, a son on service in France, with whom and their mother, who was with her husband in the Isle of Wight, sincere sympathy will be felt. We hope to present a fuller account of his career and personal characteristics next week.

CORRESPONDENCE.

WHERE IS THE RELIGIOUS CENTRE?

To the Editor of THE INQUIRER.

SIR,—I gladly answer for my part Dr. Mellor's question as to what I mean by God. Let me begin by referring to that remarkable Report of the Archbishops' Third Committee of Inquiry, to which you have called our attention, on 'The Evangelistic Work of the Church,' and especially to the plea there made (p. 14) for a fuller recognition of "the Person and work of the Holy Spirit." There, undoubtedly, to my mind, the true centre of our religious life is to be sought, though not in the separate sense of the Trinitarian formula. What we have to realise is that the one eternal Spirit of Holiness, of Truth and Righteousness and Love, God, the Holy Spirit, is to us finite beings, dependent spirits, our Father, in the sense in which Jesus used that term. He is the one only Source and Sustainer of our life, Giver of all light and blessedness and peace, an immediate presence, with us here and now, as in every generation or in the furthest heavens.

That is what I mean by God, and that conviction of ultimate truth is possible to us because in our deeper life "the Spirit searcheth all things, yea, the deep things of God." We are to work out our own salvation, for it is God who worketh in us, "both to will and to work, for his good pleasure." "The Spirit beareth witness with our spirit, that we are children of God, and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him." Religion is the realising of that supreme fact, that God is with us, in our conscious, trustful, thankful "rest in the Lord," in the active obedience in which we learn to do our Father's will, and in the goodness and mercy which follow us all the days of our life, most mercifully in our sin and sorrow, with help for our every need.

We who are finite beings cannot, in the nature of things, comprehend the Infinite and Eternal, nor penetrate all the mystery even of our own being, still less of his. But we have received the gift of life not without some touch and apprehension of the things of the spirit, unseen and eternal. The hunger after righteousness and truth, holiness, and perfect love we recognise as of supreme significance, and we know they are not of ourselves. They claim our allegiance, and the more deeply we realise their meaning the more sure is our conviction that they are and can be only of God. In them he comes to us, calling us to the higher life, and in our answering loyalty to them, in absolute surrender, we give ourselves to God.

Speaking of "centralisation in Jesus Christ," as he interprets it, Dr. Mellor says that "such a man learns God through Christ." That he learns much of God through Christ, through the manifest spirit of his life, the inspiration of his leadership and the growing fellowship of his disciples, is undoubtedly true; and yet the more fundamental truth is that we learn Christ through God. It is God himself, our Father, the Spirit of all truth, the Quickener of every aspiration in the soul of man, who has given us Jesus and bears witness to him, that in the whole range of our human experience he is indeed the Chief of faithful souls, that in him is the true manhood, and in that same spirit we must render the service of our lives. The best expression of the vital truth for our religious life is not, I should say, in the phrase "centralisation in Christ," but rather, fellowship with Christ in the communion of the Holy Spirit, with the inspiration of his leadership, in the service

of the Kingdom of God, in the doing of our Father's will.

May I make another reference? In John Hamilton Thom's 'Christ the Revealer,' in the Essay on 'The Doctrine of an Eternal Son,' we are reminded that "All Christianity is contained in this: 'Be ye children of your Father in heaven'.... Christ indeed is our pattern of filial life, but we conform to his life, we know it at all only when we drink at the same fountain of inspiration, and God moulds us as he moulded him" "The revelation when it is really made, is made to us, made to our souls, not made to Christ and by him told to us, but caught at last from God himself, though without the interpreting Son we could not have read as absolutely as now we do the mind of the Spirit" (Ed. 1898, p. 160).

There we may find the right guidance for a clear understanding of how God reveals himself in Christ. He reveals Christ to us by the witness of the Spirit (an immediate inward conviction of truth) that in him is the true manhood, and that manhood is of one who lives as seeing the Invisible, to whom this is vital truth, "The Eternal God is thy dwelling-place, and underneath are the Everlasting Arms"; whose constant prayer is, "Father, not my will, but thine, be done"; whose life is consecrated to the service of the Kingdom of God, the rule of goodness in the world, making for a true brotherhood among men, in a spirit of absolute loyalty, self-sacrifice and pure unselfish love; to whom God is the Giver of all good, an ever-present reality, eternal Righteousness, Holiness and perfect love, in a fellowship so intimate that "Father" is the most satisfying word to use, in the communion of prayer and the confession of faith. And as we realise what is implied in the life of that true man, as a son of God, the truth of God, that he is indeed our Father, is the more deeply felt and more clearly understood. The life in us, and in that other completer man, in the fellowship of faithful souls, unveils to us the nature of the God in whom we trust, in whom we live and move and have our being. So the Eternal reveals himself to us as our Father, as the Father whom Jesus loved and trusted, in whose will he and we together find our peace. In one act of revealing God makes clear to us the true spirit of sonship in Christ and the reality of his own Fatherhood, as the eternal, ever-present Spirit, the Source and Sustainer of all living souls; but that one act covers the whole process of enlightenment, through the progressive witness of the prophets of righteousness, in the actual life and ministry of Jesus, and the experience of those who have followed him in every generation down to our own time.

What Dr. Mellor says of the Christian Theist is true, as I understand the matter, only if no exclusive claim is made for the character of the revelation in Christ; what distinguishes Christianity from other forms of religion is the greater fulness of the revealing of the spirit of sonship in the manhood of Jesus, and the consequent clearer insight into the reality of the Fatherhood of God, and the direction of his will in the ordering of human brotherhood in the Kingdom of God.

There is more I should like to have said concerning the abiding personal appeal of Jesus, and the reference to him in the saying, "God, whom I worship, is like that." But I think my comment on these points will be clear from what I have already written. Others, also, whom we have known and loved and honoured make a like appeal, but there is only the one eternal, ever-present Spirit, the God and Father of us all.—Yours, &c.,

V. D. DAVIS.

Bournemouth, June 10, 1918.

THE LANCASHIRE AND CHESHIRE PROVINCIAL ASSEMBLY.

THE time-honoured custom of an Annual Meeting of the Assembly was kept up again this year with no diminution of numbers or of interest, on Wednesday, June 12, at Manchester. A good congregation met in the morning at Cross Street Chapel, when the Devotional Service was conducted by the Supporter, the Rev. Dr. Mellor, and the sermon was preached by the Rev. E. D. Priestley Evans, who took for his subject 'The Idea of God, and the War as a Winnowing Fan.'

The Business Meeting was held in the afternoon at the Memorial Hall, when the Rev. Principal Mellone took the chair. The obituary resolution was moved by the Chairman and seconded by Mr. G. H. Leigh, and all present stood in silence as a tribute to the memory of members who have passed away during the year, the number of these being larger than usual and including the names of the Revs. E. L. H. Thomas, Jeffrey Worthington, T. Lloyd Jones, T. J. Jenkins and Messrs. J. Chadwick, E. Harding, G. Milner and G. Woolley.

At the quaint observance of the Roll-Call, the voice of the Rev. H. E. Dowson was missed, for he was absent through ill-health, but the duty was competently performed by the Rev. N. Anderton. In the unavoidable absence of Mr. Dendy the Treasurer's Report was given by Mr. T. F. Robinson. Dr. Mellone in his Presidential Address referred to the disappointment which all must feel that the high hopes expressed in last year's resolution on the Russian Revolution had not been realised, but he held that the catastrophes of the present are the price that has to be paid for former misgovernment. Not the boasted "sword of the Kaiser," but the bureaucratic neglect of the army was the cause of Russia's military breakdown. In the accession of America to our side we might find a sure promise of a peace which may be worth all the suffering and losses we have borne. Passing on to speak words of frank criticism (which he held ought not to be burked) he said that our heaviest failure had been our want of leadership in the nation. But we have to thank God for the President of the United States, who had dared to speak the better mind of those who on the one hand cannot agree with "peace at any price," nor yet with the noisy mischief of self-constituted leaders who exert the power of the Press. President Wilson has championed the one possible means of saving the world from a recurrence of war, by means of the League of Nations.

The President afterwards moved a resolution welcoming the enfranchisement of women, which was seconded by Councillor Margaret Ashton, and passed. Miss Ashton pointed out that the male population benefited more by the new franchise measure than women. But a real gain had been secured. Formerly all legal power was in the hands of men. Now the married women are freed from the power of the men voters. New departments of our common life will now come within the interests of politics. Men's votes had secured property from the dangers of theft, but had largely left home life, health and higher interests unprotected. The younger women who were looking at the world with fresh minds would insist on bringing these wider considerations to bear, and it would be the duty of the older women in many matters to learn from the younger.

On the Education question a resolution, moved by the Rev. C. Peach and seconded by Mr. G. H. Leigh, was carried recording hearty appreciation of the policy embodied in the Education Bill before Parliament, assuring the Government of support

in the proposed abolition of half-time for children under fourteen and the establishment of continuation schools for young people up to eighteen. The resolution also recorded the conviction that "there can be no complete and efficient organisation of publicly aided education until all sectarian tests have been abolished and full public control established."

In moving a resolution supporting the prohibition of the Drink Traffic as well as the manufacture of alcoholic beverages during the war and the period of demobilisation, Miss H. M. Johnson gave most interesting and striking details of the mishandling, by the Government, of the drink problem as it affects the supply of the nation's food, and dwelt upon the incensed feeling of Canadians and Americans at the unwonted temptations to which their soldiers were exposed when arriving in this country. Also, the Government are now getting less money in taxation from the drink while more is being manufactured. It is astounding that while in 1916 the Australian harvest rotted because means of transport could not be spared to bring it over, more transport than ever is used for the drink and the materials of its manufacture.

The evening meeting took the unusual form of a Conference, at which general discussion was invited upon one of our most urgent questions, viz., 'Our Churches and the Supply of Ministers.' The proceedings commenced with the reading of two papers. The first was contributed by the Rev. C. J. Street. He spoke of the special circumstances in which our churches find themselves under the strain of the war, through the absence of the younger men and women, and the unusual occupations of many of the ministers, some of whom had been diverted to work for which our ministers were not specially trained or fitted and in which, therefore, there was some amount of waste. He directed attention to the College preparation provided for ministers, and wished that it might be clearly understood what this could and what it could not do for them. It was evident that much of the time at College was wasted. Traditions are good, but not traditions that have lost their use. We needed to make good use of the fresh elements constantly arriving from outside. Ministers from other denominations sometimes lacked balance, and then departed from us again; but often they had directness of speech and fervour which were not always produced among ourselves. Professor Kirsopp Lake had remarked that not metaphysical but ethical teaching was the need of the times, and the preacher has to do with numbers who have come to doubt whether the Christian system is efficacious for the soul's needs. Passing to practical recommendations the speaker thought that a system of curacy for every entrant on the ministry, of at least twelve months, was desirable. One of the colleges should be kept open during the war, preferably the Home Missionary College, because it was in the midst of a large number of churches, and courses could be given to layworkers who would be trained to conduct services. Mr. Street concluded by urging upon parents and ministers and others to watch for signs of aptitude in our young people for ministerial life and usefulness.

Mr. T. Fletcher Robinson drew attention to the Report issued a little time ago by a National Conference Committee, dealing with the decline in attendance at public worship. He believed there was no one cause. The overwhelming interest in the material condition of life was one cause. Another was the fact that a great deal of the organised work of philanthropy which was once the special care of the churches was now of necessity done largely outside. Again, our own community had been excluded from sharing in

the fellowship of Nonconformist and other bodies. Then there is the dispersion of effort among active Associations, two newspapers, two colleges, two theological "tendencies." Again, the more leisured and educated classes, who were able to give a lead in social life and thought, were less conspicuous in our movement than formerly. He quoted an interesting suggestion of Dr. Crothers that in our colleges disciplinary studies should be confined to the undergraduate course, while the divinity school work should be rather of a vocational character.

In the discussion which followed Mr. T. E. Taylor asserted that the rank and file soldier is at heart a Unitarian, and ministers might do good work by visiting the hospitals, where they would find many minds prepared to appreciate their message. The Rev. C. E. Mercer thought that the suggested "curacy" ought to be before the college course. Dr. Mellor referred in vigorous terms to the promise of the Free Catholic movement, and its bearing upon Christian unity. The Rev. J. M. Mills deplored that our churches do not produce their own ministry. The Rev. T. Bushrod spoke of the self-denial which had built up our cause. Mr. Lawrence Hall suggested that before sending boys who were intended for the ministry to Willaston, he would like to see ministers who had passed through the school. He thought that what is lacking in our congregations is the true devotional spirit.

The preacher for next year is the Rev. Dr. Mellor, and the Supporter the Rev. J. Morley Mills.

Y.M.C.A. WORK IN FRANCE.

In response to the Rev. W. H. Drummond's appeal in connection with his work in the Y.M.C.A. in last week's INQUIRER, the following donations have been received:—

	£	s.	d.
Mr. and Mrs. J. H. Green ..	1	0	0
Mr. T. H. Russell ..	1	1	0
Mrs. Peyton (for books) ..	1	1	0
Mr. Robert Blake ..	25	0	0
Miss E. S. Cooke ..	1	0	0
Miss L. Pickles ..	1	0	0
Mrs. Batty ..	3	3	0
Mr. R. P. Jones (for piano) ..	40	0	0
Mrs. Harris ..	2	2	0
Mr. T. Parkinson ..	1	1	0
Mr. and Mrs. G. H. Isaacs ..	1	1	0
Mr. R. R. Meade-King (for books) ..	3	0	0
Mr. John Dendy ..	5	0	0
"M. F. G.," Bath ..	5	0	0
	£90	9	0

Further gifts will be gratefully received by Mrs. W. H. Drummond, 23 Cannon Place, London, N.W.3, and acknowledged in these columns.

A CORRESPONDENT says: The passing away of the venerated Dr. James Drummond recalls an interesting testimony to the virility of his Christian teaching made by the Rev. Dr. Horton at a meeting held in Rosslyn Hill Chapel, Hampstead, in June, 1912. Referring in eulogistic terms to Dr. Drummond's Hibbert Lectures of 1894, published under the title of 'Via, Veritas, Vita,' Dr. Horton said that this work had been sent to him to review, and the reading of it gave him a larger outlook; for as he read a veil dropped from his eyes. It helped him to "overcome the prejudice against Unitarianism in which he had been reared from childhood."

The Directors regret to announce that the very large increases in the cost of paper and printing make it necessary to raise the price of THE INQUIRER to 2d. weekly, from and including our issue of JULY 6.

Subscribers would greatly help our depleted and consequently over-burdened office staff if they would kindly forward, without individual application, the additional subscription required for the rest of the year 1918, viz., 1s. 1d.

NEWS OF THE CHURCHES.

Belfast.—We are glad to hear that Dr. Carpenter's visit here and to local churches has been greatly appreciated. A correspondent writes: "His splendid intellectual gifts, combined with such unmistakable humility of spirit and self-effacement, are qualities of which any religious community might well be proud.... Many members of other bodies here enjoyed the pleasure of hearing him—at his General Synod sermon on Monday several leading Presbyterian divines were present, and at least one Episcopalian free lance; others have been present at the various meetings and have volunteered striking testimonies to his high gifts. The gatherings have possessed an interest and will provide an interest greater than has been the case for many years."

Bradford: Broadway Avenue.—The ordinary work of the Sunday school was suspended the other Sunday and a special service was conducted by the minister. About one hundred scholars and teachers were present. The Bible lesson was read by a scholar, recitations were given by others, and two solos were sung by Master Holroyd (from Chapel Lane Chapel choir). Miss Christine Shanks gave a brief address, which was much appreciated, and, later in the service, presented to the successful scholars book prizes from the school in recognition of the passes secured by them in the recent examinations held under the auspices of the Yorkshire Sunday School Union. In the Sunday school a primary department has been organised and is prospering.

Bradford: Chapel Lane.—The Rev. A. Cobden Smith of Leeds has received and accepted a cordial and unanimous invitation to the ministry of Chapel Lane Chapel.

Brixton.—A well-attended social gathering of the members and friends of the Unitarian Church, Effra Road, Brixton, was held on Tuesday evening, June 18, when a very cordial welcome was accorded to the Rev. Thomas Munn on his settlement as minister. Following some excellent music, Mr. Arthur Keating took the chair and spoke of the pleasure the congregation had in having Mr. Munn settled among them after a long period of waiting. The Rev. W. Copeland Bowie, Dr. S. H. Mellone, the Rev. W. H. Stephenson, and Mrs. Sydney Martineau voiced the good wishes of various societies and interests. The Rev. Thomas Munn, in responding, referred to his happy ministry at Grey Abbey and Padiham, and his desire to prove an inspiration and a help to the people of Brixton in building up a strong and united church devoted to good works, and ready to share with others a religion whose essential principles included freedom of thought, purity of heart, and love and reverence of God and man.

Gloucester.—Widespread regret will be caused by the news of the death of Mrs. Rudolf Davis, the wife of the minister of Barton Street Chapel, whose missionary work has brought the Western churches into cordial friendship with one another and with him. Mrs. Davis, who had been long ill, passed away on Sunday, leaving a daughter for whom and for her father deep sympathy will be felt.

Chowbent.—Hundreds of former scholars, now heads of families, from far and near, gathered as usual in the Unitarian Chapel for the Anniversary Services in connection with the Sunday school on June 16. Special references were made at each service to the many boys who are away (about 140) and prayers were offered for their welfare in the morning, when the minister, the Rev. J. J. Wright, conducted the service, and Mr. Sam Crook gave a fitting address to the scholars. The Rev. H. Barnes preached in the afternoon and evening. The collection, which amounted to over £86, showed a good increase on last year.

Hinckley.—On Sunday, May 5, the Sunday School Anniversary Services were conducted at

the Great Meeting Church by Lieut.-Col. C. T. Seymour Bullock, who preached inspiring sermons to very large and appreciative congregations. Special music was rendered by about 250 scholars and the choir.

Jamaica.—Mr. E. Ethelred Brown asks that an error in THE INQUIRER report of some months ago may be corrected. The report gave the impression that the British and Foreign Unitarian Association had rendered financial assistance to the Unitarian movement at Kingston, Jamaica, whereas it was in the early days of the movement at Montego Bay that assistance was given. Although repeated appeals have been made to the Committee of the Association, the condition and prospects of Unitarian missionary work at Kingston did not appear to justify making a grant. The American Unitarian Association has for some time past generously supported Mr. E. Ethelred Brown; but after carefully reviewing the whole position, the Directors recently decided to discontinue the grant on the ground that the results did not justify the expenditure.

Leicester: Narborough Road.—Mr. Hugh V. Salmon of Manchester College, Oxford, has accepted the unanimous invitation of the congregation at Narborough Road to become minister of the church, and will take up his duties in August. The general activities have been well maintained and the members of the congregation are looking forward to a period of great usefulness in the life of the church. Mr. Owen Greening, a contemporary of John Jacob Holyoake, will conduct the Sunday school anniversary services on June 30.

London: Deptford.—The Annual Meeting of the General Baptist Church will be held on June 29 at 6.30, preceded by a Sale of Work at 4 P.M. Gifts in money or kind will be gratefully received by Mr. E. A. Carlier, 20 Wickham Road, Brockley, S.E.4.

London: Ilford. Sunday school anniversary services were held at the Unitarian Church on June 16, the Rev. A. H. Biggs preaching in the morning, and Miss Burt, of Leytonstone, in the afternoon, when a service of song was rendered by the entire school. Special anthems sung by the children, and solos by Joan Beecroft and Eric Jeffery, were a feature of the morning service.

London Lay Preachers' Union.—The Annual Meeting of the Union which had been deferred since December was held a fortnight ago in the garden of Haydn House, Leytonstone. There was an attendance of about 25. The proceedings began with a service in the large room, conducted by Miss Maud B. Burt. Tea was served under the trees in the garden, where the subsequent business meeting and conference were held. Mr. J. W. Peterken was re-elected President and Mr. S. D. Greenfield (R.A.M.C.), now on service in France, Secretary, Mr. John Kinsman kindly undertaking to carry on the secretarial duties until Mr. Greenfield returns. The Committee was re-elected as follows: Miss Francis, Mr. Carlier, Mr. E. R. Fyson, Mr. John Kinsman. The business having been concluded Mr. H. G. Chancellor, M.P. (President of the National Union of Lay Preachers), addressed the gathering on 'Why we are Lay Preachers,' urging that they should live the religion they recommended to others and that they should be careful not to say anything in the pulpit which was not supported by their own sincere belief. An interesting discussion followed. Among those who took part were the Rev. J. Arthur Pearson, Mr. Fred Maddison, Mr. E. R. Fyson, Mr. John Kinsman, and Mr. W. Lee, B.A.

Newcastle-on-Tyne.—The Women's League held a special meeting on June 17 in the Church of the Divine Unity, when about eighty friends were present. It was opened with a short devotional service conducted by Dr. Lillie Johnson, President of the branch. Mrs. Alfred Hall read an appropriate lesson and Miss K. Johnson sang a solo. Mrs. Blake Odgers, President of the National League, delivered an address, in the course of which she gave a survey of the origin and history of the League in the United States and Great Britain. She showed how wide and useful is the scope of its work, and emphasised the value, both to the church and the women themselves, of organising and affiliating in these days of change and stress.

Nottingham.—Much sympathy is felt by members of the High Pavement Chapel with Mrs. Addis, whose son, Lieut. Henry Addis (Royal Dublin Fusiliers), has been reported killed in France. He had done exceedingly good work, and had been recommended for the Military Cross.—The Chronicle records the presentation by Mrs. Hamilton of a Pulpit Bible, a hymn book, and prayer book, beautifully bound, to the chapel in memory of the late Mr. W. R. Hamilton. Mrs. Hamilton has also presented a framed portrait of Mr. Hamilton.—Mr. E. S. Dalley, a brother of Mr. Fred W. Dalley, who is in the R.A.M.C., has been awarded the Military Medal for his heroic performance

of duty at Messines, when he and his officer bandaged a great number of cases under shell fire. Mr. Dalley was a member of the High Pavement Chapel when he lived in Nottingham.

Nottingham: Christ Church.—Mr. Walter M. Long, of Manchester College, Oxford, whose work has been warmly appreciated at Stepney, begins his new duties as minister of Christ Church early in July.

Parkstone.—The Annual Flower Service was held at Emerson Hall on Sunday evening, June 16. The rostrum was decorated with a profusion of flowers, contributed by the congregation, which were afterwards distributed to the hospitals in the neighbourhood. Mr. S. Clement Ryley gave the address, and there was an unusually large attendance.

Poole.—On Sunday, June 16, the Rev. F. G. Kent, Unitarian minister at Grafton, Mass., who is engaged in Y.M.C.A. work in the American camps in this country, preached at the Unitarian Church. His discourse was a stirring appeal for the strengthening of the ties of race, language, and love of liberty and justice between the two great nations, England and America. There was a good attendance at the Annual Flower Service, when the Rev. G. B. Stallworthy preached, and the lesson was read by Pte. W. E. Wilkinson, Grenadier Guards.

Taunton.—Private Woods (East Surrey Regiment), the only surviving brother of the Rev. G. S. Woods, minister of Mary Street Chapel and prospective Labour candidate for the Taunton Division, has been killed in action.

Wellington, N.Z.—The Calendar gives an extract from a letter by one of our young soldiers. Speaking of religious statistics he writes: "From time to time I have noticed some trifling religious squabbles in the papers such as, for instance, 'the fewness of Unitarians who have enlisted.' I wonder who started such a petty controversy. If they were to make a thorough investigation of the beliefs of the soldiers, they would be surprised how many have Unitarian beliefs. The men have not left N.Z. and travelled through some of the chief cities of England, and then roughed it in France, without broadening their views of things in general. Many men no longer believe in the dogmas and creeds of the orthodox churches. They think for themselves; they have a broader outlook on religious things. Some of them, probably, do not know what Unitarianism means, but their beliefs coincide with those of Unitarianism.... I believe that one outcome of this war will be that Unitarianism will spread and flourish more than ever."

**** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.**

BELGIAN HOSPITAL FUND.

176TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,671	12	11
Mr. John Dendy (15th)	5	0	0
West Grove Women's League,			
Cardiff, per Mrs. Fox (35th)	0	8	0
Mr. F. Maddison (38th)	0	10	0
Mrs. Harris (9th)	3	3	0
Miss H. M. Hutton (6th)	1	0	0
Miss E. S. Hollins (10th)	2	2	0
Mr. J. Arthur Kenrick (12th)	10	0	0
C. H. R. and Hy. R. (10th)	1	0	0
	£20,694	15	11

Parcels have been received from: Miss Dora Roscoe; Miss E. W. Browne; The Great Meeting, Leicester, per Mrs. Lilley; Miss Colfox.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

OUR ROLL OF HONOUR.

FURTHER additions to the Roll of Honour have been sent to us by the Rev. H. Dawtrey of Aberdeen, Mrs. Ellis of Potter's Bar, and Mr. E. Dawson of Bury, Lancs. Copies of the Roll of Honour can still be supplied, price 2d. each prepaid.

BIRTHS.

GOLLAND.—On June 17, at Wembley Hill, to the Rev. and Mrs. A. Golland, a son.

RENOLD.—To Charles and Margaret Renold, at Catterick Hall, Didsbury, Manchester, May 6, a son.

HUNTER.—To Eric and Madeleine Hunter, at Charlton House, Prestwich, Manchester, June 15, a daughter.

MARRIAGE.

JEPSON—BRACE.—June 14, at Ullet Road Church, by the Rev. Joseph Wood, Captain Rowland Walter Jepson, R.A.F. (late Cheshire Regiment), only son of Mr. and Mrs. J. W. Jepson, of Shrewsbury, to Margaret, elder daughter of Mr. and Mrs. George R. Brace, of Queen's Drive, Liverpool, and grand-daughter of the late Charles Beard.

DEATHS.

COLFOX.—Killed in action, on the 14th June, 2nd Lieut. Thomas David Colfox, R.F.A., dearly loved younger son of Lieut.-Col. and Mrs. Colfox, aged 19.

DAVIS.—On June 16, at 18 Alexandra Road, Gloucester, Jessie Caroline, wife of Rev. Rudolf Davis, and elder daughter of the late William Lucas.

HARGROVE.—On the 19th inst., while staying at Ventnor, Isle of Wight, after two days illness, the Rev Charles Hargrove, M.A., Litt.D., of 50 Glenlock Road, Hampstead, Minister Emeritus of Mill Hill Chapel, Leeds, in his 78th year.

WEBB.—On June 17, at a nursing home, Lytham, Elizabeth Emma, widow of Richard Webb, late of Moss Lane East, Manchester, in her 89th year. Interred at Blackley Unitarian Chapel on the 20th inst.

OUR CALENDAR.

SUNDAY, June 23.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 6.30. Rev. A. GOLLAND, M.A.
Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.
Blackfriars Mission and Stamford Street Chapel, 11, Mr. A. A. TAYLER; 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. THOS. MUNN.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Lukes, City Road, 11 and 6.30, Mr. F. G. FINCHAM.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11, Mr. J. BEGG; 6.30, Mr. J. P. ROSLING.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. DR. CARPENTER.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11, Rev. A. H. BIGGS, M.A., LL.M.; 6.30, Rev. F. H. JONES.
Islington, Unity Church, Upper Street, 11, Rev. J. VINT LAUGHLAND; 6.30, Rev. G. COVERDALE SHARPE.
Kentish Town, Clarence Road, N.W., 11, Rev. J. A. PEARSON; 6.30, Mr. ION PRITCHARD. (Anniversary Services.)
Kilburn, Quex Road, 11 and 6.30.
Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. A. STEPHEN NOEL.
Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.
Rhyl Street, Kentish Town, 11 and 6.30, Rev. W. H. ROSE.
South Norwood, League House, 141 Portland Road, 6.30, Rev. J. ARTHUR PEARSON.
Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. A. S. STEPHEN NOEL; 6.30, Mr. J. HARRY SMITH.
University Hall, Gordon Square, W.C., 11.15, Rev. F. K. FREESTON.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, 11, Mr. J. HARRY SMITH; 6.30, Mr. FRANK G. FINCHAM.

ABERYSTWYTH, New Street Meeting House, 11. Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, Miss MARGERY FRY, M.A.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. E. D. PRIESTLEY EVANS.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CAMBRIDGE, Assembly Room, Downing Street, 11.30.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN ROW, 10.45, Rev. JOHN MOORE.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30, Lieut.-Col. C. S. BULLOCK.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT, M.A. (Sunday School Anniversary).
LIVERPOOL, Bootle Free Church, 11, Mrs. F. SPENCER YATES; 6.30, Dr. G. JESSELL, M.A.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. J. WILSON.
LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. LAWRENCE REDFERN.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. H. McLACHLAN, M.A., B.D.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. M. R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.
OXFORD, Manchester College, 11.30, Rev. Dr. S. H. MELLONE.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. S. BURROWS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 11.15 and 6.30, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

WINNEPEG, CANADA.

All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

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June

23. Rev. FRANK KERRY FREESTON.

30. Rev. FRANK KERRY FREESTON.

July

7. Rev. LAWRENCE P. JACKS, M.A., D.D.,
of Manchester College, Oxford.

14. Rev. FRANCIS H. JONES, B.A.

Subject of Sermon, June 23: "A Defence of
Piety."**ESSEX CHURCH,**

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SUBJECTS, JUNE 23 (HOSPITAL SUNDAY).

Mg. A Text from Lowell. "The Healing Power
of Beneficence."

Evg. "Grades of Perfection."

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BY

Rev. HENRY GOW, B.A.

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with President Wilson that "right is more
precious than peace," and that no personal
sorrow or loss should discourage us and turn us
from our firm resolve to overthrow the Prussian
autocracy. They are written too in the growing
confidence that faith in God and in the supremacy
of Love has become more and not less possible
and real through the conflict and agony of recent
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NATIONAL DUTY.

By WILLIAM HAMILTON DRUMMOND,

Editor of *The Inquirer*.Any profits from the sale of this book will be given
to the Belgian Hospital Fund.

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**UNITARIAN AND FREE CHRISTIAN
PEACE FELLOWSHIP.**BASIS: "That War and preparation for War are irrecon-
cilable with the spirit and teaching of Jesus Christ."**ANNUAL MEETING**At COLLEGE CHAPEL, STEPNEY GREEN,
LONDON, E.1.

SATURDAY AFTERNOON, JUNE 29, 1918.

Rev. REGINALD W. SORENSON in the Chair.

4.30 P.M. Tea and Conversation, to be followed by Presen-
tation of Report and Election of Committee and Officers.

5.30 P.M. Addresses by Mrs. PHILIP SNOWDEN,

Rev. H. DUNNICO (Secretary of the Peace Society),
and the SECRETARY.

Friends and Supporters cordially invited.

Hon. Sec.:

WALTER M. LONG, 149 Fort Road, Bermondsey, S.E.1.

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[THREE HALFPENCE.

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The Directors regret to announce that the very large increases in the cost of paper and printing make it necessary to raise the price of THE INQUIRER to 2d. weekly, from and including our issue of JULY 6.

Subscribers would greatly help our depleted and consequently over-burdened office staff if they would kindly forward, without individual application, the additional subscription required for the rest of the year 1918, viz., 1s. 1d.

NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

NORTHERN readers may note that this morning (Saturday), at 11 o'clock, a service will be held at Mill Hill, Leeds, to perform the last rites in connection with the ashes of the late Dr. Hargrove. They are to be deposited in a cinerary urn under the communion table of the chapel which during so many years was the scene of his devoted labours, and was very dear to him. The Rev. C. J. Street will conduct the service.

* * *

AN excellent portrait of Dr. Hargrove was recently finished and exhibited at Essex Hall, and this seems an appropriate moment to call attention to the opportunity it presents both to friends who cherish his memory and to friends of our Belgian Fund, on behalf of which the artist, Miss Minna Tayler (New Court, Carey Street, W.C.), generously volunteered the work. The portrait, which is life size, represents the late President of the Conference in his robes as Doctor of Literature of Leeds University, and is altogether an attractive picture. It may be seen by appointment.

* * *

VISCOUNT GREY has rendered great service once more to the cause of humanity at large by the publication of

his pamphlet on 'The League of Nations.' "Learn or perish," says Lord Grey. "All must learn the lesson of this war. The United States and the Allies cannot save the world from militarism unless Germany learns the lesson thoroughly and completely; and they will not save the world, or even themselves, by complete victory over Germany until they too have learnt and can apply the lesson that militarism has become the deadly enemy of mankind." Those who are in any way able to join in educating public opinion on the subject should at once master the arguments of this most timely publication—it is only fifteen pages—and discuss them with their neighbours.

* * *

THAT Viscount Grey is by no means a solitary or eccentric idealist is rendered clear by the debate which took place in the House of Lords on Wednesday. Practically every speaker accepted the proposal as a wise one, and indeed an indispensable one, if civilisation is not to go under. The question is, can it be realised, and if so how? The Archbishop of York said he had found the deepest possible interest in the subject in America, and he believed the majority of people in that country would feel that its entry into the war was a total failure if the League were not set up at the close. The Bishop of Oxford testified to a "profound change in the attitude of men towards the war" in the last two years.

* * *

LORD CURZON'S speech, on behalf of the Government, was naturally, and, we must admit, properly cautious. He pointed out the difficulties that beset progress in the desired direction, the gravest probably being the "unrepentant" attitude of Germany. He agreed that unless that country were included the evils we deplore would be perpetuated; but he saw little evidence that this inclusion would be possible for a long time. Too true. We note that Herr von Kühlmann, the German Foreign Secretary, unhappily revised his first speech made this week to the Reichstag—it was bad enough as it stood, but

became worse in the modified form which was adopted, apparently, to please the extreme militarists. However, Lord Curzon was far from opposing the idea, and an amendment, proposed by Lord Bryce, was agreed to by the whole House, as follows: "That this House approves the principle of a League of Nations and commends to His Majesty's Government a study of the conditions required for its realisation," and this expresses, according to Lord Curzon, "the Government's intention and action."

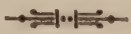
* * *

AFTER serving nine years as Missionary for the Southern Provincial Assembly, the Rev. W. H. Drummond retires in order to devote himself wholly to war-work in France. Those who know how earnestly he has worked on behalf of the many small and isolated congregations in the Province will not wish that the occasion should pass in silence. Feeling irresistibly impelled to do his utmost in the new work which has opened up so fruitfully before him he placed himself in the hands of the Committee of the Assembly, though fully desirous of resuming his home duties hereafter if that should seem a practicable plan. The Committee, in the extreme uncertainties of the present time, have thought it best to terminate the engagement, though with sincere regret. Their regret will be deeply shared by the many friends to whom the Missionary's help and counsel have been valuable during these years.

* * *

THE resignation of another office held by Mr. Drummond is involved in his new venture, viz., that of Acting Secretary to the Sustentation Fund, which he undertook voluntarily on the departure of Capt. Harold Pearson (now a prisoner of war) for service in France. The zeal with which our friend discharged the multifarious and often delicate duties of this post has been cordially recognised by the Managers of the Fund. As it would be a matter of some difficulty just now to find a successor in the ordinary way the Treasurer, Mr. Ronald P. Jones, will, we understand, "double the parts" and serve as Secretary *pro tem*,

APOSTOLIC SUCCESSION.



WE are all agreed that, among the reconstructions necessary at this time, that of religion is as necessary as any. Its formulated ideas and its organisation are in a too large degree obsolete, and unless a speedy change is made things will go from bad to worse. Happily there are indications that a reformation is coming. The very fact that dissatisfaction is felt, not merely by the man in the street who sees nothing particularly attractive in the churches as they are, but by the regular frequenters of churches themselves, is a sign of promise. All religious assemblies to day bear witness on the one hand to a sense of inadequacy, if not of downright failure, and on the other to an urgent impulse to wipe away the reproach and "win the world for Christ."

Many things are needed if this is to be done—among others there is needed a more practical spirit among those who support and manage the churches and their institutions. In many cases far less attention is given to these than there would be to running a club, to say nothing of a business. To inquire why this happens is not our present purpose; but it requires no great insight to perceive that, unless religious people take in hand the work of their organisations more seriously than they have often done, "the world" is never likely to be "won" to their side.

But possibly, and even probably, the notion of the average layman is that really the ministers must see to these things. Ordinary people, it may be said, have quite enough to do already, what with getting their living, looking after their family, and perhaps attending to various semi-public duties connected with charities, lodges, benefit societies, political and civic work, and the like. A certain modesty, too, by no means all assumed, holds back some men from taking an active share in church affairs, especially such as are on the distinctly spiritual side. Let the minister act here as he thinks best; he is appointed for the purpose, and can naturally say and do things which others would find shy and awkward. Well, allowing all that is legitimate, or even a little beyond, to such considerations, at least the business side of church and school life ought not to be thrown on to the minister. He may often be able to assist considerably in this, but also he may not; in any case it is not for this chiefly that he is appointed minister, but for something very different.

If people are in earnest about national and social reconstruction they must recognise the fact that without a development of new moral and spiritual energy in the community little real advance will be made. Already there are excellent laws on the statute books, if only there were sufficient public spirit to see them properly applied; and certainly the Ten Commandments have been known a long while without securing reverence, chastity, honesty, and truthfulness, throughout the lands where they have been taught. What is needed is to

generate a right spirit in the hearts of men, the spirit that will do the right; and that is pre-eminently the minister's task. It is so immeasurably important a task for the minister—though not for him alone—that we cannot wonder when at once, on discussing the prospects of religion in the land, people turn to the subject of the ministry. By no means all depends on ministers, yet a great deal does depend on them. Hence the urgency of the questions discussed in our conferences, such as last week's meeting of the Provincial Assembly, concerning ministerial supply and equipment. Our own columns have borne ample witness to the existence of a widespread anxiety on these points, and we trust the outcome of present debates will be a better use of educational resources and a greater wisdom and elasticity in college training. The institution of curacies, as suggested by the Rev. C. J. Street in the Assembly's meeting, has actually a long proved value; and the proposal to find suitable work for the intending student in connection with some large church, so that his natural gifts and temper may be duly estimated before he is accepted at College, appears very sensible.

Leaving these important matters, however, to be dealt with at another time, one thought arises with fresh vividness at the present moment, when we are all thinking of the gaps in our ranks made by the passing away of honoured leaders. There is a factor in the problem of the ministry—how it shall be maintained and rendered vitally effective in the community—which cannot be neglected without the certainty of the worst failure. Let us make the best arrangements we can for the education of the young men; but there is a prior consideration, and no scheme of studies and discipline, however well devised, can meet it. Preachers and poets are alike in this—they must be "born" for their office. We know, indeed, that so great an authority as Tennyson declared the old maxim should read *Poeta nascitur et fit*, not *non fit*; and our own people are the last in the world to undervalue the making efficient of the ministerial novice. But unless he is born, we may say twice-born—first with the indispensable talents and secondly in the quickening of the spirit—all our wisest schemes must come to nothing.

There is a force, indefinable but undeniable, which flows from one personality to another. It heightens the inner vitality, kindles passion, purifies the desires, and, in a word, inspires. In this impact of one living soul upon another is the true Apostolic Succession. Protest as we do and must against all that would externalise and limit by artificial distinctions this flow of the Holy Spirit through the generations, we shall be miserably doomed to disappointment if we do not see that here is the one hope of a truly effectual ministry. Men may grow clever in different ways, but there is only one consecration. Difficult as it is to write of such things it is still more difficult to speak of them, and probably he who is most surely fitted to be the channel of this elective grace is least conscious of his sacred gift. The early biography of great preachers not seldom reveals the fact that the young prophet-to-be was born into his real life under the touch of one who was of quite lowly rank,

as men measure these things, content to be obscure so long as he might go on in his humble way, faithful to his own high calling. And so there comes a day, and no one can say when it will come, when the young soul is ready for the life touch; the right word is said, the right call given, the right resolve made, and once more in the experience of this strange world the Lord and Giver of life works his own miracle. Let all those who ever felt a master's touch in their youth ponder on these things. For masters pass, but the work remains to do.

THE LATE DR. DRUMMOND.

MEMORIAL SERVICE AT ROSSLYN HILL CHAPEL.

A MEMORIAL SERVICE for the late Dr. Drummond was held at Rosslyn Hill Chapel, Hampstead, on Sunday morning, conducted by Dr. Carpenter, who delivered the address. Taking for his text the words "Thou wilt keep him in perfect peace whose mind is stayed on Thee" and "Where the spirit of the Lord is there is liberty," he dwelt on the central fact of God's peace to which the prophet referred, and which is the possession of those who have entered into communion with the Majesty that inhabiteth eternity. Reason must, indeed, fail in picturing that realm of light, above all change and vicissitudes, from which the world is surveyed in the aspect of eternity, but imagination girded itself up for the great adventure, and gave us a vision of it as the dwelling place of truth and beauty, justice, purity, and love, where all the possibilities of creative wisdom are known, where all contradictions are reconciled, and evil is not only conquered and cast out, but transmuted into good.

The vision of this supreme peace was reached in many ways; the utterances of the prophet, the insight of the seer, the music of the poet, all proclaimed it; but many of us could only respond to the challenge to climb the heights in search of it with trembling and uncertain steps. Sometimes the customs of the world and its conventions stifled the native energies of the soul, indifference quenched its ardour, and indolence or fear sapped its strength. No one could study the types of saintliness which the Roman Church had produced and deny to them the frequent attainment of God's peace, and sometimes it seemed to be so great a grace that all else might be willingly abandoned for it. The whole activity of the mind might be offered on the altar of sacrifice, the energies of reason withdrawn from the outer world, the intellect surrendered at the bidding of the priest. This was a tremendous price to pay, and some who had paid it had found at last that the gain was, after all, uncertain, and the cost too dear. All honour, then, to those who, like Dr. Charles Hargrove, one of the two venerated men who had now passed into God's peace, did not shrink from casting aside the bonds laid upon them by their superiors, and who had made their way out to light and liberty. Those who felt most deeply the splendour of the lofty Catholic conception of the holiness of the Church, and the dignity of its great devotion, would best appreciate the integrity of mind and purpose which led the Dominican friar to put off his monk's habit and begin afresh as a minister of religion in a small community possessed only of one unique spiritual treasure, the priceless jewel of freedom. No one grasped more clearly the value of freedom or faced its difficulties more patiently, and, like the chief Captain

at Jerusalem, he was willing to pay a great sum for his citizenship.

Freedom, however, was never an end in itself, though it was the indispensable means to further achievement, in the political order for the welfare of the people, in science for the study of nature's laws, in morals for the development of character, and, above all, in the interior motions of the soul which form our deepest ground of experience and supply our surest conviction of reality. Here was the foundation of all spiritual religion, when the soul realised the transcendent fact that it lives and moves and has its being in Him, and the still greater marvel that He condescends to live and move and have part of His being in us. Then we knew that we could never be separated from Him. Yet in our finite and imperfect state our apprehension of this tremendous fact was largely dependent on circumstances and powers which varied in individual cases, and they must take into account the diversity of gifts; but all the resultant types of thought and life found their origin in the same source, the word and work of Jesus, and their interpretation in the early Church. The fruits of the spirit were love, joy, peace, limited by no creed, bound by no convention. In humility and reverence, purity of heart, and fidelity to conscience was a unity of fellowship which transcended all oppositions and justified freedom as a manifestation of the spirit of the Lord. This was the fundamental note in the interpretation of Christianity which they owed to the beloved teacher whom they had just lost, Dr. James Drummond.

Reviewing the life of Dr. Drummond from his early days in Dublin University, through his student years in London (where he found in the Domestic Mission work under Mr. Corkran an unsectarian enterprise which commanded his life-long support), his pastorate at Cross Street Chapel, Manchester, and the fruitful period during which he held the position of the Principal of Manchester College, Oxford, Dr. Carpenter spoke of the prophetic power which marked his utterances, and the spiritual insight which gave them authority, born of devout communion with his Father in heaven. For Christ, as he was portrayed in the Gospels and reflected in the experience of his two chief disciples, Paul and John, he cherished the deepest reverence, the most glowing affection. The strife that raged round the attempt to define the nature of Christ's personality wounded him to the heart, and he would never join any association established for doctrinal ends which might limit freedom or even remotely stimulate an unworthy partisanship. He laid his gifts of learning at the foot of the Cross, and gave his time at the close of his life to the simple exposition of New Testament teaching which might disengage its permanent power from its entanglement in temporary modes of thought. He had lived through a period which had witnessed violent assaults on traditional belief, but his faith had never faltered. Through private sorrow or public agitation he dwelt in an inner sanctuary of peace. He saw the outbreak of the war with a holy anger against cruelty and greed, and he never lost hope that its close would inaugurate an era of international order from which might spring new forces of amity and goodwill. Christianity, he was convinced, has yet its grandest victories to win. Writing only a week before his death to the Warden of Keble to excuse himself for not attending a meeting to consider the proposed International Christian Conference, he expressed the wish that all Christian communities would raise a united and authoritative voice bidding the present hideous outrage on their religion to cease. For such a one, as he passed upward into new realms of light and love, their words of thankfulness died away in the echoes of that wondrous welcome into God's peace and joy.

OTHER PULPIT REFERENCES.

IN the course of a sermon delivered at the Old Meeting Church on June 16 the Rev. J. M. Lloyd Thomas, referring to Dr. Drummond, said: His excellence was known to the great scholars of the Universities but he was never honoured with due honour by the great world. He was too modest and retiring to figure before the crowd. He did not covet but rather shrank from applause. He was an elect soul visibly harmonious with the Spirit of Christ. He was, I believe, not generally regarded as a great preacher, but I can say with deep and ever thankful sincerity that no preaching ever searched me more thoroughly or moved me more deeply than his. I can see him now as I saw him when I sat in the choir of our Oxford Chapel and he preached with a suppressed passion that consumed him. He used up emotion and energy in suppressing emotion, and gave to some a wrong impression of unmoved calm. I have watched him enthralled as he seemed to become bodily transparent, and lit up like a lantern with the still flame of the spirit. I have often seen him sit down at the close exhausted and trembling like a leaf. I knew him in the pulpit only as a childlike saint of God who gave his soul away to us, his unworthy students. We shall not see another like him. The remembrance of him is a benediction.

The Rev. J. M. Connell of Lewes, on Sunday morning, said: My acquaintance with Dr. Drummond began twenty-five years ago, when I entered as a student of Manchester College, Oxford. He was then Principal of the College. I very soon learnt to love and honour him. It was not always easy to follow the minute and elaborate disquisitions on the text of the New Testament which one heard from him in the Lecture Hall; but occasionally there would come a sentence or two which flashed a revealing light on the meaning of the Scripture passage, or gave one a fresh insight into the character of Jesus or of St. Paul, and made the hour for ever memorable. And even more interesting and helpful than what he taught were the revelations that were given of his own spirit, which had always somehow an element of surprise about them. After referring to the fires of moral passion and spiritual fervour which on occasion would burst forth, Mr. Connell continued: Such outbursts sometimes came even in the course of a somewhat dry and difficult lecture, and they were always worth waiting for. But, of course, it was in his preaching that they occurred most frequently. His sermons in the College Chapel have left an ineffaceable impression on me. And so have his prayers. Often I have thought of him when I have read Penn's description of the character of George Fox, the founder of the Quakers: "He was a man that God endued with a clear and wonderful depth, a discernor of others' spirits and very much a master of his own."

THE

REV. CHARLES HARGROVE, D.Litt. FUNERAL SERVICE.

As recorded last week, Dr. Hargrove died at Ventnor, after only two days' illness. Our more detailed memoir we reserve till the next issue; the main outlines of his career and the tone of his personality are admirably delineated in the address here presented. The funeral, which took place on Monday at the Crematorium, Golder's Green, was largely attended. The Rev. Dr. Carpenter conducted the service and among the scripture readings, in accordance with Dr. Hargrove's expressed desire, was Psalm ciii. The address was given by the Rev. Dr. Wicksteed. He said:—

"Hail, Brother, and Farewell!" These were the words which our friend himself spoke at the funeral of Richard Armstrong, and which were so uttered that the hearers caught in them no dirge-like note, but rather a trumpet peal of triumph. "Hail, Brother, and Farewell!" are the words we say to him. They come from that poem of Catullus in which he speaks of travelling through many nations and being tossed on many seas ere he could discharge for his brother, untimely taken away, due funeral rites. We, indeed, had not journeyed far in order to perform the last offices of fraternal respect, nor could it be said that our friend's years were untimely cut short. But in a significant sense it was true of him that he in his life-time had travelled through many nations and was tossed on many seas before he reached his goal in our little community and fellowship. Beginning as an Anglican, he had passed into the Dominican Order and the Roman Catholic Church; and it was good to know at this time that in spite of the gap of many years since he left that Order, and notwithstanding the great difference of thought which still further divided him from them, there remained a friendly feeling, on his part up to the end, on theirs expressed in regret at his death. Why, it must be asked, why did he sever a tie thus reciprocally valued? Why, having been one of the *Domini Canes*, "the Hounds of the Lord," had he left them? He had often told the story. His mind had long rebelled against a dogma still ostensibly maintained in the great bulk of the Christian Church, and still, within the memory of people not yet old, sincerely held as part of the Christian faith—the dogma of the everlasting torment of all those who, otherwise blameless, were heretical in opinion. He had seen patients die in the hospital at Trinidad, nothing really dividing them, whatever differences of creed were among them. And he found himself one evening looking up into the shining sky with the words on his lips: "It is not true." The sequel, for him, was inevitable. He was not one of those who could disbelieve a thing and yet profess to hold and defend it; and he had little patience with those who sought refuge in non-natural interpretations of the terms used in the Creed. So he came out, and found fellowship with the Unitarians. Respecting our body there are two things which a newcomer may value. One is the principle of the "Open Road," a man being free among us to follow truth to the uttermost and express it for himself. The other is the position in thought to which, with all our different varieties, we have substantially attained. Charles Hargrove valued both. He was a Unitarian of the Unitarians, never flinching from avowing his beliefs, confident in their worth to the world, zealous to defend and diffuse them. But he was equally faithful to the principle of the "Open Road," by which a man was secured from the temptation to tamper with veracity just where it matters most. He thus entered his one pulpit among us, and by thirty-six years of noble service carried on the tradition of long ministries associated with Mill Hill, Leeds. It was appropriate that the son of a former minister, still affectionately venerated when Dr. Hargrove settled there, and that another and distinguished predecessor should join in that funeral service. How well he had served Mill Hill, and Leeds, and the whole group of our churches in the North was well known and would be long remembered. They recalled also the personal characteristics that endeared him to so many friends, especially including children, for whom he had a peculiar attraction. His own nature, in fact, seemed closely akin to the child's, a beautiful simplicity and directness blending with the richness of his scholarship and the force of his reason. He was possessed of such resources, indeed, that we are moved to

regret he had left unwritten the works which none but he could have written, notably that book on the Fourth Gospel which, had he completed it as it was begun, would certainly have been unique in the copious literature of that ever-fascinating theme. But we may well be content with what he accomplished and all he was; and recalling that radiant smile of his, such as he wore when he once said on parting from a friend "Thank God for you," we in our turn say to him also, "Hail, Brother, and Farewell! Thank God for you."

Among those present at the chapel were the following representatives of Mill Hill, Leeds: Mr. C. H. Boyle and Mr. E. O. Dodgson, Chapel Wardens; Mr. and Mrs. Wm. Skelton, Miss L. M. Passavant, and Mr. Charles Stainer, representing the congregation; and Mr. Simeon Hall, representing the Trustees and the Yorkshire Unitarian Union.

MEMORIAL NOTICE.

LIEUTENANT T. D. COLFOX.

THE early death of Thomas David Colfox, R.F.A., brings the deepest sorrow to many hearts. He went to France last November, shortly after his 19th birthday. He was returning home on leave, and had reached Boulogne, when he was recalled, and then never left the fighting line. The *Bridport News* says: "In fact, when put down for a rest camp he, in his generous nature, gave way for a fellow officer, saying he was more in need of rest than himself." The officer commanding his battery has written of him as follows: "His death is a terrible blow to me and a great loss to the battery. Although just a boy in years, he was one of the very bravest I have ever met, always scorning danger and volunteering on every possible occasion for any work out of the ordinary that was on hand. He was full of initiative and resource, and an officer in whom I had the fullest trust and confidence. I had a deep affection for him; by his personal qualities, his unselfishness, care and thought for his men and horses, he had gained the love and devotion of us all. He was a very gallant gentleman of the best description, and if he had been spared would, I know, have made a mark for himself." His Eton master writes in equally appreciative terms, and concludes by saying: "Such a standard of honour and right living as his is a public example and a national asset." One of the Bridport congregation writes: "With my grief comes a feeling of pride that I knew such a gallant soldier, and then an overwhelming thought of what a debt we owe such a one. He has more than proved he was what we believed him to be." This testimony from one of his fellow worshippers carries an additional pang, for David Colfox had a genuine attachment to our Unitarian worship, and whenever it was possible for him to attend service at one of our chapels, as it was, e.g., at Exeter, he made a point of doing this. Had he lived, he might well have proved the mainstay of the chapel where he spent his early years. He had an ancestry on both sides which promised this, and he looked forward to taking up his spiritual inheritance.

H. S. S.

THE King of the Belgians has conferred the Medal of Queen Elisabeth upon Mrs. Bernard Allen, hon. organiser of the Belgian Hospital Fund, in recognition of the work which she has done since January, 1915, in aiding the military and civil hospitals and institutions in France and Belgium.

DR. CARPENTER'S VISIT TO THE NORTH OF IRELAND.

THE immediate occasion of this event was Dr. Carpenter's acceptance of an invitation to preach and lecture at the General Synod Meetings of the Non-Subscribing Church. But his coming for that purpose proved too good an opportunity to be missed, and other invitations followed quickly upon the first. The result was a series of gatherings in which Dr. Carpenter was the centre of interest and the cause of crowded, inspiring assemblies. The mere enumeration of the engagements fitted into five strenuous days will indicate how the much-appreciated visitor was utilised for the benefit and encouragement of Irish audiences. On Friday, June 14, the day of arrival, Dr. Carpenter was responsible for a well-attended service at Downpatrick. The following day he took the chair at a Sale of Work in the Town Hall, Holywood, whereby the Music Fund of our Non-Subscribing Church benefited to the extent of over £200. Sunday found Dr. Carpenter at morning and afternoon services in All Souls' Church, Belfast, whence he was motored over for evening service at Comber. On Monday a meeting of ministers was held in the vestry of the First Church, Belfast, and nearly thirty ministers listened with vivid interest to one who spoke from a unique experience of our English Church life and work. Later the same day a Reception to meet Dr. Carpenter was held in the Central Hall and was very well attended. At eight that evening the First Church was filled, when Dr. Carpenter conducted the Annual Service of the General Synod and preached a sermon that was at once a stirring call and an inspiration. On the Tuesday our visitor was in attendance at Communion Service at 10.30, and later in the day, having in the technical phrase been asked "to sit and deliberate," he spoke once or twice during the deliberations of the General Synod, and was particularly impressive in his felicitous tribute to the character and work of his late colleague, Dr. James Drummond. His lecture on 'Religion in War Time and After' was delivered in the First Church at 8 o'clock that evening, and nothing more appropriate or opportune could have closed his series of public utterances. Space will only permit of a brief characterisation of the gatherings. All were well attended, and in every case of an open assembly to which the general public were admitted, members of other churches than our own were present. It was good to see Orthodox Presbyterian divines and Anglican clergymen with members of their congregations listening with rapt attention to Dr. Carpenter's discourses, and later it was equally gratifying to hear their unstinted appreciation of the preacher's thoughtful and inspiring message. From the point of view of the Non-Subscribing Church it is generally felt that Dr. Carpenter's presence lifted the various meetings on to a very high level of thought and feeling. It is not only the case that, so far as numbers are concerned, they proved the most successful for years. That is something, especially in view of war-time conditions. But far more important is the fact that the meetings were characterised by an earnestness of purpose and a hopefulness of feeling whose influences will live on now that the happy occasion is over. All that we owe to Dr. Carpenter for what he was and did during his strenuous visit no words can express, but grateful hearts can truly feel and long remember.

[A report of the Synod Meetings will be given next week.]

MANCHESTER COLLEGE, OXFORD.

THE proceedings at the close of the session at Manchester College, on Thursday and Friday, June 20 and 21, brought those who were present very near in sympathy, and in the confidence of a steadfast courage, to those who now bear the responsibility of carrying on its work. Deep emotions were stirred, of sorrow indeed, and yet far more of reverent and thankful commemoration and renewed consecration to the cause which has been served since the foundation of the College in 1786 by the complete devotion of so many faithful men. The overshadowing of the war was the more keenly realised because with the close of the present session no regular students remain in the College, and in the immediate future other forms of service have to be contemplated. The College residence is in use as a hospital annexe, while the students' common room and the lecture and dining rooms have been placed at the disposal of a Cadets' Club, which meets a very urgent need, and has now some 400 members. The inevitable change which time must bring was marked at the Trustees' Meeting by the memorial resolutions on the departure of Dr. Drummond and the still more recent loss of Dr. Hargrove, one of the Visitors; and in a happier way, with an equal sense of the permanent enrichment of the great tradition of the College by the presentation of the portrait of Dr. Carpenter. The future, Dr. Jacks (the present Principal) said at the Trustees' Meeting, is shrouded in obscurity, and the immediate outlook is very perplexing. But the clouds will break up, and when they do Manchester College will have its share in the light that will break forth from the cloud.

VALEDICTORY SERVICE.

The valedictory service for the three leaving students was held on Thursday evening, the first part being taken by Dr. Carpenter, the Farewell on behalf of the College being given by the Principal, and the Welcome into the ministry by the Rev. J. C. Ballantyne of the Liverpool Domestic Mission.

Dr. Jacks in the course of his address warned his students not to give too much heed to the fashion of what was called "modern thought." There were those who would advise them to manœuvre their message, to get its currents at their back to speed them on their way. They would be urged to fall into line with the popular ways of thinking, and exploit them to the advantage of the Church. But no true prophet of the Lord was ever produced on those terms. No breath of new life ever came to the Church from following such counsel. The great office of religion was to give men what they need, not merely what they want. They must ask themselves simply whether a thing was true, and expressed their own inmost conviction, and practise a perfectly reckless sincerity. They must not be afraid to swim against the stream. Sincerity was the only basis on which the Churches would ever unite. They must own no authority save that of the Spirit of the Lord, which now called them to their work and sent them forth.

Mr. Ballantyne's Welcome was the eloquent appeal of a fervent and rejoicing faith. He asked his brothers to share with him his own self-dedication to a new task. Nothing was too good to give for the spread of the Gospel of Christ. They must give of their own heart's best, to waken what was best in men, as heirs of God and joint-heirs with Christ; and they must give it with joy, confident that the streams of the Divine grace would not fail.

The three students are to go straight into the field of service, Mr. H. V. Salmon at Narborough Road, Leicester; Mr. Ernest Smith, B.Sc., at Dean Row and Styal; Mr. Walter M. Long at Christ Church, Nottingham, and Loughborough.

TRUSTEES' MEETING.

The Annual Trustees' Meeting was held on Friday morning, the President, the Rev. H. Enfield Dowson, in the chair. Before entering on the regular business, the President called on DR. CARPENTER, who moved a memorial resolution, in which the Trustees recorded their gratitude for the long and faithful labours of Dr. Drummond as Professor and Principal of the College, their admiration for his scholarship and their reverence for his character. "As a devout interpreter of the mind of Christ, the ardent vindicator of liberty, the fearless teacher of spiritual religion, he presided over the establishment of the College in Oxford, and won the respect and esteem of members of other churches, who counted the search for truth more precious than adhesion to traditional dogma. To successive generations of students he proved a constant friend, whose counsel and sympathy were an unfailing support; and by graces of soul, as well as by accuracy of learning, he set before them a standard of ministerial service which has left upon the College history an influence which death cannot efface." These were the terms of the resolution, on which Dr. Carpenter in his speech enlarged, in a sustained tribute of honour and affection. He referred especially to the element of passion deep-seated in Dr. Drummond's inner life, extraordinarily under control, yet the animating principle and power of it all. This drew him into profound sympathy with the teaching of Paul and gave him his intense appreciation of the mind of Christ. It was felt in the spiritual intensity of his preaching, while in his face they saw the peace of one whose heart was stayed on God. On this DR. WICKSTEED, who seconded the resolution, also dwelt, when he spoke of the combination of passion and peace in the life of heaven, as it appeared in the vision of saints and the anticipations of the mystics. The passion of heaven, they said, was peace, and the peace of heaven passionate, a passion of wonder without ignorance, an intense activity in which there is attainment. That was what they saw more and more deeply marked, as the years went on, in James Drummond's face.

Dr. Carpenter at the close of his speech had quoted from a note he had received from the Warden of Keble, when it was known that for Dr. Drummond the end was near. It referred to him as one "very loyal to the pursuit of truth," and added: "I have been reading this term his 'Johannine Thoughts.' They give an insight into a soul delicate, sensitive, religious, and one very devoted to the following of our Master."

A further memorial resolution on the death of Dr. Hargrove was moved, with a tribute of deep feeling, by the President, and seconded by Dr. Jacks. Both resolutions were passed in reverent silence.

MR. A. H. WORTHINGTON, Chairman of the College Committee, in moving the adoption of the report and accounts, spoke of the claim which the Principal and staff had upon the sympathy of the Trustees by reason of the special difficulties of the time. For three years Dr. Jacks had been Principal, and the conditions had been such that it had been impossible for him to carry out the plans for the further development of the life and work of the College and to realise the hopes with which he had entered on his office; but they must have patience and hope.

The resolution, seconded in a cordial speech by Dr. R. F. Rattray, was unanimously passed, and the President was re-elected on the motion of the Rev. E. I. Fripp, seconded by Mr. P. M. Oliver. The other officers and committee were elected, on the motion of Mr. H. P. Greg, seconded by Dr. Edwin Odgers, the Committee including as new members the Revs. W. G. Tarrant, N. Anderton, and J. C. Ballantyne, and Mr. Ernest Abbott.

Replying to a resolution of grateful acknowledgment of the labours of the Principal and Professors of the College, moved by the Rev. Dendy Agate and seconded by the Rev. W. H. Drummond, DR. JACKS referred to the changes which had been made since he entered on his office as Principal in the condition of entrance to the College, the curriculum, and the methods of teaching, and pointed out that though three years were gone, there had been no opportunity of testing the changes. He did not doubt that further changes would be needed, but pleaded for patience till they had had a chance of trying those already made.

The President then handed to the three students the certificates of the completion of their College course, together with Daniel Jones grants and essay prizes.

PRESENTATION.

At the close of the proceedings the President presented to the College the portrait of Dr. Carpenter, by Mr. Howard Somerville, and a replica to Mrs. Carpenter. With words of warm and affectionate appreciation and gratitude the President made the presentation, speaking of Dr. Carpenter as not only a great teacher and scholar, but, like Dr. Drummond, one whose personality brought inspiration to them, and an added consecration to the College.

DR. JACKS, in accepting the portrait on behalf of the College referred to the manifold impressions they received from it, in its somewhat stern, academic aspect, while at other times other aspects of a rich and gracious personality gleamed out. For themselves they needed no portrait of Dr. Carpenter, for so long as they lived they would carry his image graven in their hearts; but for those who came after them the picture would be a precious possession; they would have in it the noble image of a very noble man.

Both Mrs. Carpenter and her husband gratefully acknowledged the gift to her in words that will not be forgotten by those who heard them.

During the course of the proceedings it was informally reported that, with the cordial approval of the College authorities, steps are to be taken in the immediate future for the formation of an Old Students' Association, by means of which those who have been trained in the College may be kept in more permanent and intimate connection with their *Alma Mater*.

THE British Institute for the Promotion of the Study of the English Language and Literature has just been inaugurated at Florence. Sir Rennell Rodd, the British Ambassador, M. Luchaire, Director of the Institut Français, and other well-known people were present at the ceremony, and speeches were made by the Prefect and Mayor of Florence, the Director of the British Institute, Mr. Spender, and others.

THE Rev. H. J. Rossington, Ardeevin, Cadogan Park, Belfast, writes as follows: "From time to time soldiers from our English churches have been sent to Irish camps or hospitals. When such cases were known to our ministers the latter have been prompt to pay visits to the men. But it is possible that not all were notified. To avoid any neglect in future I shall be glad to receive directly from our English ministers particulars concerning arrivals in this country. Should distance prevent my personal visitation I can promise on behalf of my fellow-ministers that they will be most ready to look up any men located in their particular district."

THE American Unitarian Association cordially acknowledges a parcel of our S.S.A.'s books, and in return send some of their own, which are now placed in the Teachers' Reference Library of Essex Hall, and may be borrowed on application to Mr. Hare.

CORRESPONDENCE.

THE LEAGUE OF NATIONS.

To the Editor of THE INQUIRER.

SIR,—Whatever the military end of the war may be, we shall count it lost unless after it a League of Nations replaces the old, bad system of a Balance of Power and competing armaments. And we are surely all agreed that a League of Nations that excluded Germany would be as good as none. In last week's INQUIRER I see you welcome the suggestion that has recently been made of a League of the Allies made here and now as a preliminary to a General League after the war. But would not such a step go far to prejudice the chance of any effective League at all? A League of Allies that must at present exclude neutrals (if they are not to forfeit their neutrality), as well as enemy countries, would not look very different from the present war alliance of the Entente Powers. And remembering that war, in Mr. J. A. Hobson's phrase, "is an atmosphere of insane suspicion," we could hardly be surprised if the Central Empires subsequently declined our invitation to come in. And might they not possibly retaliate by forming a League of the Central Powers, and so bring us back at a swing to the pre-war peace condition of the two armed camps of Europe?

If we really want a League of Nations that will make for peace and not for war do not let us wreck it at the start. Let us do what we can to make it likely that Germany will come in. And in order to do that must we not all start fair, and should not the formation of the League be left to be an integral part of the terms of a peace settlement, when the burning question of the economic boycott as well as the question of disarmament, which are vital to the League, could be faced anew together?—Yours, &c., JANET CASE.

5 Windmill Hill, Hampstead.

June 23, 1918.

DENT'S 'MEDICAL DICTIONARY.'

To the Editor of THE INQUIRER.

SIR,—I do not much admire what is known as "answering back," but I would like to reply to one or two statements made by Dr. J. L. Tayler in his review of my 'Medical Dictionary' (INQUIRER, June 15). He says: "Botulism is explained (!) with the two words 'sausage poisoning,' and this is both laconic and inaccurate." Now, botulism is not explained. The word is defined, which is a different thing, and the definition is both terse and accurate. The word is derived from Latin *botulus*, a sausage; and botulism means sausage poisoning, just as "alcoholism" means alcoholic poisoning, and "plumbism" means lead poisoning. The best medical dictionary to which I have access (Dorland's) gives "Botulism—sausage poisoning, allantiasis." The 'New Standard Dictionary' gives "poisoning by decomposed sausages." The word is not given in 'Murray's Dictionary' nor in the 'Century Dictionary.' I think the authorities quoted are more likely to be correct than the daily papers which have recently been using the word in a wider sense. Again, Dr. Tayler says "'Infant Feeding' does not explain why the natural method is so superior." The article is a fairly long one (over nine columns), but the intelligent reader will have no difficulty in discovering at least twelve reasons why. There are other points, but you ask correspondents to be brief.—Yours, &c.,

W. B. DRUMMOND.

Baldovan Institution.

June 22, 1918.

A BIOGRAPHY OF DR. HUNTER.

To the Editor of THE INQUIRER.

SIR,—It is intended to produce a short biography of the late Rev. Dr. John Hunter. I should be grateful if any who possess letters from him or other relevant material would allow me to see them. They would be carefully handled and returned. I should also be glad if any who knew him in his early days in Aberdeen or at college or were acquainted with his work in York and Hull would write to me.—Yours, &c., L. S. HUNTER.
8 Prince Arthur Road,
Hampstead, London, N.W.3.

THE LATE DR. DRUMMOND.

To the Editor of THE INQUIRER.

SIR,—Will you kindly allow me, on behalf of my mother and the members of her family, to thank the numerous friends who have sent us messages of sympathy. The generous and affectionate tributes to my father's life and work and the words of personal love and sympathy have touched us very deeply, and helped us almost to forget our own sorrow in thankfulness for God's wonderful gift.—Yours, &c., WM. H. DRUMMOND.
23 Cannon Place, Hampstead, N.W.
June 23rd, 1918.

OUR SOLDIERS AND SAILORS.

THE number of soldiers and sailors whose names and addresses have been sent to Lawrence House continues to grow. The new *Bulletin* goes out this week to 6,674 officers and men. The list of killed has grown to 750 and another 41 are reported missing, while 68 are known to be prisoners of war. This makes a total of 7,533 whose names are registered at Lawrence House as having joined the army or the navy from amongst the members of our churches and schools. Yet we know the list is incomplete because several congregations have not supplied any list of names. It may be of interest to add that to every soldier or sailor whose name is received for the first time at Essex Hall a copy of the little booklet 'For Freedom and Right' is posted. This booklet has met with a warm welcome, and so many men outside our own community have asked for it that the number disposed of has reached 10,000 and the question of reprinting it has become urgent. A copy of Robert Collyer's 'Letter to a Sick Soldier,' to which attention has already been directed in our columns, is forwarded to men in hospital whose names are sent to Essex Hall.

SOUTHERN PROVINCIAL ASSEMBLY

AT a recent meeting of the Committee a letter was read from the Minister of the Assembly, the Rev. W. H. Drummond, asking for leave of absence for the duration of the war in order to continue his work with the army in France, and offering his resignation as an alternative. After considering the letter the Committee decided that it could not grant leave of absence for such a long period and accepted his resignation with regret. Mr. Drummond has held the office of Minister to the Assembly for nine years.

FOUR sermons on Moral Problems which were recently delivered by Miss Maude Royden at the City Temple, including 'Christianity and the Marriage Laws,' are being issued as penny pamphlets by The Christian Commonwealth, Salisbury Square, W.C.

Y.M.C.A. WORK IN FRANCE.

IN response to the Rev. W. H. Drummond's appeal in connection with his work in the Y.M.C.A. the following further donations have been received:—

	£	s.	d.
Already acknowledged	90	9	0
Mr. Thos. F. Ward ..	1	0	0
Mrs. J. M. Perry (books) ..	1	0	0
Miss F. A. Short (books) ..	1	0	0
Mrs. Cook ..	1	0	0
Miss A. Garrett (comforts) ..	5	5	0
W. W. ..	0	10	0
L. O. M. ..	1	0	0
Mr. W. B. Worthington ..	5	5	0
Mrs. F. H. Lamplugh ..	1	0	0
Mr. and Mrs. C. F. Pearson ..	10	0	0
Miss F. C. Grundy ..	0	10	0
Mrs. Carpenter ..	10	0	0
Mr. and Mrs. Hans Renold ..	5	0	0
Miss G. Coe ..	1	0	0
Mrs. Wilde (comforts) ..	1	0	0
Mr. Harold Thomas ..	0	10	0
Some patients of the B.H.H.T.	0	5	0
Mrs. J. A. Gotch ..	1	1	0
An old Coventry boy ..	0	5	0
Mrs. Wood and Miss Tribe ..	1	1	0
Mr. E. Henry Lee (books) ..	2	0	0
Miss L. C. Jevons ..	2	10	0
Miss A. Smith ..	0	5	0
Second Cpl. D. W. Rymer ..	0	10	0
	£143	6	0

Mr. Drummond is very grateful for these generous contributions which will be sufficient for all the special needs for which he appealed.

BELGIAN HOSPITAL FUND.

177TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,694	15	11
Miss Swaine (37th) ..	2	0	0
Miss Hervey (14th) ..	5	0	0
Miss M. L. Green (4th) ..	0	10	0
Miss C. Scott (11th) ..	5	0	0
Mrs. Batty ..	5	5	0
Mrs. Carter (6th) ..	0	10	0
Miss Abbott (2nd) ..	0	5	0
Mrs. Hans Renold (5th) ..	5	0	0
Mrs. Roscoe (20th) ..	10	0	0
Mr. Thos. Chattaway (11th) ..	0	5	0
Mrs. J. A. Gotch (4th) ..	1	1	0
	£20,729	11	11

Parcels have been received from:—Miss Swaine; Mrs. Piggott; Clapham Ladies War Relief Committee; Miss Gertrude Martineau.

SPECIAL WANTS.

Pyjamas, shirts, socks, handkerchiefs.
Games and pictures.
Clothing for babies and children.
Calico bags, 2 ft. by 3 ft., and any small size.
Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

OUR ROLL OF HONOUR.

FURTHER additions to the Roll of Honour have been sent to us by Mr. J. S. S. Cooper.

[Owing to exceptional pressure on our space we have been obliged to defer the "Notes on Recent Books" until next week.]

NEWS OF THE CHURCHES.

Belfast.—The Anniversary Services at All Souls' Church, on Sunday, June 16, were made notable by the visit of the Rev. Dr. Estlin Carpenter, who preached in the morning and afternoon. After morning service, Holy Communion was celebrated, when seven new adult and seven new junior members were welcomed into membership of the Church by the minister, the Rev. E. H. Pickering. They were also welcomed into the membership of the Non-Subscribing Presbyterian Church of Ireland by the ex-Moderator, the Rev. H. J. Rossington, and into the larger fellowship of the Liberal Christian Churches by Dr. Carpenter. At both services, when Dr. Carpenter preached, the church was filled with representative congregations. In the morning he took for his text the words "Worship in spirit and in truth," and in the afternoon his subject was 'Christianity in the Light of Other Religions.' What made Christianity of unique and profound value for all mankind, said Dr. Carpenter, was our Lord's teaching of the kingdom of God, which was conceived not as merely personal salvation but as the renewal of the whole social order—the rule of God by spirit, which meant an end to merely formal worship; by light, which meant no more despondency, darkness, and mistrust; by righteousness, no more injustice, oppression, and greed; by love, an end of cruelty and tyrannic power, and war. Jesus was a supreme optimist in that to simple working folk and ordinary everyday people he issued the magnificent summons, "Be ye perfect as your Father in heaven is perfect." At the evening service the Minister preached to a good congregation. The day's collections were part of an effort to wipe off a debt incurred by war conditions, and, with subscriptions, amounted to £126.—One of the members of the church, Staff-Capt. Hewitt Stitt, who has already received the Military Cross, has lately received the D.S.O., and been appointed liaison officer to a division of the American Army.

Blackfriars Mission and Stamford Street Chapel.—The first of what it is hoped may be a series of Musical Services was held on Sunday evening, June 16. There was a good attendance in spite of unfavourable weather, and the congregation greatly appreciated the singing of the Misses Kent, who kindly visited the Mission to assist in the service. Mr. Stephenson's addresses awaken much interest, and the committee have great confidence in the future of the Mission under his leadership.

Exeter Assembly.—The assembly of this ancient society of Devon Divines was held at George's Meeting, Exeter, on June 19, the Rev. T. B. Evans, of Sidmouth, the Moderator, presiding. There were also present the Revs. F. Allen (Newton Abbot), T. F. M. Brockway (Moretonhampstead), C. E. Jewell (Crediton), A. Lancaster (Tavistock), E. Palmer (Uffculme), J. Worthington (Torquay), and W. H. Burgess (Plymouth), scribe to the Assembly. The Rev. Donald B. Fraser was elected a member and heartily welcomed. A resolution expressing grateful appreciation of the life and labours of the late Jeffery Worthington, of Cullompton, senior member of the Assembly, was passed. The following resolutions on public questions were adopted: (a) The members of the Exeter Assembly welcome the proposals for establishing a Federal University for the south-west of England with constituent colleges in the principal towns, and resolve to do all in their power to make University teaching more accessible to the people of the district. (b) This Assembly advocates the formation of a League of Nations to secure the reference of disputes between States to arbitration and for the more sure maintenance of world-peace. The latter resolution was forwarded to the Prime Minister and has been acknowledged. The Rev. Joseph Worthington opened a discussion on the question as to whether the Assembly could be made of more service to our Devon churches. He suggested the admission of elected lay representatives and the organisation of finances on the lines of the Non-Subscribing Presbyterian Church of Ireland. The members adjourned for lunch to the Clarence Hotel. In the afternoon they were entertained to tea by ladies of the Exeter congregation. Afterwards opportunity was taken of bidding farewell to the Rev. A. Lancaster, who is retiring from the active ministry after many years' service in Devon. The Rev. C. E. Jewell, the Rev. T. Brockway and Mr. Eric Lemmon expressed the good wishes of the company to him for his future welfare. The Exeter friends were warmly thanked for their hospitality. The Rev. Joseph Worthington was elected Moderator for the ensuing year.

Gainsborough.—The Sunday School Anniversary Services were held last Sunday in connection with Beaumont Street Church, when the congregation filled the old meeting house. The minister, the Rev. W. R. Clark-Lewis,

conducted the afternoon service, and Mr. W. Green the evening one. Several musical items and recitations were given by the scholars. The Minister read a letter from one of the men serving in France, who had sent with it his subscription to the school. In the course of the letter he said that when he told the Sergeant he was a Unitarian, the latter was puzzled to know what to do with him. The writer said that he was surprised how little the Unitarian movement was understood, and that he thought much good could be done if a campaign could be undertaken in Britain to give away our literature. He hoped on his return to take a share in the work of making the faith better known.

Holywood: Co. Down.—On Saturday, June 15, a Sale of Work was held in the Town Hall on behalf of the Music Fund. Dr. J. Estlin Carpenter presided at the opening, and Mrs. Kelly, of Dunmurry, declared the sale open. The result has been a balance of £206 2s. 10d., an increase of more than £20 on the last sale in pre-war days.

Newcastle-on-Tyne.—The Military Cross with a Bar has been awarded to Second Lieut. Lionel Robinson. This is the fourth Military Cross to be awarded to officers who are closely associated with the Church of the Divine Unity. Second Lieut. Robinson was recently made a prisoner while holding an outpost. Unfortunately, no further news has been received concerning Capt. C. N. Levin, M.C., the son of Mr. Otto Levin, J.P., who has been missing since March 21.—Successful Sunday school Anniversary Services were conducted by one of the Church members, Mr. Herbert Clarke M.A., B.Sc., on Sunday, June 16.

Newport, I.W.—The services at the Unitarian Church on June 16 and 23 were conducted by the Rev. W. J. Pond, of Stannington. In the morning, on June 23, Mr. Pond made appropriate reference to the sudden and tragic death of Dr. Hargrove, emphasising the fact that Dr. Hargrove conducted his last religious service and preached his last sermon in that pulpit on June 9. At the close the congregation stood in silence as an expression of their reverence for Dr. Hargrove's memory.

Newton Abbot.—On Sunday evening, the 23rd inst., the service at the Unitarian Church was conducted by Mr. P. Townsend, a local Congregationalist, to enable the Rev. Frederic Allen to accept an invitation to take the service in Union Chapel, Highweek village. The subject taken by Mr. Allen was 'A Question of To-day: Is Religion of any Use?' We understand that in both cases the exchange was appreciated.

North and East Lancashire Mission.—At its June meeting held in Bolton on the 19th, the chairman, the Rev. J. J. Wright, presiding, the North and East Lancashire Unitarian Mission by resolution guaranteed a continuance of its grants to any of its grant-aided churches where the minister, with the consent of his congregation, was desirous of putting in a term of National Service, and felt assured that the older ministers in the respective districts would willingly attend to all pastoral duties in the absence of the younger ministers either of the aided or self-supporting churches within the Mission area. The Mission also agreed to give again the war bonus to its ministers on the same conditions as last year.

Mexborough.—On Sunday, June 16, the Sunday School Anniversary Services were held. Mr. W. Tayler, of Doncaster, conducted the afternoon service, and the minister, the Rev. T. Anderson, preached in the evening, when the church was crowded. Special music was rendered by the College and choir.

Shrewsbury.—The 128th Sunday School Anniversary Services were held on June 16. The special preacher was the Rev. W. G. Topping of Coseley, whose sermons, morning and evening, dealt with the training of the young, and the aims and ideals which those engaged in this work should set before themselves. Mr. Topping also gave the address at the afternoon service, in which the scholars from Swan Hill Congregational Church joined. At all the services the children sang appropriate hymns, in which they had been efficiently trained by the organist, Mrs. Roberts.

*** Secretaries of churches which publish Calendars are requested to send the Calendars regularly, and as soon as possible after publication, to the Editor.*

*** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.*

BIRTH.

BRIGGS.—On June 19, at Selworthy, Redditch Road, Kings Norton, Birmingham, to Mr. and Mrs. Harold N. Briggs (Rosamond Impey), a son (Robert Lionel).

DEATHS.

POTTER.—On June 22, at Ashyburn, Anorum, Roxburghshire, Walter Bertram Potter, only son of the late Rupert Potter, of 2 Bolton Gardens, London, and of Mrs. Rupert Potter, of Lindeth How, Windermere, aged 46.

POTTER.—Died of wounds received in action June 14, George Herbert Potter, London Scottish, aged 18, eldest son of Mr. and Mrs. Geo. Chas. Potter of Moseley, Birmingham.

OUR CALENDAR.

SUNDAY, June 30.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 6.30. Rev. A. GOL- LAND, M.A.
Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. THOS. MUNN.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Luke's, City Road, 11 and 6.30, Mr. F. G. FINCHAM.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11, Mr. J. HARRY SMITH; 6.30, Mr. J. BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. W. COPELAND BOWIE.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.
Islington, Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.
Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.
Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.
Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Miss MAUD B. BURTT.
Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.
Rhyl Street, Kentish Town, 11 and 6.30, Rev. W. H. ROSE.
South Norwood, League House, 141 Portland Road, 6.30, Mr. BASIL VINEY.
Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. J. BEGG; 6.30, Mr. J. P. ROSLING.
University Hall, Gordon Square, W.C., 11.15, Rev. F. K. FREESTON.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, 11, Mr. J. W. PETERKEN; 6.30, Mr. A. STEPHEN NOEL.

ABERYSTWYTH, New Street Meeting House, 11. Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, Prof. H. G. WOOD, M.A.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN ROW, 10.45, Rev. JOHN HINKINS, M.A.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30, Lieut.-Col. C. S. BULLOCK.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT, M.A.
LIVERPOOL, Bootle Free Church, 11, Mr. R. F. LISTER; 6.30, Rev. W. JELLIE, B.A.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. J. C. ODGERS B.A.
LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. LAWRENCE REDFERN.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. M. R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.
OXFORD, Manchester College, 11.30.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. J. HARWOOD.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 11.15 and 6.30, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

WINNEPEG, CANADA.

All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

Notice of any alteration in the Calendar for next week should be sent to *The Publisher*, 13 BREAM'S BUILDINGS, E.C.4, not later than Thursday Morning. The name of the Minister of the Church is inserted unless instructions are received to the contrary.

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June

30. Rev. FRANK KERRY FREESTON.

July

7. Rev. LAWRENCE P. JACKS, M.A., D.D.,
of Manchester College, Oxford.

14. Rev. FRANCIS H. JONES, B.A.

21. Rev. J. ESTLIN CARPENTER, M.A.,
D.Litt., of Manchester College, Oxford.Subject of Sermon, June 30: "Great Moments
of Destiny."

ESSEX CHURCH,

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SUNDAY SERVICES, 11 and 6.30.

Preacher: Rev. J. H. WEATHERALL, M.A.

SUBJECTS, JUNE 30.

Mg. "A Text for the Times from Browning."

Eg. "Enduring Hardness."

STYAL: NORCLIFFE CHAPEL.

Sunday School Anniversary Service,

JULY 7, 10.45 and 6.30.

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LONDON, SATURDAY, JULY 6, 1918.

[TWO PENCE.]

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NOTES OF THE WEEK:

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

THANKS are tendered to the many friends of this journal who have promptly forwarded the addition asked for in the amount of their subscription for the present year. The managers confidently trust that, amid all the changes involved, the sympathy and support hitherto given in these difficult times will be generously continued, and that THE INQUIRER may still make a real contribution to the advance of religious thought and the uplifting of the whole life of the community.

* * *

THAT nations may in time learn much is made strikingly clear in the combined celebrations of Independence Day, with the spirit of which we all cordially concur. Let us all try to catch more, at the present time, of the American passion for democracy; we shall need it if we are to be really united, for the world's good, with the mighty Republic of the West. We note that the President Emeritus of Harvard University and our distinguished brother in the faith, Dr. G. W. Eliot, has once again voiced the warm friendship of leaders in the United States for our country. Lord Reading, upon whom the University was conferring an honorary degree, delivered a notable speech in which he said: "Believing as we do and as you do, that we are animated in all our aims and purposes by the same faith in our fellow men, in the justice and in the liberties of our fellow men, in the worship of God and in the preservation of the spirit of pure and cleanly lives; and having, as I verily believe, raised or helped to raise among the Allies the ideals of men, let us combine to keep them there, and ever continue to raise these ideals even higher, so that in the end we may be joined together."

* * *

DR. ELIOT, who was insistently called for by the audience, said: "Perhaps

I know what you want me to say. Lord Reading, we all feel, and most thinking Americans feel, the truth of what you have been saying about the permanent union of all English-speaking peoples for the preservation of liberty and justice in the world. To my thinking that would be an adequate outcome of this fearful war, which will not have been fought in vain if it leads to the creation of a firm union among the English-speaking peoples for the maintenance of the principles that Lord Reading has just laid down. We, however, are glad to welcome other democracies of the world. May I express to Lord Reading the sincere hope of us all that he will be able to promote the immediate execution of an alliance, defensive and offensive, between Great Britain and the United States. Some of our people are holding back on the creation of such an alliance which shall not only bring the war to a victorious conclusion but last centuries beyond—a union which shall promote effectively freedom and justice in the world."

* * *

THE generous offer reported by Dr. Jacks in his letter on another page should meet with a prompt and eager response. Ministers desiring to take the chance now presented of a short period of residence and study at Oxford need hardly be reminded that the accommodation is necessarily limited and the sooner they send in application to be enrolled the better. Perhaps we may be so bold as to suggest that, going to the academical centre from their scenes of practical ministry they may not only gain much themselves in being brought abreast of the later scholarship, but may give valuable help in the way of indicating the best lines of College reform, a subject now to the fore.

* * *

LORD RHONDDA's story is that of an energetic man whose faculties had been well cultivated and whose convictions were deep. He made no pretension to any specially noble principles; indeed one occasion at least found him bluntly declaring that his gospel was that of doing good to others so long as it included good to yourself. The business side of

his career was, like that of most capitalists, chequered by some stiff bouts with opponents; but in no case could it be more aptly said than of him, *finis coronat*. As Food Controller he attained a success which has been widely acknowledged, and which all other officials of the kind in Europe failed to reach. His record is that of a true citizen, content to throw all his might into public service.

* * *

WE get an interesting bit of self-revelation by Professor Huxley in Mrs. Humphry Ward's 'Recollections,' a further instalment of which appears in this month's *Cornhill*. She had commended certain works to her friend's notice, and in the course of his reply, he said: "...As a rule 'Philosophies of Religion,' in my experience, turn out to be only 'Religions of Philosophers'—quite another business, as you will admit. And if you please, Ma'am, I wish to add that I think I am *not* without sympathy for Christian feeling—or rather for what you mean by it. Beneath the cooled logical upper strata of my microcosm, there is a fused mass of prophetism and mysticism, and the Lord knows what might happen to me, in case a moral earthquake cracked the superincumbent deposit, and permitted an eruption of the demonic element below.... Luckily I am near 70, and not a G.O.M.—so the danger is slight. One must stick to one's trade. It is my business to the best of my ability to fight for scientific clearness—that is what the world lacks. Feeling, Christian or other, is superabundant...."

* * *

DR. JOWETT, now in England again, has told an *Observer* interviewer something of his impressions and hopes concerning the Americans among whom he has lived for seven busy years. He points out that there is an 'American nimbleness of mind' which contrasts with 'English reserve,' but "there are no differences in the basic honesty of the two peoples." They need "patience" with us, we "tolerance" with them. He thinks they have emphasised of late chiefly the sociological implications of theology and church work; in England the emphasis has been on individual and

personal aspects of religion. Both types of teaching are needed, "merged into a common message." Dr. Jowett has great expectations in regard to the Anglo-American University which it is proposed to build in 1920, to commemorate the Pilgrim Fathers; and he has whole-hearted faith in the American purpose to purify international relationships all over the world.

* * *

THE death of Mr. J. Allen Baker will be much regretted, and by no one more than those Unitarians who had the privilege of working with him in connection with social and international welfare. His Quaker position admirably enabled him to bring together men of different religious bodies into harmonious co-operation. Shrewd in business, a great traveller, practical and kind-hearted, he was probably one of the most really Christian-minded of politicians and public workers. His ideals included an educated working class and a brotherhood inclusive of the whole world. The war crashed through some of the peace machinery he had toiled to create, but in this as in other scenes of ruin there will be upbuilding, new and larger, by and by.

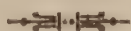
* * *

IN a review of Dr. Drummond's two volumes of New Testament studies entitled 'The Way of Life' *The Aberdeen Free Press* says: "They are marked by all the clarity, the literary grace, the deep insight, the lofty thought and noble passion which distinguished Dr. Drummond's religious utterances; they are the work of one who though a scholar and a thinker kept in close contact with the world of actuality and eschewed the purely cloistered attitude of mind. Dr. Drummond was an earnest and fearless champion of religious freedom, and his study of the New Testament was untrammelled by any preconceptions or conventions. His outlook was essentially modern and free, and in these notable sermons one finds everywhere the fruits of a wide culture and a high tolerance. There is little here of the narrow denominationalism which one associates with purely sectarian controversy or propaganda. Hence the wide appeal which the studies make. There is no class of churchmen to whom their perusal will not bring intellectual and spiritual uplift and general benefit."

* * *

LAST Sunday, according to the Rev. Sidney M. Berry, minister of Carr's Lane Congregational Church, Birmingham, should be a memorable date, for it was the first time for many centuries that a bishop of the Church of England had preached from a Nonconformist pulpit. The bishop, who could it be but Dr. Henson of Hereford! He took occasion to point out that the present denominational systems were obsolete, that a large measure of unrecognised agreement and co-operation already exists, and that there is a deep and growing discontent with the discord that still persists. He suggested there should be an honest and searching review by all the Churches of their inherited systems, with the object of casting aside whatever had become unreal and valueless.

IDEALISTS STILL.



I MET a lady a while ago, who remarked, "Sometimes I am glad my husband died before the war. He was an Idealist, and the war would have broken his heart." This was embarrassing for me. In a modest way, I have counted myself an Idealist. And I was not dead. I was not wearing any manifestly broken heart upon my sleeve. I suggested meekly that in the Idealist's reading-book, the first lesson is to keep his heart unbroken as long as there is breath in his body. But she changed the conversation. Or was it not a change in the conversation? What she said was, "It is surprising how callous some people are in this world-agony." I fear I was written down by her as another of the callous.

This is not pleasant. The Idealist gets smitten on both cheeks. Because he hates war and hopes to see it abolished, he is cuffed for a weak-headed sentimentalist. Because he goes on breathing when there is blood abroad, he is cuffed for callousness. The charge of being weak-headed is the easier to endure. He knows that if a dozen Idealists had been in charge of Europe for the last few years, they could not have made such a shipwreck of its fortunes as the hard-headed men who have placed us so terribly upon the rocks. But to be charged with hard-heartedness really grieves him. When Job was scraping himself with the potsherd among the ashes, it was not the boils that hurt him most. It was the group of neighbours hanging about the doors of his tent waiting to see him curse God and die. They thought that boils and ashes were a clear refutation of Idealism.

What I understand by an Idealist is a man who believes in the coming of the Kingdom of God on earth, and who "carries on" whether the sun is shining or the night is dark. He is a man who believes that the souls of men are the most important fact in the history of this planet. He believes that the sentiments of the soul are greater wisdom than the prudences of the market-places. He hopes to see statecraft governed by the sentiments of the soul. He believes that Justice and Love are feasible principles for commerce and for government, and that the real wealth of a nation is the spiritual territory it shares and uses. He believes the Good Samaritan was a greater genius in the art of life than Cæsar or Napoleon. He believes that all men privately revere the sentiments of the soul. He believes that it is his business to agitate such thoughts; to elicit them from their slumbering places; to reform and transform traditions, customs and interests under their illumination; to persuade men that moral force can move mountains; to plead with them to drive incessantly at practice under their inspiration. The Idealist's commission is made out on those terms.

But in that commission, there was no specification of the date when the Kingdom is to come. He signed on for the duration of the war; and his war did not begin in 1914, and will not end

with the victory of the Allies. Likewise, in that commission, there was no contract that there would be no Armageddon. When he signed on, years ago, it may not have entered his calculations that he would have any worse foes to fight than the apathy of men; their vested interests; their love of possessions and of idleness; their want of sympathy and imagination. But his commission was not withdrawn because Armageddon came, and the passions and the tortures of armed conflict made his world still darker.

The Idealists who have broken down have been under a misapprehension of the terms of their commission. It would seem that Jacob was their father; "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come to my father's house in peace, then shall the Lord be my God." The broken-down Idealists said, "We are willing to work for the Kingdom in the mild ways of propagating ideas; the forming of societies; the altering of laws; the spread of education; the redistribution of wealth; the reorganisation of the Church." And they did gallant service in those ways. But they have not survived the disappointment the war brought them about the date of the coming of the Kingdom, and about the conditions that now exist.

They must surely be amongst the unhappiest men of these unhappy times. Their speech bewrays them. They write to us others of "your war." They quiver at the daily tale of blood, and hold it a duty to quiver more sensitively if the blood is German than if it is English. They say that there is nothing to choose between the two sides; that it is six of one and half-a-dozen of the other. They devise palliations of enemy cruelties, but have only fierce reprobation for our own. They make the monstrous charge that the atrocities on both sides are probably equal, and tell us not to dwell on what happened in Belgium because it will offend the Germans. They are distraught. They cannot any more distinguish good from evil. They are guilty of the unforgivable sin in the soldier—cowardice in the face of the enemy.

* * *

In the early days of Armageddon, when the declared Idealists were staggering under the realisation of what their commission involved, they were much instructed by the conduct of men they knew. Those men had not ever said much about Idealism; but they quietly took up its burden and faced all its sacrifices. Young men, mostly; not all. They were lovely and pleasant in their lives, and in their deaths they were not divided. They were raped from the tasks and ambitions of peace by the summons of the Ideal, speaking in them as pity for suffering Belgium, and holy indignation against the insolence and cruelty of barbaric Might. They went through bitterness of soul; perhaps at facing the probability of being killed; certainly at facing the necessity of killing. We learned much from them; and more when we wept for their bodies broken by the war. Others, passing on to the same ordeals, have ratified their instruction. We weep for them with

tears that can never dry, praying the while that their heroism and self-sacrifice may be echoed in our faithfulness to our own commission.

* * *

The sufferings and hardships of the conflict alter by no jot or tittle the facts and articles of the Idealist's faith. Really, he did not live in a fool's paradise before the war. He did not imagine that civilisation was satisfactory, needing only a few judicious, painless alterations in the incidence of taxation. In those days he was always pouring scorn on those who boasted of progress, and who exulted in the triumphs of invention and discovery, and who trusted in science to save humanity with telegraphs and torpedoes, serums and submarines. He lived each day amid the sins and the sorrows of cities, and daily saw men's lives squandered in the bloodless but bitter conflicts of peace. But he always remembered that humanity was but at the beginning of its history; that it was but as yesterday that it emerged from the cave and the jungle. What kept surprising him was not that the habits and manners of cave thinking and jungle thinking clung to us still. Again and again he was thrilled to find how much justice, heroism and unselfishness had developed in Caliban's children.

And he was never able to picture life otherwise than as a conflict. He gave up talking much about heaven, because he was unable to conceive of beatitude in a world where there was no sin and death to fight and conquer. And in his daily experience, no principle was oftener or more surprisingly vindicated than that there is a soul of goodness in things evil, would men observingly distil it out. He does not like to say much about this principle at the present time, lest he should seem to be in the company of those who say that war is a blessing in disguise. But the principle is true all the same. In those days, the proofs of it came straggling, one by one. In these days they come in battalions. You cannot tell a story of horror out of this war but he can tell you two of the blinding beauty of moral courage; or of pity, self-sacrificial unto death. Show him the victories of force; he will show you at once the seeds of decay and collapse already sending forth vigorous shoots beneath them. There is no place where the Destroyer is at work where the Redeemer is not hurrying to the rescue.

But the immensity of the struggle? There has never been so great a conflict in the vexed history of the earth. It staggers comprehension and apprehension. Yes. So will the resulting peace. Wars have been local and temporal; their lessons have been local and temporal. This war is not just another of the old pattern. Now all the world's life is concentrated on half-a-dozen principles of morality. All the world is now disciple in the elementary principles by which peoples are to live together on the earth. All the other wars have been incidental skirmishes; questions of crowns and frontiers. The Idealist has had his troubles in explaining God in history. They have gone. Now it seems to him as if he were standing at a decisive stage in the drama of the

world's childhood; as if all the Wars that have ever been, the processions of empires, the spread of commerce, the march of invention, the conquest of the air are all fragments that fall into their proper place now to bring the whole world together into one kingdom and to one morality and to one God. It is as if the great Power that has spoken unto the fathers by diverse portions and in divers manners, has now brought them all together in one sharp crisis for the world-vindication of the nature of Right, and the making of a freedom in which it can enter at last upon its great inheritance.

Another thing in his daily experience was that there is below the surface of things a mysterious transforming remedial power; by virtue of which the values that time throws up are not merely conserved, but augmented. He reckons that the devastated earth will by and by be bringing forth seed to the sower and bread to the eater. He thinks that the torments of brains in these days will multiply the world's power of knowing and understanding what truth and virtue essentially are. Old scriptures are being at last understood. New Scriptures are forming.

But the dead are dead? The Idealist never believed it, except in the hours when terrestrial habits of thinking seduced his understanding. In his better mind he knew that nothing human ever dies. When the Idealist mourns for the fallen, it is their bodily presence that he misses. He never dreams their souls have perished because their bodies are decaying below the blood-stained earth or in the wandering seas. So he and his like remain Idealists still, whether the sun be shining or the night be dark.

J. H. WEATHERALL.

"MISSING."

UNDER this sinister heading the following entry occurs in *The Times* Roll of Honour, June 19 last:—

"GODDING, Sec. Lt. P., R.Ir.Rif., attd. Durh. L.I."

I wonder how many Unitarians recognised in this notice the case of one of their ministers serving for conscience sake? We all deeply hope that the Rev. Percival Godding, the respected minister of Ballyclare, is a prisoner of war and not irrevocably missing. It is years since I last saw him, but sharing the same house and board for a fortnight I got experience of a peculiarly loveable and modest personality. He was quick in service and sympathy, often anticipating the wants of his fellow-guests. His joining the army was all of a piece with this, and there is no doubt his men would discover in him a fine example. To Mrs. Godding and his congregation the deepest sympathy will be extended.

WALTER SHORT, Capt. K.O.Y.L.I.
B.E.F.

June 26, 1918.

OUR ROLL OF HONOUR.

FURTHER additions and corrections have been received from the Rev. G. L. Phelps, Holywood; Miss K. M. Potter, Willaston School; the Rev. H. Shaen Solly, Parkstone; and Mrs. Bartram, London.

THE LATE DR. HARGROVE.

CHARLES HARGROVE was born in Clapton, in the North of London, on July 4, 1840. His father had been a clergyman of the Church of England, but had joined in 1837 the community known as the Plymouth Brethren, founded about seven years earlier. The movement appeared at first to be founded in a Faith and Love that ignored ecclesiastical distinctions, and set the Spirit above the Sacrament. It attracted for a time even such a mind as Francis Newman's. But it quickly settled down into the narrowest Calvinistic orthodoxy, and the Bible became practically the object of its worship, the author and finisher of its faith. Writing of his early childhood, in a profoundly interesting fragment of autobiography, he says: "Our religion was mainly Bibliolatry, the worship of the Bible as the Word of God. As soon as we learnt to read a copy was given to each of us; and as we grew up we took it with us wherever we went.... I remember well the feeling of doing something wicked and perilous when I ventured for the first time—but that was years afterwards—to go somewhere without one."

When Charles was two years old his mother had a serious illness and he was sent away with the nurse to her home in Hereford. After five years he was taken back to the family home which had been removed to St. John's Wood. Here the child, naturally nervous and timid, lived in a religious atmosphere of extreme Calvinism, with the terror of his sins, and the torments of the lost constantly in his mind. One day when the sky was overcast and dark he saw a rift in the cloud and the light beginning to break through, and he gazed in terror expecting to see the Christ coming in the clouds of heaven to judge the earth.

Of his school days at Wimbledon there is little to say. It was a good school, with a good Scotch headmaster, one George Murray. That he should have a happy school life there, or anywhere else, was impossible. There is a touching letter to his father written when he was eleven years old, saying how four of the boys had "made their escape from school and been brought back at half-past three in the morning by a policeman," and going on to speak of his own unhappiness, crying out "What shall I do to be saved?" He knows the Scriptural answer well enough; but asks "How am I to believe?" "What is belief?" and ends with a postscript: "My feelings very much correspond with Romans vii. 18-25." Strange feelings indeed and unnatural for a school-boy; but all this experience was not in vain. It was part of the great struggle for a life the fulness and richness of which more than compensated for the early pain and fear.

From Wimbledon he went to University College, London, but returned to his old school to prepare for Cambridge. He obtained a scholarship and entered Emmanuel College. At Cambridge he took an active interest in the theological and ecclesiastical controversies of the day, was attracted by the life and character, no less than the religion, of the Oratorians; and after leaving the University he became an inmate for a time of what is now the Brompton Oratory, accepted a post as teacher at Oscott, determined to enter the order of St. Dominic, and after a year's noviciate and taking the vows and five years' further study in Rome and France he was ordained priest at Avignon in 1869.

The passage from Evangelical Protestantism to the Church of Rome can never in itself involve any great mental or spiritual agony. It is a finding of repose, and the convert is received everywhere with a warm welcome untouched by any suspicion or doubts. But to a tender and affectionate

nature such as Charles Hargrove's the grief which the step he was taking caused to his parents and friends was a bitter grief to himself also. For their sakes he would have held back if he could; but he could not. He believed that this was the true Church. He accepted her teaching and authority and he must give himself to her. After taking the vows of the Order he had chosen to enter, "Joyfully I laid myself down that night," he wrote many years after, "I felt that I belonged to Dominic our Father, to Mary and to God. On the morrow I began my five years of theological study."

His letters written at this time testify to his filial affection and his desire to enable his parents and his brother to understand. There is no condemnation of that which he leaves, only appreciation of that which he has gained. And afterwards when the time came for him to leave the Roman Communion, there was no word of bitterness or hostility to that Church from him. He always continued to appreciate all that was greatest and best in her, and to keep up so far as possible his old friendships. On the news of his death letters of kindly sympathy came from the present master of his old school, from an old college friend now a country vicar, and from the Prior of St. Dominic's in London.

He now found not rest, for there is little rest for the true servant of God in this world, but *strength* and *peace*, in the Roman Catholic Church, which has departed in many ways so far from the Christian ideal, but which offers to the poor dweller in a hovel or a city slum all the majesty and glory of High Mass in a cathedral on some great festival; and, on the other hand, to him who is weary of the world a bare cell and a pallet bed, and communion with the saints of God. He loved the Church in her greatness and grandeur and the simple monastic life. He would go back from his duties in the world or the performance of mass to his little cell in the monastery and kneel down and kiss the floor. And when recently I referred to one who had been a priest of the Roman Catholic Church and had left it, and had joined a Protestant community, and who declared that he felt no wrench or strain in doing so—adding that it seemed difficult to understand—he replied: "The man who feels no wrench and no pain when he leaves the Church of Rome has never been in it."

But that pain also had to come to him. I have said that he was a timid child; but he was never afraid of the truth, or of his duty. When he was in the West Indies, and found some habitual neglect in regard to details of the various offices and other matters, and was told "Oh! we don't say that," or "We don't do that here," he would reply: "But it is ordered and I must do it." He never paltered with questions either of ritual or of dogma. In recent years he would smile not unkindly, but with some sense of amusement, at the way in which an Anglican clergyman can say "I don't go so far as so and so," &c., "I accept," or "I don't accept," this or that statement; while still remaining in the Church, and being in fact a very good Churchman. There was no such possibility for him. He must go just so far as the Church authorised him to go and must accept with unquestioning submission the whole doctrine and ritual or relinquish it.

Now in the exercise of his duties as a priest in Trinidad, he had to visit the sick and dying in the hospital; there he saw much, not only of those of his own Church, but also of others of divers Churches and of no Church, of divers nations and of no nation, of all sorts and conditions of men. And Trinidad was visited by one of those terrible pestilences of which we can form little idea in our moderate climate. Smallpox carried off its hundreds of victims day after day. And he knew that he was bound to believe that the heretics and outcasts, whether

men, women, or little children, who were dying there, and all others like unto them, would perish everlastingly, and only the true Catholics be saved. But it was an intolerable burden of grief to him, and he thought about it, and questioned it, and sought a truthful answer to the question "Do I really believe this?" And one day as he gazed out of the window into the light of heaven he answered the questioning of his own soul and cried aloud: "I do not believe it. It is not true."

And then he knew that he had ceased to be a member of the Order of St. Dominic, ceased to be a priest of the Roman Catholic Church. It was not a matter on which to consult his Superior. He had only to inform him of the fact.

For two years, 1874-76, he could not see his way to any definite religious work. His position was clear enough in his own mind, but there was no denomination he could associate himself with. He occupied himself chiefly in lecturing under the then newly founded "University Extension Scheme." His friendship with Father Suffield, a famous Dominican preacher and missionary, who had become a Unitarian minister a few years earlier was a great help to him at this time. He made the acquaintance of Charles Beard, Richard Armstrong, Estlin Carpenter, and others, preached in Unitarian pulpits, and in 1874 was invited to succeed the last named as minister of Mill Hill Chapel, Leeds. Here for thirty-six years he found congenial work in his church and in the town. He took a keen interest in the Subscription Library, The Charity Organisation Society, Children's Holidays, and many other good things. He was President of the British and Foreign Unitarian Association (1910-11), and was elected President of the National Conference in 1915, an office which he still held at the time of his death. In 1912 he resigned his pulpit in Leeds, with the title of Minister Emeritus conferred on him by the congregation, went to reside for a time in Harrogate, and then removed to Hampstead, where he took up new duties on the Committees of the British and Foreign Unitarian Association, the Hampstead Subscription Library, the Hampstead Council of Social Welfare, the Board of Directors of THE INQUIRER, &c. And all through to the end he maintained that same position of freedom and veracity which had led him to enter, and then to leave the Church of Rome. His Unitarianism was clear and strong, his faith in the principle of an entirely open road let it lead where it will was no less clear and strong. In his interest in the great teetotal movement into which he threw himself heartily during the latter part of his life, he was equally clear in his own mind, equally sincere, equally fair. And it was the same in regard to his political position as a Liberal, then as a Home Ruler with Gladstone, and in regard to the War, which he regarded as a "Holy War."

On Monday, June 17, he had a sudden seizure while out walking with a friend near Ventnor, where he was staying with his wife. On the following Wednesday he died about the same hour and on the same day of the month on which his only brother who lived to maturity, the Rev. Joseph Hargrove, late Vicar of St. Matthew's, Cambridge, and Honorary Canon of Ely, had died suddenly and alone while out walking in the woods at Beatenberg, four years before. The funeral service took place, as already recorded in THE INQUIRER, at the crematorium at Golders Green on the following Tuesday, and on Saturday last the ashes were laid to rest in Mill Hill Chapel.

No more need be said here. This is no record of all that he did but a memorial of what he was, and is, to those who knew him and loved him.

F. H. J.

The ashes of the late Dr. Hargrove were deposited on Saturday last in the chancel of Mill Hill Chapel, Leeds, at a service conducted by the Rev. C. J. Street, who in the course of his address said:—

A man like Dr. Hargrove, with so richly furnished a mind and spirit, with such varied and ripe experiences of many sides of life, with such charm of manner and grace of speech, with the desire to help his brethren so strong upon him and manifesting itself in activities of many kinds, cannot pass from our midst without leaving a great gap, which it will be difficult, if not, indeed, impossible to fill. No man can stand in another's place, and each has a role of his own to fill. But, fortunately—so rich is God's blessing in the life of humanity—there is ever an honourable succession of consecrated souls, each fulfilling its own task, each obeying a somewhat different call from the Holy Spirit, and each, all unconsciously, by obedience to the Divine leading, fitting in to its appropriate niche in the great pattern which is being worked out for the life of man. When leaders fall, the call for leadership is made anew, and not in vain.

TRIBUTES OF THE LEEDS PRESS.

Possibly there is no more accurate testimony as to the real influence of a religious leader than the opinion of the daily press, which is, as a rule, attached to no Church. The following extracts from the newspapers of the city where he laboured so long will show the position which Dr. Hargrove had attained in the eyes of the general public:—

Yorkshire Post: The fame of Mill Hill Chapel, Leeds, where the celebrated Priestley, discoverer of oxygen, once ministered, is hardly less known to Unitarians everywhere than the scholarly writings and thoughtful addresses of Charles Hargrove. A man of wide reading and clear and independent judgment, one of the first impressions he made upon strangers was that of intellectual force and individuality, softened not so much by modesty as by the instant concession of equal liberty and independence of mind on the part of any who differed from him.

Leeds Mercury: His eloquent and cultured preaching maintained the standard that had been set by such predecessors as Dr. Priestley, the Rev. Chas. Wicksteed, the Rev. Thos. Hincks, and Dr. Estlin Carpenter.

Yorkshire Observer: How well he succeeded may be deduced from the fact that in his later years at Mill Hill he was recognised as the doyen of the social and religious community of Leeds. His gift of lucid and restrained eloquence had extended the influence of his teaching far beyond the circle of those who formally adhered to the Unitarian faith. A scholar, he had ever been active in spreading the light of learning in the city. Not only had he stimulated its public spirit by his words, but had himself set a fine example of personal participation in social service.

Y.M.C.A. WORK IN FRANCE.

In response to the Rev. W. H. Drummond's appeal in connection with his work in the Y.M.C.A. the following further donations have been received:—

	£	s.	d.
Acknowledged	143	6	0
Mr. Harold Bailly	2	0	0
Miss K. F. Purdon	1	0	0
Miss Annie Fryer	1	0	0
Miss Emma Fryer	1	0	0
Miss Durning-Lawrence ..	5	0	0
	£153	6	0

Mr. Ronald Jones has kindly promised an addition of £10, should the £40 he has given for the piano not be sufficient to purchase a satisfactory one.

ANNUAL SYNOD MEETINGS IN BELFAST.

THESE meetings were held on Monday and Tuesday, June 17 and 18, in the First Presbyterian Church, Rosemary Street, Belfast. They were made peculiarly interesting and valuable this year by the presence of Dr. J. Estlin Carpenter, who kindly accepted the invitation to preach the annual sermon and deliver the annual lecture. Usually neither the business nor the public meetings are marked by very large attendances; but this year the presence of Dr. Carpenter drew large audiences to the public meetings from all sections of the religious public, and not only did his utterances bring a new inspiration to the non-subscribing churches, but undoubtedly they did a great deal to quicken the interest and break down the prejudice of the broader-minded members of other churches.

The first meeting was that of the Remonstrant Synod, the Rev. S. E. Bowen presiding, when the following officers for the ensuing year were unanimously elected: Moderator, the Rev. G. J. Slipper; Clerk, the Rev. J. Barron; Assistant Clerk, the Rev. D. J. Williams. The main business was the adoption of the reports of the Sustentation Fund, General Purposes Committee, and Finance Committee, and it was shown that the finances were most satisfactory, the revenue from the Sustentation Fund warranting an increase of dividend.

At the meeting of the Non-Subscribing Presbyterian Association, the Rev. E. S. Hicks in the chair, the following elections were unanimously made: President, the Rev. S. L. Phelps; Secretary, the Rev. H. J. Rossington (re-elected); Treasurer, the Rev. J. A. Kelly (re-elected). The statement of accounts, including the Theological Professorship Compensation Fund, which was adopted, showed a balance on the right side, but the Rev. J. A. Kelly said that future demands might require increased contributions from the congregations. The report of the Orphan Society showed that although the sum of £345 10s. was paid that year to orphans, there was a very large balance over. The Rev. E. H. Pickering moved, and Mr. W. H. N. Nelson seconded, a proposal that the Governors be recommended to increase the grant made to orphans, and that the investment of income as capital be deprecated. This was unanimously carried.

The annual meetings of the church began on Monday evening with a largely attended reception to Dr. Carpenter in the Central Hall, which was followed by divine service in the First Church, conducted by Dr. Carpenter. There was an excellent attendance, and the sermon made a deep impression, one of the leading Presbyterian divines who was present declaring that he had heard nothing finer. Dr. Carpenter took as his text the words "We are God's fellow-workers." The words, Dr. Carpenter said, pointed out a fundamental fact of our nature. The whole of our life was a partnership in an existence vaster than our own. All round about us lay the depths of Being, and out of that we came helpless and ignorant, stumbling and blind, until we began to feel our way and know our place and learn the meaning of life. Life was forever offering them new opportunities and summoning them to exercise themselves in austere labours and righteousness. After referring to the bearing of such ideas on the formation of character, the relations in industrial life, and the State, Dr. Carpenter asked could they carry the conception forward one step further? When they passed through the gates of death what did they expect to find? A void in which religion was lost and they themselves disappeared and ceased to be? Was that the end of fellow-work with God? Those who had realised what God had done for them would not believe it.

They would regard their efforts, failures, victories, defeats, attainments, disappointments, pains, happiness, sorrows, and joys as a training for their Father's service. They would say: "Thus and thus has He humbled me, thus exalted me. I will commit myself to Him without fear, trusting that He has yet a purpose for me to fulfil."

The Synod meeting was held on Tuesday at 11 A.M., being preceded by the celebration of Holy Communion. The Rev. Alfred Turner was unanimously elected Moderator for the ensuing year, and in the course of his remarks said that as ministers they had a pressing duty. Many of their families had been bereaved, and it was for them to do their best to comfort and cheer those whom the war had stricken. As they knew, one of their ministers, the Rev. P. Godding of Ballyclare, who was serving as a second-lieutenant at the front, had been reported as missing since May 27, and they all hoped that he was still living, even if in enemy country. He wished to extend sincere sympathy to those members who had lost near or dear ones. The Rev. G. J. Slipper was unanimously re-elected Clerk of Synod, and the Rev. J. A. Kelly was unanimously re-elected Treasurer. A telegram of sympathy was sent to the relatives of the late Dr. James Drummond of Oxford, who was being interred that day. It was also resolved to send a loyal message to the King and to present a loyal address to the new Lord-Lieutenant.

The reports of the General Purposes Committee showed that the past year was on the whole uneventful. The Revs. G. L. Phelps (Holywood) and A. Turner (Templepatrick) have both given a second period of service with the Y.M.C.A., and the Rev. P. Godding (Ballyclare) has obtained a commission in the Royal Irish Rifles. The Rev. G. J. Slipper's report of the state of the Church showed little change in the number of members. The reports of the three Presbyteries, the Sunday School Committee and Temperance Committee were adopted.

At the afternoon session several interesting and important resolutions were brought forward. A resolution, proposed by the Rev. J. Barron, protesting against denominational control of education was carried unanimously, and also one moved by the Rev. G. L. Phelps affirming the desirability of establishing a League of Nations for the maintenance of right and the permanent preservation of peace. The Rev. E. H. Pickering proposed that steps should be taken by the General Purposes Committee for the early formation of a Union of Social Service on similar lines to the National Conference Union. This was passed unanimously. Other resolutions were passed referring to the establishment of a Clerkship Fund and to the prohibition of the drink traffic during the war with compensation. The Synod also passed unanimously a resolution proposed by the Rev. E. H. Pickering protesting against Regulation 40D as affirming a double standard of morality, and as a grave moral and physical danger. The meetings concluded with a thoughtful and inspiring lecture by Dr. Carpenter on 'The Churches after the War.'

THE third Lawrence House *Bulletin*, a copy of which is going out this week to all Unitarians in the Forces, so far as their names are known at Essex Hall, looks like being a welcome messenger wherever in the wide world it goes. It contains portraits of Mr. R. D. Holt, M.P., President of the Association, Mrs. Sydney Martineau, Mrs. Wooding, Mr. Harold Wade, and the late Major Harold Brown; greetings and short articles by different writers, information about Lawrence House, and other interesting matter. If any soldier or sailor in our connection does not receive a copy the Secretary, Essex Hall, will be obliged by receiving his name and address.

SCHOOL FOR MINISTERS AT MANCHESTER COLLEGE.

Information has reached me that some ministers who wish to attend the Autumn School at Manchester College have been deterred from applying by the prospect of the heavy expense to be incurred in travelling. Happily I am now in a position to say that a sum of money has been most generously placed at the disposal of the College which will enable this difficulty to be overcome.

May I therefore again urge upon ministers who wish to attend that they should send in their applications to me as soon as possible? Among other things that must be arranged at once, a house will have to be hired for the accommodation of the ministers, the College residence being occupied by wounded soldiers, and this, of course, we cannot do until we know how many are to be expected.—Yours, &c.,

L. P. JACKS.

Manchester College, Oxford.

[Several letters and reports are unavoidably held over till next issue.—ED. INQ.]

BELGIAN HOSPITAL FUND.

177TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,729	11	11
Miss Cecilia Jevons	5	0	0
Mr. J. Horner (9th)	1	0	0
Mr. and Miss Hirst (29th) ..	2	2	0
Mr. A. H. Mathews (9th) ..	2	0	0
Mr. A. W. Harris (13th) ..	1	1	0
Miss Colton and the Misses			
Gillespie (36th)	0	7	6
Mr. and Mrs. C. W. Chitty (49th)	4	0	0
Mrs. Burridge (7th)	2	0	0
Mrs. Dendy (8th)	2	2	0
L. G. A. and R. F. (5th) ..	0	10	0
	£20,749	14	5

Parcels have been received from :—The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Miss A. Tedder; Miss B. Allen; Monton Women's Congregational Union (per Miss E. Leigh); Miss M. C. Kelley; Finchley Branch of the Women's League (per Mrs. Blake Odgers).

SPECIAL WANTS.

Pyjamas, shirts, socks, handkerchiefs. Games and pictures. Clothing for babies and children. Calico bags, 2 ft. by 3 ft., and any small size.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE Rev. Dr. Lionel Tayler has gone to Holland for two months to lecture to British officers interned in that country.

Mr. J. A. Hobson and Mr. Laurence Housman will be the speakers at the Annual Meeting of the Humanitarian League at Caxton Hall, Westminster, on Monday, July 15. The chair will be taken at 7.30 P.M. by Bertram Lloyd.

In an article appearing in *A Voice from India*, which is edited by Mr. Haran-dranath Maitra, Mrinalini Sen quotes a prayer which was uttered, it is believed, about 5,000 years ago by a woman sage of India, and which is repeated in the Brahmo Samaj churches every day. The prayer is as follows :—

Lead me, O Lord, to the Truth from all Untruth.

Lead me from Darkness to Light.
Lead me from Death to immortality.
Be revealed to me, O Thou self-revealer!
Show me Thy Blissful Countenance and keep me under
Thy Eternal Protection.

NOTES ON SOME RECENT BOOKS.

[A short Notice in this column does not preclude a review in a later issue.]

Carlisle (Bishop of). *DEATH AND THE AFTER-LIFE.* Williams & Norgate. 122 pp., 2s. 6d.

Dr. Diggle's unconventionalism is well known, and here finds scope; in addition to his native impulse the war conditions have evidently moved him to a fresh examination of his thoughts. Though, owing much to inherited ways of expression, many of his suggestions will be found novel by the ordinary Christian reader, in general they are reasonable as well as devout, and may be pondered with profit by heterodox as well as orthodox.

Hunter (the Rev. Dr. John). *FAITH IN STORMY DAYS.* James Maclehose & Sons. 171 pp., 3s. 6d. n.

Six sermons on the Twenty-Third Psalm are here reproduced, originally delivered in the Æolian Hall in the summer of 1915; a seventh entitled 'The True Measure of Life' is added, being one of the last sermons Dr. Hunter preached. Prayers are prefixed to each discourse, and a final prayer 'In Time of War' closes the volume. It is a truly beautiful legacy to the world from one who was a gifted speaker and a tender teacher; his life work is here represented at its highest level.

Jupp (William J.). *WAYFARINGS.* London, Headley Bros. 234 pp., 8s. n.

Mr. Jupp describes this book as "a record of adventure and liberation in the life of the Spirit." Those who have read his articles from time to time will hardly need to be told that he has been a sojourner with beauty through the whole course of his wayfaring, and that he has kept his eyes fixed, amid all experiences, on the Real Presence which is "great enough for man's absolute trust and reverence and love." The last chapter is entitled 'The Broken and Recovered Peace,' and ends on a note of quiet hope and confidence which is the priceless "treasure of the humble."

The Life of Amelle Nicolas; translated from the French by Thomas Taylor Allen. London, H. R. Allenson, Ltd. 266 pp., 5s. n.

This translation of the Life of "the good Armelle," a peasant by birth, by occupation a servant, with spiritual affinities with all the great mystics, has been made from the third edition which appeared at Cologne in 1704. It is introduced by a letter from Prof. Dowden, who is not concerned with the authorship of the biography, but with the actual experiences it relates and "the disinterestedness of love, the supersession of self, the union of what is above self" which are expressed with a beautiful sincerity "not surpassed in books more famous."

Montefiore (Claude G.). *LIBERAL JUDAISM AND HELLENISM, AND OTHER ESSAYS.* 340 pp. London, Macmillan, 6s. n.

The distinguished author here presents a course of lectures which were prepared for delivery in the United States in 1915 but had to be postponed on account of the war. Other chapters have appeared substantially in various periodicals. Besides its relations to Hellenism the book discusses Liberal Judaism's attitude towards the Old and New Testaments, Rabbinical Literature, Democracy, and the Future. Recent developments in Jewish "Nationalism" are specially noticed. Scholarly, earnest, candid, such a volume merits wide-spread attention.

Morland (Lucy Fryer), B.A. *THE NEW SOCIAL OUTLOOK.* London, Headley Bros. 59 pp., 1s. 6d. n.

The Swarthmore Lecture for 1918. Miss Morland traces the growth of Quaker philanthropy and the instinct for social service from early days, and shows how essential it is that the new attitude should be faced which has been brought about largely "under the stress and shaking of the Great War."

Problems of Reconstruction. By various writers. London, T. Fisher Unwin. 315 pp., 8s. 6d. n.

Lectures and addresses delivered at the Summer Meeting at the Hampstead Garden Suburb, August, 1917, by Canon Masterman, Prof. Muirhead, the Rt. Hon. W. H. Dickinson, M.P., Mr. Sidney Webb, Miss May Morris, Miss Maude Royden, Mr. George Clausen, R.A., and others. The section on 'Arts and Crafts in Relation to Reconstruction,' is particularly interesting and suggestive, and will be appreciated by those who feel that the imagination has not been too kindly treated in the discussions which have already taken place on "after the war" prospects.

Problems of To-morrow. Edited by F. A. Rees, with an Introduction by the Rev. Arthur Jones, M.A., D.Lit. London, Messrs. James Clarke & Co. 256 pp., 4s. 6d. n.

These addresses, written for the most part by Free Churchmen—the names include Prin-

cipal Forsyth, Dr. Orchard, Principal Garvie, Dr. Rendal Harris, Dr. Frank Ballard, Dr. Henry Hodgkin, &c.—were first delivered in an "After the War Campaign," arranged by the Birmingham District Free Church Council in the early winter of 1917, and it has been thought advisable to give a wider public the opportunity of profiting by them. No attempt is made at continuity; each lecturer chose his own subject, and, in dealing with it, expressed his own views; but a common idea underlies them all, based as they are on a realisation of the problems—social, moral and religious—which will have to be considered after the war from the Christian standpoint.

Ruffin (Henry) and Tudesq (André). *BROTHER TOMMY.* London, Fisher Unwin. 160 pp., 1s. 3d. n.

A story of the British offensive on the Western front from January to June, 1917, translated from the French. The narrative is full of human touches, but some of the "things seen," though described briefly and with singular detachment, remain etched on the memory like pictures from Dante's Inferno.

Tilley (Arthur), M.A. *THE DAWN OF THE FRENCH RENAISSANCE.* Cambridge University Press. 24 pls., 25s. n.

This book, which ought really to have been the introduction to the author's 'Literature of the French Renaissance,' attempts to bring to a focus the first manifestations of the Renaissance spirit, "not only in humanism and literature, but in architecture, sculpture, painting, and every form of art." The writing of it was interrupted by the war, but as the final victory has been so long delayed, it has been thought best to complete and publish the work. We are glad that this decision was arrived at, especially in view of the fact that we are probably "nearing the dawn of a greater Renaissance" than that which is the subject of its pages, a Renaissance that will be "largely of the spirit," and will be better understood by those who have first traced the growth of the earlier movement. The book is dedicated "To France."

PAMPHLETS.

Clifford (John), M.A., D.D. *OUR FIGHT FOR BELGIUM AND WHAT IT MEANS.* London, Hodder & Stoughton. 15 pp., 3d.

The title of this pamphlet explains its purport. It is written in Dr. Clifford's characteristically trenchant manner.

Duffy (G. Gavan), B.L. *THE GROUNDWORK OF CONSCRIPTION.* London, T. Fisher Unwin. 29 pp., 6d. n.

A useful epitome of the Military Service Code in Great Britain with the disciplinary measures, civil and military, for its enforcement.

Grey (Viscount, of Falloden), K.G. *THE LEAGUE OF NATIONS.* Oxford University Press. 15 pp., 3d. n.

Lord Grey's important pronouncement was referred to in our columns last week.

Hawkin (R. C.). *CENTRAL AFRICA AND THE LEAGUE OF NATIONS.* The Fabian Society. 15 pp., 2d.

In this Fabian tract Mr. R. C. Hawkin pursues the idea, which he has been advocating strenuously, that Central Africa should be internationalised, and he points out that all the machinery is ready to hand "for summoning a meeting of the League of Nations" to consider it. "Central Africa," he reminds us "will never be the same as before the war—the influence of the tribal chiefs will disappear, the tribes will split up, the white man's influence will be different, and the missionary will have to battle with new ideas which are surging through the black mind."

Mühlön (W.). *REVELATIONS BY AN EX-DIRECTOR OF KRUPP'S.* London, Hodder & Stoughton. 12 pp., 3d. n.

The text of Dr. Mühlön's Memorandum and of his letter to Herr von Bethmann Hollweg.

Orage (A. R.). *AN ENGLISHMENT TALKS IT OUT WITH AN IRISHMAN.* Fisher Unwin. 31 pp., 6d. n.

In this dialogue, which recently appeared in *The New Age* as the Editor's 'Notes of the Week,' it is urged with much cogency that a solution of the present deadlock, of happy augury to Ireland herself, would be the "voluntary service of Ireland in the common cause" based on "an honourable understanding." It is agreed that "England owes an earnest to Ireland of the sincerity of her profession that this is a war of liberation for small nations."

To Make Men Traitors. London, Hodder & Stoughton. 26 pp., 2d.

A pamphlet dealing with Germany's attempts to seduce our prisoners of war and destroy their national loyalty.

We have also received *The Hibbert Journal*, *The Quest*, *Cornhill Magazine*, and *The Strand Magazine*.

NEWS OF THE CHURCHES.

Billingshurst.—For the first time for some years there was a good attendance of children at the special Flower Service at the Free Christian Church on June 23. The flowers which had been contributed were taken later on to the London Hospital.

Birmingham.—Mr. P. C. Whiteman, son of the Rev. J. M. Whiteman, Missionary at Hurst Street, has recently obtained his B.A. degree at Manchester University.

Knutsford.—The Rev. G. A. Payne, minister of Brook Street Chapel, begins his 29th year at Knutsford and Allostock on July 7, when collections will be taken on behalf of the Hospital Supply Depot, and it is hoped a large number of members and friends will be present at the services. Mr. Payne has promised to conduct the evening service at the Unitarian Church, Macclesfield, once a month during the summer in the absence of the Rev. J. Hipperson, who has joined the forces.

Glossop.—On Sunday, June 16, anniversary services were held at the Unitarian Church, the three services being largely attended. At the children's service at 10.45 Mr. Peter Skelton, U.K.A., Glossop, delivered an address. The preacher in the afternoon and evening was the Rev. Neander Anderton, of Monton. Special anthems were sung.

London: Hampstead.—The Rev. F. K. Freeston, who is taking the services at Rosslyn Hill Chapel during the Rev. H. Gow's absence in France is delivering a series of Sunday evening addresses during July on 'Apostles and Founders, English and American.' On Sunday, July 7, he will take for his subject, 'Roger Williams, the Founder of Rhode Island'; July 14, 'John Eliot, the Founder of the New England Co.'; July 21, 'John Harvard, the Founder of Harvard College'; July 28, 'William Penn, the Founder of Pennsylvania.'—As was mentioned at the Special General Meeting on May 5, Mr. Gow was induced shortly before leaving for France to sit for his portrait, and this may now be seen in the Church Parlour. The artist is M. Jean Delville, the distinguished Belgian painter.

London: Islington.—The Rev. J. Vint Laughland, who has been minister of Unity Church since 1915, and has been engaged in war work at Woolwich Arsenal, in addition to his pastoral duties, for over a year, has tendered his resignation. The work has been carried on under increasing difficulties, and a serious position has now to be considered. There was a good congregation at the War Workers' Service on June 6, when Mr. Laughland gave an interesting account of his experiences at the Arsenal, in the course of which he had come into personal contact with a large number of the many thousand workers now employed there.—Another old and faithful member of the Church has passed away in Mr. S. D. Welch, who died on June 4.

London: Stepney.—At the Flower Show and Industrial Exhibition in connection with College Chapel opened by Miss Ethel C. Lake on Thursday, June 27, Miss A. Read, Secretary of the Sunday school, in the name of the teachers and scholars took the opportunity of making a presentation to the Rev. Walter M. Long, who has accepted a call to Loughborough and Christ Church, Nottingham. Mr. Snowling voiced the deep regret which is felt at parting with him. Later on the members and friends of the congregation assembled by invitation of the committee to meet Mr. Long. In the course of the evening the Chapel Secretary presented him with an Address from the members and friends expressing their affection and esteem and asking his acceptance of a study chair. Miss Tagart, Mr. Snowling, the Rev. Harry Maguire and Mr. E. Buser paid warm tributes to Mr. Long and to the good influence he had exerted at Stepney. In responding Mr. Long said he should carry away very happy memories of this, his first ministry, and though he was looking forward to his new sphere, he should watch with great interest the progress of the congregation of College Chapel. On June 30 the evening service took the form of a reconsecration and dedication service, and several new members were welcomed into fellowship. Taking as a keynote "Thou shalt call thy walls salvation and thy gates praise," Mr. Long emphasised the joy and the sanctifying or saving power of united worship, both to minister and people. He touched on the sufferings and sacrifices of the past which had won for us freedom of worship, and he earnestly exhorted his hearers to avail themselves constantly of this privilege which gives such a precious opportunity of spiritual growth.

Manchester: Chorlton-cum-Hardy.—A garden party was held last week in the grounds of Mr. and Mrs. Hillier for the purpose of bidding farewell

to the Rev. Charles Peach, Mrs. Peach and family. Mr. Peach has been with the Chorlton congregation about seven years and he is now leaving them to become minister of the Old Chapels at Great Hucklow and Bradwell, and to take the charge of the Holiday and Convalescent Homes of which he is the hon. secretary. Mr. Henry Pilling presiding at a brief meeting spoke of Mr. Peach's residence at Chorlton as a period of unbroken happiness and prosperity for congregation and minister alike, and presented Mr. Peach with a framed illuminated address and a cheque. Mrs. Hillier on behalf of the Ladies Society presented Mrs. Peach with a travelling bag, and Miss Elsie Begg presented a selection of books to Mr. A. Peach on behalf of the Sunday school.

Mottram.—The Rev. A. G. Goodwin (United Methodist) was the preacher at the afternoon Flower Service at the Unitarian Church on June 23, the Rev. H. Bodell Smith preaching in the evening.—Mr. Bodell Smith's son, Mr. E. W. Smith, a former Sunday scholar, now chief chemist to the Birmingham City Gas Department, has had the degree of Doctor of Science conferred on him by Manchester University.

Preston.—The annual Choir Services were held last Sunday at the Unitarian Church, special anthems and solos being rendered. There was a good congregation in the evening. The services were conducted by Opl. M. Rowe, the minister of the church, who is at present stationed at Blackpool, and who preached in the morning on 'Joyful Worship,' and in the evening on 'The Ear for Harmony.'

Rochdale.—It is announced in *The Monthly Messenger* that Pte. John William Baron, of the 16th Batt. Lancs. Fusiliers, was killed in action in France on April 3.

Sheffield.—The second number of *The District Messenger*, published by the District Association, contains a revision of the Roll of Honour which appeared in the first (January) number, and a selection of appropriate quotations in verse and prose.—The Rev. Alfred Hall, of Newcastle-on-Tyne, will commence his ministry at Upper Chapel, as colleague of the Rev. C. J. Street, on August 4.

Sheffield: Unity Church.—The death is recorded of Mr. B. Yates, one of the oldest members and most faithful workers connected with the church. Private A. Stenton, who was formerly a member of the Sunday school, and whose daughter is a scholar and member of the choir, was killed in hospital in France recently.

Stannington.—The preacher at the Sunday school anniversary on May 26, at Underbank Chapel, was Mrs. Pryce-Jones, whose services were so warmly appreciated last year. The music and singing were exceptionally good. The organist for the day was Miss Mary Wild, one of the Sunday school teachers and a girl of only 15 years of age.

Women's League.—The Summer Meeting of the Manchester District Associate Branch of the League was held at Stand on June 22. There was an attendance of 150 representing the following branches: Accrington, Ansdell, Ashton-under-Lyne, Blackley, Bury (Bank Street), Chesham, Chowbent, Denton, Dukinfield, Gee Cross, Monton, Oldham Road (Manchester), Oldham, Pendleton, Stand, Stalybridge and Stockport. In spite of unfavourable weather the visit to Stand was much enjoyed, thanks to the kindly hospitality of the friends there. Dr. E. Thackray conducted service in the chapel in the afternoon, and gave an address on 'Mothers.' A short meeting was held after tea, Miss Johnstone presiding. Mrs. Thackray welcomed the visitors, and Miss Storrs, as delegate to the Whit-week meetings in London, gave an interesting account of these meetings. A cordial vote of thanks to the friends at Stand was responded to by Mrs. D. Walmsley. An enjoyable ramble in Miss Phillips's Park, and to Prestwich, followed.

*** Secretaries of churches which publish Calendars are requested to send the Calendars regularly, and as soon as possible after publication, to the Editor.*

*** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.*

DEATH.

McEwan.—On June 27, at Maple Bank, Edgbaston, Birmingham, Mrs. M. A. McEwan, aged 89.

OUR CALENDAR.

SUNDAY, July 7.

LONDON.

Aston, Creffield Road, 11.15 and 7, Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 6.30. Rev. A. GOL- LAND, M.A.
Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. THOS. MUNN.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Lukes, City Road, 11 and 6.30, Mr. F. G. FINCHAM.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11 and 6.30, Mr. J. BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15, Rev. BERTRAM LISTER, M.A.; 6.30, Mr. A. GEORGE TARRANT.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. F. K. FREESTON.
Highgate Hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 6.30—
Ilford, High Road, 11, Rev. A. H. BIGGS, M.A., LL.M.; 6.30, Rev. W. H. DRUMMOND.
Islington, Unity Church, Upper Street, 11, Rev. BASIL MARTIN, M.A.; 6.30, Mr. FRED MADDISON.
Kentish Town, Clarence Road, N.W., 11, Rev. J. A. PEARSON; 6.30, Mr. ION PRITCHARD. (Anniversary Services.)
Kilburn, Quex Road, 11, Rev. F. HANKINSON; 6.30, Rev. A. A. CHARLESWORTH.
Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Miss M. FRANCIS.
Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.
Rhyl Street, Kentish Town, 11, Rev. W. H. ROSE; 6.30, Mr. A. S. NOEL.
South Norwood, League House, 141 Portland Road, 6.30, Miss L. G. ACKROYD.
Stoke Newington Green, 11.15, Rev. GEORGE TOYE; 6.30, Mr. HOWARD YOUNG.
Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.
University Hall, Gordon Square, W.C., 11.15, Rev. Dr. JACKS.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, 11 and 6.30, Mr. J. HARRY SMITH.

ABERYSTWYTH, New Street Meeting House, 11. Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE OLARE.
BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, Rev. E. W. MARTIN.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN ROW, 10.45.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEORGE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45, At W. Fox; 6.30, Rev. Lieut.-Col. C. S. BULLOCK.
LEEDS, Mill Hill, 10.45 and 6.30.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Texteth, 11 and 6.30.
LIVERPOOL, Bootle Free Church, 11, Mr. W. NEWALL; 6.30, Mr. H. FAULKNER.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. H. McLACHLAN, M.A., B.D.
LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. LAWRENCE REDFERN.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. M. R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.
OXFORD, Manchester College, 11.30, Rev. E. I. FRIPP.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A., LL.B.; 6.30, Rev. J. W. LEE.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), (Church Closed.)
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 11.15 and 6.30, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

WINNEPEG, CANADA.

All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

Notice of any alteration in the Calendar for next week should be sent to *The Publisher*, 13 BREAM'S BUILDINGS, E.C.4, not later than Thursday Morning.

The name of the Minister of the Church is inserted unless instructions are received to the contrary.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Morning, at 11.15.

July

7. Rev. LAWRENCE P. JACKS, M.A., D.D.,
of Manchester College, Oxford.
14. Rev. FRANCIS H. JONES, B.A.
21. Rev. J. ESTLIN CARPENTER, M.A.,
D.Litt., of Manchester College, Oxford.
28. Rev. FRANCIS H. JONES, B.A.

DEAN ROW CHAPEL.

The Rev. ERNEST A. SMITH, B.Sc., will commence his ministry on SUNDAY, JULY 14.
Service 10.45 A.M. Subject: "A Living Church."

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LONDON, SATURDAY, JULY 13, 1918.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

THE issue of the Montagu Report on Indian Reforms is an event of the highest possible importance. We wish we could assure ourselves that, despite preoccupations with the war, our politicians, journalists, and all other publicists—including teachers and preachers—will attentively study its three hundred pages of history, forecast and legislative proposals. Admirable in its reforming spirit it appears sufficiently cautious in detail; but that is a matter upon which we must, of course, listen to experts, such as our friend Sir Roland Wilson, who has promised us an early article on Indian affairs. What we can all try to do is to augment the force of sympathy with a generous policy toward our Indian fellow-subjects. There is undoubtedly a large bulk of Anglo-Indian obstructiveness to reckon with, and if we are to make any real progress an instructed zeal for liberty alike in India and our other dependencies must be greatly increased in this country.

* * *

THERE is in the closing sentence of the body of the Report on India a suggestion that applies nearer home. It reads, "English and Indian papers alike have it in their power greatly to improve relations" between the two races. Unfortunately, both abroad and in this country, the journalistic power which seems most to be realised, certainly to be exercised, is not that which makes for improved relations among men. There is a section of the press already so notorious that nothing it can do can lower its character in this respect. At present its quarry happens to be "Aliens," but that is a mere exigency of the moment. Apparently someone must be hunted down every day—Kitchener, Haldane, Grey, Jellicoe, what matters who?

IN some cases a show of public urgency has been made, but generally the outcry is obviously a mere appeal to ignorant prejudice, and this "Aliens stunt" is just about as shabby an enterprise as the yelping pack of hounds has yet started. If the Executive have not sufficient restriction and punitive authority—which is hard to believe—they had but to ask for it, and a compliant Parliament would have granted it long ago. If they have the power but have been negligent, bring the blame home to them and let them pay the penalty. But to howl at all and sundry who happen not to be as pure in blood as these noble patriots, may indeed stir the lower passions of the mob, but cannot add to the healthy vigour of the nation's mind or increase its reputation amongst neutral observers.

* * *

LAST Saturday's *Carmarthen Weekly Reporter* contains in extenso the address given by Dr. G. Dawes Hicks at the closing of the session at the Presbyterian College. He eloquently defended our people against the charge that we were a decadent nation; despite acknowledged faults there was that in men's hearts that had heroically responded to the tragic summons of the war. Our danger now was that minds should be deadened through sheer mass of misery, and that we also, as well as our foes, should set material gains in the first place. But the war had shown that quite "ordinary people" were far more open to high appeals and ideals than they seemed to be. Multitudes have given themselves for duty's sake, and a deeper religious sense has awakened in the hearts of sorrowing relatives. The perusal of this fine address recalls the wish of many of Dr. Hicks' admirers that some goodly portion, at least, of the long series delivered by him at the College on similar occasions, should be collected into a permanent volume.

* * *

FOR more than twenty years some striking verses, entitled 'Each in his own Tongue,' have been known by

many thoughtful readers, and their popularity is to-day greater than ever. The verses allude to the story of earth—"some call it evolution, and others call it God," to the beauty of autumn and the yearnings of the heart; and the closing one runs:—

A picket frozen on duty,—
A mother starved for her brood,—
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway plod,—
Some call it Consecration,
And others call it God.

These words, we notice, were quoted by Dr. Hicks in the address referred to above. The Rev. R. J. Campbell similarly used, at the City Temple two or three years ago, a poem 'Glory enough for one day' which is also familiar. What is not so well known is that the writer, Professor William Herbert Caruth, who is connected with the Stanford University, California, is a good zealous Unitarian who takes a prominent part in church and association work in his country.

* * *

WE are sure Mrs. Bernard Allen's account of the hospital at Chambéry which appears this week will be read with much interest, and that many readers' interest will speedily take a practical turn. As we observed a short time since in reference to our Belgian Fund, the great thing in this good work is that it is both animated by the best intentions and controlled by wise judgment and faithful economy. The extension, as we must view it, of the scope of the new institution so as to include suffering civilians will not, we believe, be deemed injudicious. The needs of this stricken people are beyond any adequate supply, but what can be done by us to relieve the poor creatures must be done, and as well and quickly as possible.

* * *

"A CULTIVATED Unitarian," we are told in last week's *Musical Times* (apropos of the Gounod centenary) made 'Faust' the subject of a sermon, in which he

"found in Mephistopheles's laughter at the end of the third act the Greek Nemesis, but he also found something uplifting in the melodies." Can any one identify the preacher? The writer proceeds—"However that may be, it will not be misunderstood, perhaps, if we say that a faint odour of incense clings to these times—'about as much religion as my William likes', in Hannah More's words."

* * *

THE Florence Nightingale Convalescent Home, Great Hucklow, the opening of which we chronicle this week, aims at becoming a "National Memorial" to our men who have fallen or will hereafter fall in the war. In the first instance, its benefits are intended for men discharged from the Forces, and if this intention is properly carried into effect the further use of the Home, viz., as a recreative institution for scholars and teachers in our Sunday schools, must be considerably postponed. But its memorial character will remain, and we may surely expect that many generations of grateful young visitors will realise that here, as in so much beside, their life has been helped and blessed through the self-sacrifice of our gallant sons and brothers. Commending our brief report to immediate notice, we shall return to the subject at an early date.

SOLDIERS AND CITIZENS.

STILL echoes the tramp of new hosts from the regions,

Far off is the vanguard—they came, they are gone;

The World in its wonder is counting the legions,

Is watching and counting, and still they march on.

"Why rally your millions?" she asks them; replying

They point to the foe of the Freedom of Earth;

Be theirs but to smite him, then living or dying

Their soul shall be satisfied, even to mirth.

Good Soldiers, good Citizens, theirs is the duty

In war to lay firm the foundations of Peace,

To follow, through hell-reek, a Vision of beauty

High throned on a compact that never shall cease.

Yet strange is the cup that is proffered them daily,

Afoam with the glory that passes—like foam;

They, gallant but wary, accept the draught gaily,

They laugh, and they sing, but their heart is at Home.

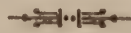
O Soldiers of Freedom, O Citizens fighters,
To Home and humanity loyal and true,
O wisest of war-men and sanest of smiters,

The hope, and the heart, of the World is with you!

W. G. TARRANT.

(From the *Lawrence House 'Bulletin.'*)

THE GREATER FRANCE.



ABOUT four years ago we happened to be in conversation with a man of many travels, a practised linguist, a shrewd observer and one obviously desiring to be just. The monstrous birth of war was as yet in the womb of time, but premonitory throes were already convulsing Europe. Glancing at, rather than attempting fully to explore the probabilities, as we thought them, of the next few weeks—though our surmises, alas, fell immeasurably short of the event—the respective characters of different nations came into view. Among the first to be considered was that of France, and our friend's estimate was not at all favourable. He certainly had more than sufficient data to justify pessimism; and, if some were but superficial, others were decidedly not so. They need not be re-stated here and now; enough to say they were drawn mostly from aspects of contemporary life, social, financial, judicial, political, artistic, literary, and the survey as a whole was not reassuring.

But the cure for all despondency is a fuller remembrance. In the first place, any single observer, however widely experienced and keen, can at best see only a fraction of the nation's life; and if he is wise he is careful to avoid sweeping generalisations based on fragmentary evidence. Some people there are, far too many, who on the strength of a few weeks in Paris from time to time, supplemented by an intermittent acquaintance with French journals, fiction, and drama, are prepared to return the most confident verdict as to the tastes, morals, and tendencies of the whole population. If hasty judgment of an individual is wrong, how much more of a nation. But, in the second place, the sounder critic, ranging farther, will also go deeper. To know the present France, to forecast the France of the future, we must bear in mind the France of the past; we must try to discern beneath the ephemeral story the under-currents of history.

The anniversary of the Fall of the Bastille, July 14, is an opportune reminder of the world's debt to France; it is at the same time, let us believe, the propitious omen of another Fall, of another stronghold of tyranny. The system symbolised by the ancient prison doubtless thought itself no tyranny at all; it stood for "resolute government" just as modern autocracies do. It fell before what? A mob of ignorant, greasy rebels—the autocrat would say. Let us say it fell before an idea. For it is the will that counts, the directing power within the muscles. The France we recognise is the France of great ideas; and even if they are sometimes conceived in heat, passion, fury, or apparently in an adventurousness of mind that to us Northerners seems romantic and sentimental, the world would be vastly poorer without them. Their very excesses, as we deem them, are proof at least of an intense vitality such as mankind needs, in order to counteract, were it possible, the stupidity against which the gods themselves strive in vain.

"When Mill was in low spirits," we are told, "he restored himself by Condorcet's life of Turgot." If ever we English are disposed to think somewhat gloomily of the France whose faults, not being our own, are the more conspicuous to us, let us follow Mill's example and take an excursion into her storied past. It will not only afford us types of "brilliance," but also of solid sense, masculine gravity, indefatigable toil in the pursuit of the higher wealth as well as thrift in material things, devotion to science, love of beauty, exalted spirituality, generous humanity. This is the France whose sufferings we deplore, whose valour we admire, whose resolution we fraternally share. It is hers to provide a leader for the Allies against a stronghold of tyranny more formidable than that of 1789. It will be hers, we confidently believe, to help the world by her talent of constructive precision, no less than by her splendour of impulse, when the Bastille of Prussianism is brought down.

PRIESTLEY.

A CORRESPONDENT has reminded me that July 14 is the anniversary of the Priestley riots. I am glad to remember that Priestley was on the fringe of martyrdom, for I must confess that my sympathies with him have worn rather thin. The diffident Socinus, the generous Castellio, the aggravating Servetus, all these, though further away, still strike responsive chords. But Priestley for all his energy and restlessness cannot galvanise us. Yet I should like to like Priestley better. Charles Lamb sat under him, and expressed his admiration of him in Elizabethan phrase. But Hazlitt's contemptuous criticism, though it has an acrid flavour, seems nearer the truth. Hazlitt compares him with the sinister Jonathan Edwards, and disparages Priestley for talking glibly of awful spiritual experiences as if they were parts of a game of logic.

Priestley's portrait rather bears this out. The face would be grave but for a strong suggestion of almost perky complacency which we might like in a Sterne or a Voltaire, but which is strangely misplaced here, for the effect of gravity and the effect of levity mutually destroy each other. Moreover, this lack of depth is emphasised by the unfortunate habit we have of hanging his portrait beside that of Price, in which the meditative texture of the face is enhanced by a kind of brooding dignity of figure. Priestley's portrait recalls Martineau's dictum—most dogmatic when most wrong. A common fault—the fault of the mob that attacked his house.

Hazlitt's verdict really amounts to a reminder that "fools rush in where angels fear to tread." All his life Priestley was up to his neck in controversies on questions which he had not half digested. Though a scientist he was quite lacking in sense of first principles. Vigorous and brilliant thoughts are not used to deduce conclusions, but are simply flashed out on us. Neither in religion or politics does he ever seem to stand on the real ground of the matter. But in spite of his faults, perhaps because of his haphazard methods, he had the astonishing luck that sometimes comes to the daring. In science, religion, and politics, he blundered on truths which startled his contemporaries, and made him friends and foes. In one of his contro-

versies on the question of the deity of Christ, he suddenly puts his argument in a most striking way, and the manner in which he makes his point has been much praised by that acute and generous critic, Leslie Stephen. That point is that it would have been quite impossible for the disciples while they ate and drank and talked with Jesus to believe that this man whom they knew was God Almighty who created heaven and earth. This is really suggestive. It makes us feel that a halo of time and distance was absolutely essential for the development of doctrines about Christ. We realise that in the systematising of Christianity, not to have known Christ in the flesh was an immense advantage.

Because he had no historical sense of the growth of institutions, no method of mental progress, but only a series of sudden leaps, Priestley never grasped the significance of his own ideas. They are sparks of fire stolen from heaven by luck or daring. He seems to have thought that after Christ Christianity stopped, and there arose a carnival of imposture, masquerading as the church of Christ. We can see now that the development of the Church followed the limitations of human imagination and human needs, and arose out of the necessities of hard fact. Had the world been different "the mind of Christ" would have been shaped by time and distance in other moulds, and expressed not in the doctrines which we know, but in other doctrines more satisfying to other needs. The needs dictated the doctrines. This is the new method; the method of modernism, and Priestley must be recognised as one of those who have made it essential that the new theology must understand its relation to the old theology. This is the value of his book, 'The Corruptions of Christianity.'

In his political thinking we see just the same kind of thing. He half strangles himself at the outset in the old "social contract" theory and in a tangle of Rousseau. And so though he arrives at the conclusion that governments must grow out of, and exist for, the needs of the people, he does not in politics, any more than in religion, throw over the old encumbrances and start fair from this illuminating principle. Still he has hit on the principle, and believes that to it the ultimate appeal must be made in politics and theology. I honour him for this, and all the more because his persecution gives it the glow of a profound conviction which otherwise it would not have had.

R. H. U. B.

WHERE IS THE RELIGIOUS CENTRE?

To the Editor of THE INQUIRER.

SIR,—The discussion having assumed a new phase perhaps some comments may be permissible. I do not wish to question Dr. Mellor's position that the Christian Theist sees God through Christ, but I may point out that the vision is not so objective as it appears. If we associate it with a certain historical individual we have never seen his form, and our picture of him is biassed by at least two subjective influences. First that of the biographer, who may not be an eyewitness; and what a difference the character of the recorder may make let a comparison between the Second and the Fourth Gospels show; and secondly that of our own religious imagination. But I venture to claim that the title of Christian Theist is equally appropriate if it does not primarily belong to one who desires to see God as Jesus saw him! We range ourselves by the side of our brother, and in faith behold the universal Father who makes his sun to shine on the evil and the good and his rain to fall on the just and the unjust. There is

a fundamental difference in the two positions. In the one, God is seen through a medium and the revelation can only be partial, confined to those who know and accept the medium; whereas the other is consistent with a universal vision as extensive as "the light which lighteth every man that cometh into the world," and which made Peter exclaim, "Of a truth I see that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of him."

I wish to make myself perfectly clear on this point. I believe the healthy mind must pay due respect to both the subjective and the objective; but let us begin by seeing God in his works to-day, by valuing their appeal to our spiritual nature, and for the rest let us recognise the dualism in our own nature, for the self is both subjective and objective.

He who himself and God would know
Into the silence let him go,
And lifting there pall after pall
Reach to the inmost depth of all.

And this brings me to Mr. Alfred Hall. The clear notes of his first letter came with a bracing effect on one who had felt rather limp after perusing the previous correspondence. But surely Dr. Mellor was justified in questioning Mr. Hall's right to talk of revolt. Are not our churches free? If so, how can there be a revolt over questions of doctrine? Or is it implied that a certain usage and attitude of thought has been established and to go against them is rebellion? Perhaps there is a tendency to think thus! But Mr. Hall told us in clear words on what he based his belief in God and for that we owe him hearty thanks. I, too, have found the inductive method the only satisfactory one. It is true that in some moods or under the influence of some writers there may be a temporary change of view, but the lasting and satisfying one must be God as he reveals himself in the present and in one's own soul.

But this seems to lead to a less sectarian position than that apparently held by Mr. Hall. Logically accepted it would abolish sects and all 'isms having their roots in past theological controversies. The appeal would be universal, and surely that would be a great gain. At present if a man changes his Church he is expected to adopt another label, and that he is not always prepared to do; and in some cases labels create prejudices and hide rather than reveal what the Churches profess to stand for.

We want a Church based upon the ethical and spiritual needs of man and not upon points of intellectual agreement; a Church that could include such men as the late Professor James and H. G. Wells; a Church that would be a spiritual democracy where the centre of holiness would be the fire in men's hearts. Such a Church would, of course, not appeal to all; tradition, usage and authority would keep them in old grooves; but it might draw in the millions that at present remain outside. It would appeal to the sense of brotherhood, break down the barriers of race and class, find converts in all climes, and its Bible would be universally understood, for it is the word written in men's hearts. Only such a Church, I think, can herald a world's peace, and such a Church would be essentially Christian.—Yours, &c.,

EDWARD CAPLETON.

16 Highbury New Park, N.5.

THE venerable Dr. Washington Gladden whose death is just announced from Columbus, Ohio, was a truly liberal-minded theologian, a preacher of the social gospel, and a verse writer of no mean order. His recent utterances gave proof of his stalwart faith in liberty and progress, and of a personal vigour amazing at his advanced age.

THE BELGIAN HOSPITAL AT CHAMBÉRY.

My visit to France this time was specially made to see the hospital for tuberculous Belgian soldiers at Chambéry. It is beautifully situated on a hillside about half an hour's walk from the town, in a building which was formerly used as a summer residence for a community of monks, before those communities were suppressed. The building is in the form of a quadrangle, owing to which there is the great advantage that most of the wards have windows on both sides, so that there is plenty of light and air. Of course, the beds are nearer to each other than one could wish, but "c'est la guerre," which is the answer given to so many criticisms. Tuberculosis has unfortunately many victims in the Belgian army now, and it is not surprising when one thinks of the conditions in their trenches, the wet and the long cold winters, and the fact that the men have not many of the amenities that the soldiers of their more wealthy allies possess. I believe, too, that the worry and anxiety that many of them have to bear about their families lay them open to attack. There are about 150 patients in this hospital, and with the *personnel* the population is about 200. The water supply depends entirely on the rainfall, and when I was there there had been no rain for two months. As far as I could see there was not likely to be any sort of supply before next winter, and then it would be wholly insufficient. At present every drop has to be brought up from Chambéry in barrels and emptied into huge tubs standing outside the kitchen. There is no water, naturally, on any of the floors inhabited by the patients. This means that those who can do so have to go downstairs and out across the courtyard, where there are 7 tin basins for 200 people; and these basins have to be filled and emptied by hand. There are four douches and two baths already installed, but under present conditions they cannot be used at all. The cleanliness of the wards and staircases necessarily leaves much to be desired when every drop of water has to be fetched up several long flights of stairs and brought down again after using.

I spent a week at the hospital among the patients and went into the question of the possibilities of arranging for a water supply, discussing the matter with the engineer, the doctors, and a gentleman of great experience in such matters who was staying in the neighbourhood. At length a plan was worked out after investigating several sources of supply (none nearer than about a kilometre). It was, of course, necessary to find out whether the local authorities would give permission for any such scheme, as the first scheme had to be given up owing to certain sanitary objections on the part of the *préfet*.

I had no manner of doubt but that this was the best way of helping these men—and that it was absolutely necessary. I had ascertained that the Belgian Government could not do it and that it was genuinely a case for outside help. I then went on to the headquarters of the engineers who would do the work, crossing half France to get there, and had a most interesting interview with the chief. He was most anxious to be able to do the work, as he agreed with me as to its urgent necessity. It was finally arranged that we should bring the water up the hill, put in a big cistern and pipes of hot and cold water with taps on each floor, and on each floor a douche bath for those who cannot go down and across the court for their bath. He also cleared up a point which had been worrying me—that is, that, supposing the hospital is only needed for, say, two years more (it is to be maintained there for six months after the end of the war), would all

this installation have to be left for the proprietors? It appears that, by special arrangement, all the pipes and fittings can be removed to Belgium and used again in the repatriation work. This last point decided me to venture on pledging the Fund to the expenditure of 20,000 francs, or about £800. I have already received some special gifts amounting to about £150 towards this. If our subscribers could have spent that week with me among the men I have no doubt at all what would be the result.

An English nurse, Lady Baird, has been devoting herself to nursing the most sick among them. She has done marvels, and during last winter it was our privilege to send her many things that she found necessary for them. Among many other things we sent four dozen folding canvas chairs for use out of doors, and Lady Baird has herself added a number of cane lounges, has given the men shady straw hats and cotton umbrellas, and, on leaving Chambéry with me, she gave them two large tents to shelter them from the sun, and a cinema which will be the greatest joy to them. It is proposed to use it out of doors! Her place has been taken by a member of the household of the Duchess of Vendôme, the sister of King Albert. Before we left a villa was secured in the neighbourhood, and it is hoped that three English ladies will be established there in a few weeks, who will devote themselves to bringing a little home life into the lives of the men by inviting a number every afternoon to spend some hours with them, with games and music and tea. The Médecin Chef believes this will have an excellent effect on the morale of the community.

After the first difficulties of breaking the ice it was generally easy to get on friendly terms with the men and to hear their stories—and these were often pitiful enough. The men are of all classes; one I made friends with was a doctor of science who had intended to devote his life to scientific research, as he had private means, but the war came, and, in spite of delicate health, he joined up. Now he is paying the sad price of his patriotism, but without a word of complaint, though his position among his companions, who are not always well mannered, must often jar terribly, and the want of any privacy must be a sore trial. Another man I remember, bright-eyed and keen, unable to speak except in a husky whisper, spent every minute on a beautiful piece of embroidery he was doing for his *marraine*, who had befriended him throughout his imprisonment in Germany and sent him many welcome parcels. Scarcely any knew where their relatives were, or, if they did know, could not get news through now. One man was dying—one naturally wanted to write to his relatives, but nobody knows where they are.

One feels overflowing with sympathy for these men. It seems prosaic to say: "Then let us give them a water supply," but I am convinced it is the very best way, in this case, of showing our sympathy. I felt I was daring much in pledging the Fund to such an outlay, but the few people who have already written to me on the subject fill me with hope that I shall not appeal in vain. In the name of these poor tuberculous men, then, I say: "Give us the means to be clean ourselves and to keep our wards clean, and so help us to regain the health which we have lost." ROSE ALLEN.

France, June, 1918.

THE South East Wales ministers have just had a delightful "Summer School" at Penmaen, Gower, by invitation of Miss E. Rosalind Lee. Our report will be given next week.

MEMORIAL NOTICE.

MR. JULIUS HESS

THE congregation of Mill Hill Chapel, Leeds, has sustained a very severe loss by the death of Mr. Julius Hess, at the age of sixty. In company with several other members of the congregation, Mr. Hess went up to London on the 24th ult. to attend Dr. Hargrove's funeral. During his absence from Leeds he contracted gastritis, was confined to the house on the 26th ult., and died on the 3rd inst. The remains were cremated at Lawnswood Cemetery, Leeds, last Saturday, the service being conducted by the Rev. W. L. Schroeder, of Halifax. Mr. Hess had rendered good service to Mill Hill Chapel, and to the Unitarian cause in Yorkshire generally for many years past. In addition to serving on the Chapel Committee he had been for a number of years the hon. treasurer of the Yorkshire Unitarian Union, and a member of the Popple Trust. Keenly interested in music—both in regard to the Leeds Philharmonic Society, of the committee of which he was formerly a member, and in regard to the Leeds Musical Festival, being a member of the chorus—he was eminently fitted for the duties of the hon. secretary of the Chapel Choir Committee, which he kindly undertook during the absence on active service of Lieut. Jas. Boyle, the ordinary occupant of the post.

Mr. Hess came to England over forty years ago, and, in conjunction with his brothers, the late Dr. Adolph Hess and Mr. Bernard Hess, had built up a very successful business as oil distillers and refiners, having been for a considerable time the managing director of the firm. He was also, says *The Yorkshire Post*, a director of a concern at Queensbury (near Bradford), dealing in coal-tar products. Though of German birth—he had been a naturalised British subject for many years—Mr. Hess's sympathies were strongly pro-Ally, and he gave not merely a reluctant consent, but cordial sanction, to his only son joining the Colours in the early days of the War. Unfortunately Lieut. and Adj. Henry Hess was killed in action about twenty months ago.

Mr. Hess leaves a widow (who is also an active worker for the chapel) and one daughter. The Memorial Service at the chapel was conducted by the Rev. Dr. J. P. MacCarthy, of Mass., U.S.A., who, on his visits to Leeds, has usually been the guest of Mr. and Mrs. Hess.

A correspondent writes: "Quiet, unassuming, void of pretence, Julius Hess made for himself an unassailable place in the minds and affections of those privileged to know him.... He belonged to an artistic and musical circle which stood for high and worthy things in the life of Leeds. Himself a vocalist of no mean order, he took part in successive Musical Festivals from 1880 onwards. He enjoyed the acquaintance of Sullivan, Parry, Villiers Stanford, and other prominent musicians. For over thirty-five years he was an active member of the Leeds Musical Soirée, an old-established institution which embodied the best amateur musical talent of the city. He took part in some of the great Musical Festivals of the Midlands, and when the Leeds Philharmonic Society went abroad, he accompanied them. He stood as a fine type of the business man who by artistic and literary culture and by service redeems life from low levels. His gentle courtesy is for many a precious memory."

OUR ROLL OF HONOUR.

FURTHER additions and corrections have been received from Mr. Simeon Hall (Leeds), Mr. J. C. Burton (Leicester), and Miss A. A. Lucas.

THE PRESBYTERIAN COLLEGE, CARMARTHEN.

THE session was brought to a close on Wednesday, June 26, when the prizes were distributed in the presence of a numerous gathering by Miss Rosalind Lee, B.A., of Penmaen and Glanrhondda. Dr. Dawes Hicks presided, and was supported by Mr. Wilfrid S. Tayler and the Rev. H. W. Stephenson, two of his colleagues on the Presbyterian Board, and Mr. G. H. Clennell, the Secretary. The Principal reported that owing to the demands of the army the number of students had been reduced to twelve, one of whom, Mr. Emrys Jones, B.A., had recently sat for his first B.D. examination at the University of Wales. Though they were all graded as unfit for military service, the session had been remarkable for the absence of even trifling illness, and he noted the fact for the encouragement of those who, being of delicate or unsound constitution, devoted themselves to sedentary pursuits. Their conduct one and all had been admirable, and the examination results were very satisfactory on the whole. Indeed, some of the students had acquitted themselves with exceptional credit, and the two who were completing their course had qualified for certificates of honour.

The Chairman delivered an address (for the twentieth time, as he reminded his hearers), in the course of which, after paying a tribute to Principal Evans for the untiring solicitude with which he had guided the destinies of the College, and to the Professorial Staff, he dealt in a noble and optimistic strain with the tremendous crisis of the present time, and with those "great and enduring things" the vision of which we ought not to permit the conflict of arms to obscure. He did not ignore the black side of the picture—the strengthening of a great deal of evil, the demoralisation and "despiritualisation" caused by the abnormal conditions under which the nation was living—the contamination of constantly hearing, and desiring to hear, of the enemy being "mown down in masses," and the way in which we had grown accustomed to the thought of incredible sufferings on the part of the victim peoples driven from their homes. But their's was a religion according to which love or charity was the greatest of the virtues, and somehow and by some means they would have to break down the artificial covering of callousness and rekindle the natural, pure and simple feeling of human hearts. Speaking of yet another danger, that of an atmosphere being created "in which militarism can flourish, in which most of us may unsuspectingly become militarised in mind and feeling," Dr. Hicks emphasised the fact that it would require steadfast resistance, with the whole armour of God, to get rid of the idea that the greatness of England lay in her mere dominion, her commerce and material wealth, rather than in her readiness to sacrifice all for the sake of great causes, for what is right and just; in her passion for liberty and freedom, her magnanimity, and the pursuit of ideal ends. But there was encouragement to be drawn from the deep sense of human brotherhood which had grown up in the nation as a result of great trials and hardships suffered in common, from the way in which grievances had been laid aside by all sections of men and women in order that the best services might be given to the country in the crisis through which it was passing, and from the fact that the great religious ideals, that seemed formerly so difficult to bring to the ordinary consciousness, had been rediscovered by the experiences of these recent years. In the way men rushed to the colours at the beginning of the war, led by a divine compulsion, and sacrificing all to right the wronged and oppressed and obey the call

of honour and freedom and justice, they must recognise the Christ-like thing, "something above the flux of sense and time," something which brought home to them the lesson of the Cross with a new significance. Finally, Dr. Hicks said, grief and sorrow had awakened aspirations which could only be satisfied by a real trust in God as the great Companion, by perfect confidence that at the fountain of life there is a Heart of Love.

Mr. W. T. Taylor, the Rev. H. W. Stephenson, Mr. Clennell, Prof. M. Lewis (Aberystwyth), Professors Moore and Morris Owen, Prof. Oliver Stephens, and the Rev. A. F. Mills also spoke. Speaking of Miss Lee, who distributed the prizes, the Principal said that in after years he felt sure it would be a pleasure to the students to remember that they had received their distinctions at the hands of a Cambridge mathematician who was the first of her sex to be in charge of a congregation in Wales.

THE FLORENCE NIGHTINGALE HOME.

A MEETING was held at Great Hucklow on Saturday last for the opening of the Men's Memorial Convalescent Home. Pending the possibility of erecting permanent buildings two houses have been purchased in order to make immediate provision for the men of our community who are in need of convalescent treatment. The proposal for the erection of the Home originated in the desire of the Manchester District Sunday School Association to provide some collective memorial of the large number of young men from its schools who had given their lives in the war. The proposal was submitted to the Sunday School Association (London) and the various district Associations, and two conferences were held at Great Hucklow in the autumn of last year. Delegates were present representing twelve Sunday School Associations, and after prolonged and detailed examination the proposal was unanimously adopted. It is proposed to raise a fund of not less than £10,000, of which at least £5,000 will be set aside as an endowment.

The Home is to serve in the first place as a memorial to those who have fallen and whose names it will preserve. But in place of dead stone it will be a living memorial, as it is to be designed and consecrated to the use primarily of those who have served and suffered in the war. As this need passes with the passing years the Home will take its place in the group of Convalescent Homes supported by our schools and devoted to their service.

A small company assembled outside the new Home and Mrs. H. Pilling (Manchester) unlocked the door and declared the Home open. After an inspection of the premises a meeting was held, Mr. H. J. Broadbent presiding. Addresses were given by Mrs. Pilling, Mr. T. Fletcher Robinson, the Rev. H. E. Haycock, and Mr. Pilling. The Chairman made warm reference to the services of the Rev. and Mrs. C. Peach, who are acting as hon. warden and matron of the Home, and Mr. Peach replied.

The Home is now open for the reception of guests—primarily men who have served in the war. Application should be made to the Rev. C. Peach, Great Hucklow, Buxton, to whom also subscriptions and donations may be sent. A first list of donations will be published in an early issue.

ON Wednesday, the Bishop of Chelmsford, presenting to Convocation a petition signed by 56,000 persons in defence of the Virgin Birth and bodily Resurrection, said a number of parochial clergy were in despair; some of the younger clergy were "tainted with a liberal theology."

MINISTERS' PENSION AND INSURANCE FUND.

THE Triennial General Meeting of the Fund was held at Essex Hall, London, on Wednesday, June 26. Dr. Carpenter, Chairman of the Board of Managers, presided. The Reports and Accounts for the years 1915-16-17 were presented and approved. The Chairman made reference to the extension of benefits conferred by the Fund made possible by the generous gift of the late Mr. Philip Holt; also to the serious loss sustained by the institution in the death of Mr. Howard Chatfield Clarke, who, from its foundation, had acted as Treasurer. Since his lamented death, his brother, Sir Edgar Chatfield Clarke, had kindly acted as Treasurer, and the Managers were glad to report that he was willing to accept the office as they desired. Sir Edgar was elected as a Manager to take his brother's place, and his appointment as Treasurer was confirmed. Dr. C. Herbert Smith and Messrs. R. P. Jones, F. W. Monks, and Harold Wade were re-elected as Managers, and Messrs. Sydney Martineau and Herbert B. Lawford were re-elected Auditors. The following resolution was moved by the Chairman, seconded by the Treasurer, and unanimously adopted:—

"That this Triennial Meeting of the donors, subscribers, beneficiaries and members of the Ministers' Pension and Insurance Fund records its gratitude to the late Philip Henry Holt of Liverpool for his generous legacy of £9,000, in addition to his previous gift of £2,000, and for the confidence with which he left the Managers free to apply it in developing the operations of the Fund as they deem best. In addition to other extensions it has enabled them to offer special advantages to ministers for insurance for the education of their children, and has thus greatly enlarged the usefulness of the Fund at a time when the war-strain on ministers' incomes has become exceptionally grave."

Cordial thanks were voted to the Chairman for presiding and for all his interest and work in connection with the Fund.

The Meeting of the Board of Managers was held on the same day before the General Meeting. Seven new applications were received and granted. There are already 75 ministers insured both for Pension and against death, 48 for Pension only. For Children's Education 23 insurances have been taken out under the ordinary tables, 17 special insurances are being assisted, including 3 for Children's Education, and small annuities are being paid to 2 aged ministers. Ten beneficiaries are in receipt of the Pension for which they made provision. The Draft Report for the last triennial period, to be presented to the National Conference, was approved. In view of proposals which are being considered by the Committee of the Conference for further assistance towards the Education of ministers' children, the Board expressed its approval of a supplementary Fund for this purpose being provided, so long as it was placed on the broadest basis, and expressed its willingness to co-operate as far as possible by utilising the resources of the Philip Holt Fund.

TOWN-PLANNING and housing schemes all over England would receive a new impetus if every large city followed the example of Birmingham, where a society to be known as the Birmingham Civic Society has just been founded. It is to act in an advisory capacity to the Town Council on town-planning and the structural improvement of the city generally, and the fact that it includes many artists among its members encourages the hope that the idea of beauty will influence public opinion more and more in the days to come.

THE MINISTERIAL FELLOWSHIP.

THE 19th Annual Meeting of the Ministerial Fellowship was held in Manchester on Wednesday, the 3rd inst., a large number of members being present. The President, the Rev. J. Collins Odgers, occupied the chair. Seventeen new members were elected, making a total of 245. No fewer than seven members had died during the year: a tribute of regret and sympathy was paid by a standing silent vote. A message of cordial greeting was sent to all Ministerial brethren engaged upon war service. The Annual Report showed a record of good work, and made interesting references to the operation of various funds in the interest of ministers—the Sustentation Fund, and the British and Foreign Unitarian Association being warmly thanked for the helpful war bonus given to 137 ministers. The report also showed what was being done by ministers in the way of War service, and what encouragement had been given to those of military age who had not joined the ranks to find some sphere of extra National Service on their own account. Representations had been made to the colleges on the question of the supply of ministers. Only four members had declared on the funds for benefit, and £71 3s. had been paid in Benevolent grants. The Treasurer's statement showed that the capital represented an outlay of £1,075; that last year's deficit had been cleared off and a balance of over £30 was carried forward on General Account.

The Rev. G. A. Payne was elected President, and the Revs. Dendy Agate, C. J. Street, and W. Jellie were re-elected respectively treasurer, secretary, and Secretary of War Service Sub-Committee. The Revs. J. C. Odgers, J. Ellis, and J. Evans were appointed on the committee, and Mr. A. E. Piggott and the Rev. H. E. Haycock were re-elected as auditors. Reports were given by the representatives of the Fellowship on the Ministerial Settlements Board, the Committee on the Supply of Ministers, and the Joint Committee for the Revision of the List of Ministers, and representatives were appointed for the coming year. A discussion took place on the subject of the education of ministers' children, and the following resolution was passed: "Having heard the report concerning the aid at present given toward the insurance of ministers' children for the purpose of education, and the proposal now under consideration to make still more generous provision to that end, this Annual Meeting of the Ministerial Fellowship would welcome the raising of additional funds to increase the benefits already secured by the Philip Holt Fund. Such educational provision should not be limited to pupils of a particular school or schools, but freedom of choice should be allowed subject, of course, to the approval of the managers of the Fund or Funds which give assistance." Various grants were made from the Benevolent Fund, and the balance was placed at the disposal of the Committee.

THE MISSIONARY CONFERENCE.

THE 58th Annual Meeting of the Missionary Conference was held on Thursday last in the Memorial Hall, Manchester, presided over by the Rev. W. H. Burgess, in his absence through indisposition of the President. After the election of officers as follows: President, Mr. H. G. Chancellor, M.P.; Treasurer, the Rev. J. M. Bass; Secretary, the Rev. W. T. Bushrod, the following resolution was submitted from the chair: "The members of the Missionary Conference of Unitarian Ministers and friends at their 58th Annual Meeting on Independence Day, 1918, in Manchester, send fraternal greetings to their brethren

and co-religionists in the United States. They recall the fact that Dr. Richard Price and Dr. Joseph Priestley with other leading ministers and laymen in their churches warmly sympathised with the American cause in the struggle for political liberty in the eighteenth century. They trust that the fellowship of Britain and America in arms for the maintenance of international morality and the freedom of nations will cement the ties of friendship between the two peoples, and lay the foundations of a secure world-peace." The Rev. H. McLachlan seconded, and it was decided to send a copy each to the Secretary of the American Unitarian Association, and the Secretary of the General Conference. At the afternoon session papers were read by the Rev. J. Wain on 'A Plea for Domestic Missions,' and by the Rev. W. T. Bushrod on 'More's Inclusive Church.'

THE LIBERAL CHRISTIAN LEAGUE

THE Annual Open Meeting of this League was held at Sion College on Tuesday, June 25. The proceedings lasted over four hours, during which time the personnel of the attendance varied considerably. The President, the Rev. C. J. Sharp, Vicar of Ealing, and Mrs. Sharp, received the early visitors, assisted by his curate, the Rev. E. W. Lummis. The Rev. R. N. Pyke, the new Vicar of Christ Church, Crouch End, and Mrs. Pyke, and the Rev. Cavendish Moxon of Christ Church, Westminster, and Mrs. Moxon also assisted. After a Devotional Service, the Rev. H. H. Johnson of Evesham gave an account of his work in interdenominational social service. Reference was made to the enforced absence of the lady resident at the House of Service, who had been called to France to attend her sister, a voluntary nurse, and one of the victims of the bombing raid on the British hospitals.

The Public Meeting followed. After a hymn the whole audience rose on the invitation of the Chairman as a silent token of respect to the two late Presidents who had passed away this year, Dr. Glassey of Edinburgh in February, and Dr. Drummond of Oxford quite recently. The President's address was a manly plea for the cultivation of the liberal spirit in religious matters. The exclusion of women in the Church of England, for instance, had lost to them the valuable services of the lady who was to address them, and he claimed the right to pay heed to the teachings of science and give attention to present-day questions. What was Liberal Christianity? It was liberal, for instance, against the exclusiveness of Judaism, but a crystallised Christianity lost its freedom, and that we must strive to restore.

Miss Maude Royden practically took the same attitude, though from a different standpoint. Her subject was 'What is the Church for?' and by the Church she meant the whole of organised Christianity. The Church had been blamed for failure because it had not converted the world. But did it profess to be able to do so? On the contrary our Lord had said: "If I come shall I find faith?" But where religion existed it must permeate the whole of life. We fail when we endeavour to divide ourselves between the Church and the world; it cannot be done. As with the individual so with the Church; it must have a place for the whole of the interests of life if it wished to be successful.

A presentation of an address and various gifts, including £25 in treasury notes, was then made to Miss Alleyne, who for ten years has been Secretary to the League. Speeches appreciative of her work were made by Mr. R. Robinson, the Rev. C. Moxon, and Mr. B. Gray of the City Temple. Letters from the Rev. R. J. Campbell and the late Dr. Drummond were also read, and Miss Alleyne suitably responded.

The Rev. Dr. MacCarthy brought greetings from Dr. Eliot of Harvard, Dr. Wendte of the National Federation of Religious Liberals, and the President of the Universalist Churches; and addresses were also given by Lieut.-Col. Bullock and the Rev. R. N. Pyke. It was felt that these gatherings have a high value in providing opportunity for intercourse between persons attached to various movements for enriching and vitalising religious life among various branches of the Christian Church.

BELGIAN HOSPITAL FUND.

178TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,749	14	5
The Rev. and Mrs. T. Bowen			
Evans (31st)	1	0	0
Miss Fretwell (15th)	1	0	0
Mr. John Sale (8th)	5	0	0
Miss Short (22nd)	5	0	0
Mrs. Cogan Conway (5th)	2	2	0
Mrs. Briggs	1	1	0
Mrs. Rollason in memory of her son, Capt. A. G. Rollason (7th)	5	0	0
B. (2nd)	1	0	0
Northgate End Chapel, Halifax, per Mr. J. Teal (26th)	1	13	9
Mr. A. R. Atkinson, New Zealand (3rd)	5	0	0
Mrs. Julian Winsor (42nd)	1	0	0
X. (42nd)	1	0	0
Mr. F. Maddison (39th)	0	10	0
Miss Anne Garrett (17th)	0	10	0
	£20,780	11	2

Parcels have been received from:—Anon.; Miss Margaret Ashton; Mrs. Wm. Tangye; Miss Boys; Newland Sewing Party, per Mrs. Roscoe; Mrs. Perrott; Mrs. Roscoe; Miss Short; West Grove Women's League, Cardiff, per Mrs. Fox; Shrewsbury Women's League, per Mrs. Griffiths; Miss Marian Clark; Mrs. Skelton.

SPECIAL WANTS.

Pyjamas, shirts, socks, handkerchiefs. Games and pictures. Clothing for babies and children. Calico bags, 2 ft. by 3 ft., and any small size. Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

Y.M.C.A. WORK IN FRANCE.

IN response to the Rev. W. H. Drummond's appeal in connection with his work in the Y.M.C.A., the following further donations have been received: Mrs. du Vallon, £4; Mr. A. R. Atkinson, Wellington (books), £1; Mrs. Limann, £3; Ilford Women's League Special War Fund, per Mrs. Dupuy, £2. Total amount received, £163 6s.

NEWS OF THE CHURCHES.

Belfast.—At a meeting of the general committee of the First Presbyterian Congregation held on the 7th inst., the minister, the Rev. H. J. Rossington, in the chair, it was proposed by Mr. T. H. Murray, seconded by Mr. John Mackenzie, and resolved: "That this general committee of the First Presbyterian (Unitarian) Congregation of Belfast strongly deprecates any representative of our body being authorised to attend the proposed International Conference of Divines, as suggested by the Scandinavian Prelates."

Belfast: Mountpottinger.—Second Lieut. Norman B. Munn, R.I.R., who is connected with Mountpottinger Church, and now lies seriously wounded in Dorchester House, Park Lane, has been awarded the Military Cross for distinguished gallantry in the field in France.

Great Hucklow.—The Rev. C. Peach entered on the pastorate of this congregation on Sunday last. There was an attendance of over 160 persons at the two services.

Leeds: Holbeck.—On July 7th the Sunday School Anniversary Services were conducted at the Unitarian Chapel by the Rev. W. R. Shanks, who was Minister from 1904 to 1915. The evening service was largely attended by parents, teachers, scholars, and friends, who were very glad to renew their acquaintance with Mr. and Mrs. Shanks. The choir was augmented by members from the Mill Hill choir, whose help was much appreciated.—Lieut. N. Gledhill, who prior to joining the Army was one of the Sunday school secretaries, has been awarded the Military Cross for gallantry on the field.

Leeds: Hunslet.—The church building was erected fifty years ago through the loving enterprise of friends who have nearly all passed away, and the congregation desires to show its gratitude by having a Jubilee Fund, which will be administered to the best advantage for the benefit of the church. A special service will be held, probably in October, at which the Jubilee will be celebrated, and the funds dedicated to the work for which it is intended.

Leeds: Mill Hill Chapel.—Copies of a sermon by the late Dr. Hargrove, entitled 'Last Words,' are being circulated with the *Record* for July. It was preached on April 22, 1900, before he started for America, and it was his wish, expressed at the time to a friend, that in case of no other arrangement being made by him, it should be printed after his death as his farewell to the Mill Hill congregation. He revised the MS., it appears, on November 22, 1909, and confirmed it in February, 1918, and also the request for printing it. At the end of twenty-four years at Mill Hill—to which he was to add so many years more of fruitful service up to his retirement in 1912—he felt that he would like to deliver such a message as he would utter if he knew that it was the last occasion on which he would be able to speak to them—a message which he might hope "many would remember and cherish when my voice will be heard no more."—The Rev. R. Nicol Cross, who is still with the R.A.M.C. in Egypt, has addressed another letter to his congregation, in which he writes with much earnestness of the war and what it means. He is particularly anxious that men and women should dissent from "every passion and purpose which appears to us to prolong disruption and perpetuate hostility," and urges those at home to play their part in trying "to prevent the material issues displacing the moral factors in the solution of this terrific problem."—The pulpit last Sunday at Mill Hill Chapel was occupied by Lieut.-Col. Bullock, whose subject in the morning was "The Triumph of an Ideal, or the Declaration of Independence." Referring to the wide field of thought opened up by the statement that all men were born free and equal, Col. Bullock pointed out that liberty was a relative term, and in a civilised community could only be exercised so far as it was not inconsistent with other people's liberty. For 142 years the Government on the other side of the ocean had been doing its best to put that principle into effect. Fifty years ago they had fought the greatest civil war in history in order to enforce it, and had demonstrated to the world that Republics could be so conducted as to give all the opportunities that could be given for the growth of religion, science, and art. Thus it was that diversities of opinion in religion were even more marked than in England, but all unworthy movements tended to die out. America, he added, had now broken away from the tradition that the waters kept her apart from the rest of the world, and before another twelve months had passed millions of men under the Stars and Stripes would be marching with those under the Union Jack to secure the freedom of the world.

Leicester.—Successful Sunday School Anniversary Services were conducted at Narborough Road Church on Sunday, June 30, in the morning and evening by Mr. Edward Owen Greening, of Lee, S.E.; in the afternoon an address was given by Mrs. Elliott.

Leytonstone.—The Sunday School and Guild of the Leytonstone Free Church have again been showing their practical interest in the ragged children of the Hoxton Market Mission, the hon. superintendent of which is Mr. John Burt, father of Miss Maud Burt, the superintendent of the Leytonstone Sunday School. On a recent Thursday evening they produced a musical play in the large hall of the Mission, the thirty performers having been carefully trained by the Guild president (Mrs. Frank Bonner), Miss Ella Rush, and Mr. Burt, junr. The entertainment, which was largely attended, and was a great success, was given in aid of the Fresh Air Fund, instituted to provide country holidays for the poorest and weakest of the little ones in the worst parts of London. During the evening a little Hoxton cripple presented a bouquet to Mrs. Bonner in appreciation of the work the

Leytonstone Guild had been doing for Hoxton. The secretary of the Guild is Mrs. Sheridan Stevens, whose husband, one of our lay preachers, is now serving with the R.G.A. in France.—Some official changes have recently been made at Leytonstone. Miss Hilda Rush has been elected secretary of the Sunday School in the place of Miss Dorice Peterken, who is now joint secretary of the Church, with Miss Burt in place of Mr. Noel. Another series of musical services for wounded soldiers was completed on Sunday evenings at Whipps Cross Convalescent Hospital. The service was held in the grounds, Mr. Bonner giving the address, as well as arranging the musical programme.

Liverpool Domestic Mission.—On July 3, the Rev. Jos. Anderton, who retires after thirty-nine years' service, and Miss Anderton were presented with gifts and an address signed by about three hundred friends. Particulars will appear next week. The Rev. C. P. Scott, Missionary Fellow, who is joining the Army, also received a wrist watch in token of warm appreciation and good wishes.

Liverpool: Ullet Road.—As announced in the July Calendar, arrangements have now been completed for the temporary amalgamation of the Ullet Road Church and the Ancient Chapel of Toxteth, in order that each minister, at his own request, may undertake service with the Y.M.C.A. in France. Representatives of both the churches concerned met together and proposed a scheme of amalgamation which has been unanimously approved by the Council and congregation of each church. Commencing on Sunday, August 4, the morning service will be held at the Ancient Chapel, and the evening service at Ullet Road. There will only be one service, therefore, at each place of worship for some months to come. Mr. Redfern will probably cross to France about the middle of July, but the services at Ullet Road will be continued as usual, morning and evening, until the first Sunday in August. For the time being there will not be two congregations but one, the members of which will have the unique privilege of being in possession of two places of worship, very different in style, but pervaded by the same atmosphere of sanctity and spiritual devotion. In a letter to the members of his congregation the Rev. Lawrence Redfern says: "I feel sure that the members of the congregation as a whole will give the temporary arrangement to which I have referred, their whole-hearted support. Our two churches have stood through good and evil days for the same high ideals of the religious life, they have striven to unite a fearless search for truth with an intense spiritual life, and from that union has been born a power for good, which has given the Ancient Chapel and the Church at Ullet Road an honourable place in the religious life of this city. We want to hand on that tradition not merely unimpaired, but, if possible, enlarged and enriched, whatever the difficulties and whatever the hindrances we have to encounter." During the absence of the Minister Mr. C. Sydney Jones will edit the Calendar.

Midland Sunday School Association.—The Annual United Service for the Birmingham schools was held on Sunday afternoon, June 30, at the Old Meeting Church. The service was conducted by Rev. S. Mossop of Handsworth, the address being given by the President, the Rev. J. Morgan Whiteman. On Saturday, July 6, the Association arranged, in conjunction with the Midland Guilds Union, a teacher's conference at Kingswood Chapel. Mr. Herbert Crabtree, of the Old Meeting, gave a very thoughtful and helpful address on "Child Consciousness and Religion."

Stockport.—Pte. Albert E. Reese, Hood Batt., R.N.D., formerly a member of the men's class at the Unitarian Church, of which his brother-in-law is secretary, has been awarded the Military Medal. Lieut. Robert S. Goodall, 8th Yorkshires, has been mentioned in despatches for meritorious services.

Walsall.—"Rose Sunday" was observed on Sunday last at the Unitarian Church, and at the morning service the Minister, the Rev. H. Warnock, preached on "War and Beauty." At the evening service reference was made to Independence Day. Special anthems were rendered.

*** * THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.**

GOLDEN WEDDING.

HOLLAND—SCHWANN.—On July 8th, 1868, at Little Portland Street Chapel, London, by the Rev. W. H. Channing. Arthur, second son of Charles Holland of Liverpool, to Mary Katharine Barbara, only daughter of Frederic Schwann of Gloucester Square, Hyde Park.

DEATH.

HESS.—On July 3rd, at West Grove, 31 Moore Road, Leeds, after a short illness, aged 60 years, Julius, loved husband of Stephanie Hess.

OUR CALENDAR.

SUNDAY, July 14.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 6.30. Rev. A. GOL- LAND, M.A.
Bermondsey, Fort Road, 6.30, Mr. J. W. PETERKEN.
Blackfriars Mission and Stamford Street Chapel, 11, Mr. A. A. TAYLER; 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. THOS. MUNN.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Lukes, City Road, 11 and 6.30, Mr. F. G. FINCHAM.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11, Mr. A. STEPHEN NOEL; 6.30, Mr. J. BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. F. K. FREESTON.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11, Rev. A. H. BIGGS, M.A., LL.M.; 6.30, Mr. FRED. MADDISON.
Islington, Unity Church, Upper Street, 11, Mr. S. T. RODGER; 6.30, Mr. H. G. CHANCELLOR, M.P. "A League of Nations."
Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.
Kilburn, Quex Road, 11, Rev. J. ARTHUR PEARSON; 6.30—
Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. J. H. SMITH.
Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.
Rhyl Street, Kentish Town, 11 and 6.30, Rev. W. H. ROSE.
South Norwood, League House, 141 Portland Road, 6.30, Mr. H. O. MONTAGUE.
Stoke Newington Green, 11.15, Dr. F. H. HAYWARD; 6.30, Mr. H. TITFORD.
Stratford Unitarian Church, 11, Mr. JOHN BEGG; 6.30, Mr. J. P. ROSLING.
University Hall, Gordon Square, W.C., 11.15, Rev. W. H. STEPHENSON, B.A.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, 11, Mr. J. P. ROSLING; 6.30, Rev. J. ARTHUR PEARSON.

ABERYSTWYTH, New Street Meeting House, 11. Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, Rev. E. W. MARTIN.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Mr. W. H. THOMAS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN ROW, 10.45, Rev. ERNEST A. SMITH, B.Sc.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. J. M. BASS.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. MACCARTHY (Mass. U.S.A.)
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30.
LIVERPOOL, Bootle Free Church, 11, Rev. J. L. HAIGH; 6.30, Mr. GEO. CLARK.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. J. ESTLIN CARPENTER.
LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. LAWRENCE REDFERN.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30, Rev. H. C. HORSLEY, M.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. DENDY AGATE, B.A.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.
OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. H. M. LIVENES.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), (Church Closed.)
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 11.15 and 6.30, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

WINNEPEG, CANADA.

All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

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LONDON, SATURDAY, JULY 20, 1918.

[TWO PENCE.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

MR. FISHER'S success in getting his Education Bill passed without division on its third reading on Tuesday in the House of Commons deserves warm recognition. The House itself, and the nation generally, may also be congratulated on the fact that a Bill of the kind, with its enormous potencies over the future of our people, has found a place in the legislation of a period so filled with harassing questions of a very different kind. It would seem to show that there is an earnest realisation that the care and discipline of the rising race is no less urgent a task than that of national self-defence, that it is indeed no small part of self-defence, properly considered. Mr. Fisher, as we all know, has surrendered more than he and some of us like in the desire to get the measure passed; but no one can doubt that if, as we trust, it becomes law this session, it will prove a great landmark in our domestic history. The principle of continued education beyond ordinary schooldays, and the compulsory provision of medical treatment, to name no other points in the Bill, indicate a great stride in advance.

THE King has expressed the desire that the fourth anniversary of the declaration of war "shall be observed with special solemnity as a national day of prayer." A letter on another page, from the Rev. Joseph Wood as Chairman of the National Conference Committee on Public Worship, and the Rev. James Harwood as Secretary of the Conference, urges the importance of the subject on our churches. If our churches and all others in the land could succeed in drawing people generally to share in humble seeking for and submission to divine guidance, as well as to a new consideration of "the great ideals with which as

a people we entered on the war" a truly beneficial result might be expected. But will they so succeed? The appointed day being Sunday we may expect somewhat better things than appear to have occurred in the United States in connection with President Wilson's appeal similar to our King's. The Rev. C. J. Dutton of Troy, N.Y., says: "We had a day of prayer. Hardly anybody observed it. Very few churches were opened, and it was not thought of by most people." We must do better here.

THE friends and admirers of the late Dr. Charles Hargrove will be interested and gratified to hear that the portrait to which we referred a few weeks ago has been purchased by subscription of the members and friends of the Executive Committee of the British and Foreign Unitarian Association for presentation to Essex Hall, as a permanent token of the esteem and affection in which he was held by his colleagues. The artist, Miss Minna Tayler, is generously giving the purchase money to the Belgian Fund.

ACCORDING to the Rev. J. T. Sunderland, whom many of us remember as for a time resident in London, there is a silly rumour in circulation in the United States to the effect that Sir Rabindranath Tagore, the famous Indian writer, is a "Pro-German"! Mr. Sunderland writes in *The Christian Register* that, so far as he knows, there is no evidence whatever that Tagore is or ever has been in sympathy with Germany's military or political aims, or that he has ever had anything to do with German activities, during this war or at any other time. He believes the story originated in San Francisco and is really "one of the many fakes" got up by the sensational papers. He knows Tagore well, since visiting him in India twenty-three years ago, and saw much of him on his recent tour in the States. Besides personal intercourse to go upon, Mr. Sunderland has periodicals regularly from India which print practically everything Tagore writes, and he says: "I have never heard or seen a single word

from his lips or his pen that had the slightest tinge of pro-Germanism." That he, like many other educated Indians, and not a few members of Parliament, desire a generous measure of Home Rule for India, similar in principle to that enjoyed in other parts of the Empire, is true; and possibly "honest ignorance" may have linked this desire with the notion that he sympathises with our enemies; but "as between British dominance of India and German dominance, he unequivocally and strongly prefers British."

ABOUT eight or nine years ago, Mr. Robert Nixon, formerly of Corby, Northamptonshire, but at that date resident in London after life in the Colonies, called at Essex Hall to make inquiries as to our Association and its work. His sympathies had apparently long been in our direction, and his visit led to a generous bequest of £1,000 to the funds, with a tenth part of his residuary estate. He died in 1916, and his estate being now finally administered has yielded a total benefit to the Association of £2,542 after the deduction of legacy duty.

WE have to bespeak the patience of correspondents whose letters have been long deferred, and of others whose letters are unavoidably crowded out altogether. May we remind our friends that brevity is always desirable, so far as may be consistent with the subjects discussed; they should also notice our rule not to insert anonymous letters. Two gentlemen have written this week, Mr. E. F. Lewin of York and Mr. J. C. Warren of Nottingham, animadverting on the tone and matter of our Notes on the aliens' question last week. The latter writer recalls many errors, as he deems them, committed by THE INQUIRER in past years, and desires that its expressions shall be in keeping with its religious character. The former, adding his courteous reprimand to the writer of the Notes, gives information as to the numerous spies at large in his city. We may assure these

and all other correspondents that their several points will receive our respectful consideration.

* * *

A CORRESPONDENT asks where the complete poem, 'Each in his own Tongue,' by Prof. W. H. Carruth, to which we referred last week, is to be obtained. Very likely some of our readers can name an English publisher; our own copy came from America, where the author's poems were issued in a collected form in 1910, under the title 'Each in his own Tongue, and Other Poems.' It may be a convenience to some if we reproduce the verses here as revised by the author; we trust he would heartily consent. They are as follows:—

A fire-mist and a planet,—
A crystal and a cell,—
A jelly-fish and a saurian,
And caves where the cave-men dwell;
Then a sense of law and beauty,
And a face turned from the clod,—
Some call it Evolution,
And others call it God.

A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high,—
And all over upland and lowland
The charm of the goldenrod,—
Some of us call it Autumn,
And others call it God.

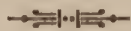
Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in,—
Come from the mystic ocean,
Whose rim no foot has trod,—
Some of us call it Longing,
And others call it God.

A picket frozen on duty,—
A mother starved for her brood,—
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway plod,—
Some call it Consecration,
And others call it God.

* * *

At a meeting of the Directors of THE INQUIRER Company held on Thursday, June 27, 1918, it was unanimously resolved: "That the Directors with great regret feel themselves compelled to accept Mr. Drummond's resignation as editor of THE INQUIRER, as from July 31, 1918; and they offer him their sincere thanks for his devoted services since his appointment in 1909. The Directors desire to record their sense of the high literary standard which Mr. Drummond has maintained in the paper, and of the breadth of view which has been combined with a keen interest in the life of the churches with which it is most intimately concerned. They desire to express to him their appreciation of the strong position which he has taken in the present great struggle for freedom, and international right and justice. They wish him all success in the new work which he is now undertaking."

PASSION AND PRINCIPLE.



To some of our young men the call of the war came, as it did to Rupert Brooke, as "God's hour," with which they were "matched." With exalted gratitude, strange but sincere, they accepted it, rejoicing that the sleep of use and wont had been ended in so marvellous a waking. To others this appalling and horrible thing has seemed little else than a huge mass of physical and moral ugliness, and especially to men face to face with the crude facts. For such men, we gather, the only way of escape from complete disgust and revulsion is often in strict attention to the quite minor details of their work day by day. That kind of relief, too, has been sought by a good many minds away from the battle-front. The monstrous happenings, resulting in a sacrifice—far from ended yet—of millions of lives, have been thrust by such into the background of their consciousness; men protect themselves against going sheerly mad by converging attention on the duty of the hour, on plans of "reconstruction," on some immediate piece of philanthropy, and the like. Few of us, probably—though we have met one or two—are capable of the high emotion of those young poets.

But other high emotions sometimes break down all fences of commonplace routine, and at present, if we do not mistake, the tide of feeling is very full. The fourth anniversary of the declaration of war, now in sight, draws the mind irresistibly to a renewed sense of the tragedy; and we must needs let our feelings express themselves. We may no longer drug ourselves with the anodyne of simply "carrying on," for we are men and must pay with suffering the price of a humanly sensitive nature. Let it be so. Rather let us pay the price to the full than subside into brutish apathy. Rather let us desire the troubling of our spirit to its depths, if only we may gather fuller forces into our life. May it not be that in this flood of passionate feeling the hope of a renewed and re-invigorated human nature is to be found? We must hold that it is good for a man to feel intensely, even if there is some risk in the experience; if only he be master of his feelings, the stronger they are the greater his life will be all through.

Among the passions that have been deeply stirred in us is that of Pity. Some people, it is true, appear little affected by it; presumably their capacity to conceive and enter into the pains and woes of their fellow-creatures has been left undeveloped, or is submerged by selfishness. If it were not so, if all good citizens, in all lands, did but realise the pangs and losses and heart-breakings that have been going on during these terrible years, surely their Pity for mankind would swell to such a height that the hinderers to the world's peace would be swept away and more humane governors of the nations put in their place. Yet were that attempted, it

could only be well done if wise thought as well as strong passion grappled with the problem. A blind life nourished within the brain is not for man, nor can it do man's task on the earth. The passionate Pity that finds an expression in "pacifism," as it is called, is a noble emotion; and every religious-minded person will wish for more of it. But this and every other elemental energy imperatively needs the guidance of reason. Man's destiny is not to be achieved without the co-operation of every faculty in him, and the flood of even a noble emotion may carry one to fresh disaster for lack of controlling principles. This war means, to us who support it, an attempt, cost what it will to our sense of Pity, to establish order in the earth, to embody a reasoned Law among nations; and that is a task demanding a full exercise of instructed judgment.

On the other hand is the passion of Wrath. At one time it burned its fiercest in Germany and darted its tongues of flame chiefly against England. And when Lissauer wrote his abominable 'Hymn of Hate' our characteristic chuckle at the mere silliness of such a performance only added fuel to the fire. As this fourth year draws to its awful end there seems to be some evidence of a waning of hatred there, while here it waxes stronger, for reasons all too obvious. If an unbiased observer of the facts could be found—and we should certainly not look for him among the superior persons whose chief virtue seems to be an inverse patriotism delighting to depreciate the land of their birth—such a detached mind might tell us to remember that at an earlier date the Germans, most of them, thought they had as good evidence against us as we have against them. To any such reminders, should they come, our ready reply is that there is no comparison between the fraudulent "facts" served up to the German public and those undeniable incidents which stain with indelible infamy the record of Germany in this war.

Against such incidents a righteous Wrath arises, and we trust ever will arise in the heart of man. But righteous, and far from ignoble in its due place, as is this vehemence of our spirit, it must like all our emotions subject itself to the instructed judgment, the self-possessed discernment of the reason. Otherwise we shall be caught in our turn imitating in some way of our own the folly of the German's egregious 'Hymn.' Englishmen are credited with a special dislike of looking ridiculous. They are also credited with the worthier quality of a desire for fair-play, a sense of equitable proportion in all their public conduct. If "God's hour" has indeed brought us deeper and more powerful emotions than we as a nation ever knew before, we have good cause to be grateful—so long as we preserve a well-balanced mind, which is, indeed, the necessary condition of success in the career of nations as of individuals. Any weakening as to principles will not find compensation, but quite the reverse, in the greater pressure of our emotions. Plato's charioteer did well to harness powerful steeds to his chariot; he did well also to keep a firm grip of the reins.

'PARIS THROUGH AN ATTIC.'

THIS is a "true story,"* equally fascinating in itself and wholesome for these troublous times. It tells how a young English couple, with a capital of £140 and no prospects, determined to go to Paris and study for two years at the Sorbonne—and how they did it. "We were rich in much real wealth—energy, health, love, even some knowledge—and we were not afraid. So we married." They had to face the problem "How to live on £70 a year now, and how to live at all after." Never, perhaps, since William and Dorothy Wordsworth set up housekeeping at Dove Cottage, has the like been known for the wisdom that the world counts folly, and the courage that consists in simply taking the blessings that prodigal opportunity offers us:—

And was the cost so great? and could it seem

An act of courage, and the thing itself
A conquest? who must bear the blame?
Sage man

Thy prudence, thy experience, thy desires,
Thy apprehensions—blush thou for them
all.

"The real wealth that was ours, France helping," answered the financial problem, and this book is primarily and ostensibly a detailed account of how the answer was worked out, with the ingenuity, the checks, the resourcefulness, and the glee of the energetic, healthy, and enamoured "researcher" who is determined to get the answer and to get it right; and incidentally, but quite organically and inevitably, a paean to 'France' arising from a heart overflowing with gratitude to her for her loving and noble "help," given so ungrudgingly to the young strangers.

The present writer reproaches himself for not having written these lines a week or two ago. If he had done so, surely, within the circle of the readers of THE INQUIRER, every one would have given every one else a copy of the book "against" France's day, July 12. But it is not too late, after all, and it is a very desirable thing to do. For closely as we are knit to France, we do not understand her. Those of us who happen to have strayed through French villages and country lanes and tried their luck in French cottages, or who have been lucky enough to spend a week or two in the Quartier Latin with artistic friends, have got as far as catching some chance gleams of the charm and witchery of France and emancipating themselves from slavery to the impressions of the Parisian drama and literary tradition, but they know very well how little they understand the "real" France after all, or the place that the Parisian literary tradition (which is real, too, in its way) takes in it. This book will help them to love and to enjoy much that we Englishmen could not emulate or adopt, however much we might wish to do so, and to understand better, and therefore judge in a wider, wiser, and more generous spirit not a little that may have alienated or offended us. Never since it was first struck, laden with such stupendous issues, has our *entente* with France received a richer contribution to its "cordiality" than is given in this book.

Here we meet M. Charles le Gros the butcher and understand how the French retail trader's "ability to feel a genuine enthusiasm for his wares" makes him not only delightful but endlessly helpful. We meet Madame Weisman, married to a silent but observant Alsatian, and we understand that the French "housewife of the lower middle classes is no amateur at her work, but a skilled professional."

"Madame could be wrong; she could never be stupid. She could make mistakes; she could never mismanage." We see something of the Frenchman's and especially the Frenchwoman's intellectual aloofness and disinterested pleasure in analysing a situation that closely concerns them, but in the development of which, them a kind of fatalism, they have no intention of interfering. We meet the young lady who when told by her father that it is time she married and when asked what her views on the subject are, answers at once: "I should like a Professor," gets one, and is content. We understand from Mrs. Edwards (and surely she knows!) that the maiden had no particular professor in her mind but was considering the situation and not the individual. And we meet the Professors themselves in the lecture hall, and the students in the café, and the young man to whom the relations of our married couple are utterly incomprehensible and incredible, but who looks forward resignedly to "regulating himself" when the time comes, and will probably do so.

But I must stay my hand. Paper is dear and even the generous INQUIRER grudges it.
P. H. W.

CORRESPONDENCE.

JOSEPH PRIESTLEY.

To the Editor of THE INQUIRER.

SIR,—I have read with much interest Mr. Bloor's able letter on Dr. Priestley; with much interest, but with a smaller measure of sympathy. The writer seems to have said about the utmost that can be said in depreciation of the great man, who dared, amid the sneers of his scientific brethren, still to profess an enthusiastic faith in Christ and Christianity; who dared at the very same time to expose himself to the uttermost rage and spite of bigoted Christians who would have it that he was an unbeliever and a disloyal man. "Priestley never grasped the significance of his own ideas." Most unquestioningly so. I believe it. It is the very glory of the man. His thoughts came to him as simply and naturally as the parables came into the mind of Jesus. I believe, too, that he never fully estimated the value of his own courage and patience, his own unstudied goodness of soul.

If any one asks what have I to do in all this, the reply is that I had to break through all the prejudice of my previous training before I could have any conception of his character and worth. I read *answers* to Priestley, very clever answers in their way, too, almost as early as I read anything. Fletcher taught me to answer him, before I had the slightest idea what things were to be answered. And the first definite notion of his doctrine was given to me in this form: "Priestley believed that at death the soul sleeps with the body, and thus one might say, Here lies J. P., body and soul." It was news to me and seemed to make him more and more unintelligible. It was not till I read Priestley's own letters in Rutt's biography and afterwards various tracts and longer writings by Priestley that I began to realise how much I had almost lost. From him better than from most men a man may learn what Huxley meant when he demanded "scientific integrity" as a necessary quality for a teacher; from him better than from many one gets some idea of what Jesus meant when he called the "pure in heart" blessed. How much more was involved in his own discoveries, scientific and theological, than he had ever reckoned he could not know.

He knew that a man must be himself, that he must not pretend to accept a weak

and unsatisfying argument because it comes from St. Paul; and he must not hesitate to make himself a laughing stock even to scientific men if he cannot expound what he means otherwise, and this, whether he is speaking of "dephlogisticated air" or the resurrection of the dead.

It was a lovable man God sent among us when he sent Priestley. As my friend V. D. Davis has reminded us that it is by the grace of God that we know Jesus Christ, so it is by his grace that we have been further helped by Joseph Priestley, and are privileged at times to remember him again with gratitude undiminished.

J. RUDDLE.

WHERE IS THE RELIGIOUS CENTRE?

To the Editor of THE INQUIRER.

SIR,—Mr. Davis and Dr. Mellor in their friendly discussion seem to represent diverging lines of thought, whose ultimate issues lie far apart. But as one who believes with Mr. Davis that "there is only the one eternal, ever-present Spirit, the God and Father of us all," I also agree with Dr. Mellor that Jesus is much more than "an accident of history." Just as the Law was described as a Schoolmaster to bring men to Christ, so Christ may be regarded as a Revealer and Leader to bring men unto the Father.

If the word mediator were not so hopelessly associated with the idea of an advocate pleading with an angry God on behalf of an alienated humanity, I should feel that it was the most appropriate one to apply to Jesus pleading with men to accept their divine sonship in all its fullness. Other mediators there are, no doubt, who in varying degree fulfil a similar function—all good men and women, and perhaps especially little children, all inspiring thinkers, the beautiful in nature and art. But while gratefully recognising all we owe to these others, we must acknowledge that for us who stand in the line of the Christian tradition, as a matter of historical fact, Jesus Christ holds a unique position as a representative of God to men and a quickener of the Spirit in their hearts and lives.

It may perhaps be true that for a long time to come the great mass of men will require a more concrete object of worship and faith than the Infinite Father, whom no man hath seen or can see. And so, to a large extent, the worship and supreme love of Trinitarians are centred on Christ, in spite of his own call to worship the Father. But that is no reason why Unitarians should not make a fuller use than I fear they often have made of the religious helpfulness of Christ as Leader, Inspirer, Exemplar.—Yours, &c.,

JAMES HARWOOD.

Hampstead.

To the Editor of THE INQUIRER.

SIR,—Has not this recurrent controversy now gone on long enough—if one may ask it without offence? In this long-drawn out agony I have, personally, often looked to your paper for its help in emphasising, in a very noble manner, the ideal issues of the struggle. It is greatly disappointing to find so much of its diminished space filled by a contention which seems (to me at least) inappropriate to the times. Circumstances have brought it about that I spend my days within hearing, so to speak, of a universal wail of anguish—anguish for the most part wonderfully borne—Rachel weeping for her children because they are not. Those not in contact with it may not realise it, but that agony is *there* in the silent masses outside, and the greater for the silence. It has the effect of making such contentions as this seem unreal and trivial. A discourse I fortunately heard recently on 'The

* Paris through an Attic. By A. Herbage Edwards, Author of 'Kekemono, Japanese Sketches.' J. M. Dent & Sons. 1918.

Unembittered Spirit" seemed to me worth all controversies because it came home to our present necessities of soul. No amount of controversy is likely to induce thoughtful and sincere people to exchange the "religious centre" which they have tested both intellectually and emotionally for themselves, for that argued by another person. His intellectual certainties and emotional experiences cannot be forced upon me as against my own; his intuitions (if I may venture on that dangerous word) cannot be substituted for mine; still less can they be made mine *because* they are his, for I do not recognise them or him as the final religious authority. Weak and plastic minds, blown about by winds of doctrine and anxious to be told how they must believe, are no doubt open to influences of this kind; but these are, presumably, not the minds that enter on this controversy in your pages. The more mentally capable the person the less likely is he to change his most darling convictions at the bidding of another. Then why argue? *On n'y passe pas.* The community you represent, however loosely-knit its component parts, has usually agreed (as I understand) on insistence on individual mental freedom in this intimate sphere of being, the religious life. I cannot see, then, that its individuals have any grievance against "Free Catholicism"—or even, if a congregation comes to desire it, real Catholicism in the Roman sense. Equally I cannot see that "Free Catholics" have any right to lament the blindness of those whose background of religious being is what they call theistic. To the Free Catholic this may be "dark, dark, dark, immeasurably dark" like Samson's blindness; yet it was Samson who brought down the pillars of the house. Samson too might have seemed hopelessly out of the stream of modern religious life. But he did his bit. Such a claim (of out-of-date-ness) is only the old claim paraphrased of orthodoxy, brought up to date from past penalties to "modern" or future ones: "You ought to believe so-and-so under penalty of—old fageyism." Lastly, I am convinced, and in this I do not speak without data, that this controversy is absolutely without interest to that great and young army on whose shoulders rests the future of the world.—Yours, &c.,

FLORENCE ROBERTS.

Liverpool.

POINTS FROM CORRESPONDENTS.

MR. E. BASIL LUPTON (Cambridge, Mass., U.S.A.) says the Rev. E. W. Lummis "almost nervously strives to adapt his modern faith to the language of the old creeds, and seems to be fearful to step beyond the words suited to a stage of intellectual development that belongs to the past. The Unitarian, Free Christian, or Free Thought method," he says, is "able to test critically the authority of the Biblical writers and the creeds of the Church"; hence, being tested, our faith "can be regarded as scientific and sound."

THE REV. FRED HALL (Blackburn) quotes Dr. Mellone's question at the Provincial Assembly—"What about a League of the Churches?"—and pleads for common forms of praise and prayer, to be compiled by a committee representative of different shades of thought among us. By securing uniformity of worship we should, he believes, add "a deeper fellowship to our already cherished freedom."

MR. A. DIXON (Oldham), referring to 'The Religious Centre' discussion, describes a youthful experience of his. Having wearied of the periodical recitals of the Athanasian creed he turned to his New Testament, only to find, not the subtleties of that creed, but the affirmation of "the

Father" being "the only true God," and that of the glorious humanity of Jesus. His venerated vicar, who had quoted the spurious text I. John v. 7, 8, in support of the doctrine of the Trinity, told him that "belief in the Trinity was no more difficult than belief in God at all," to which, lad as he was, he made the obvious reply that simple belief in a Heavenly Father was congenial to the human mind all the world over, while these subtleties had only been evolved in a particular age of the Church. The "typical manhood of Jesus," he maintains, it is the main duty of our denomination to affirm; and he suggests that greater attention should be given to "the natural psychic possibilities of our common human personality."

DENT'S 'MEDICAL DICTIONARY.'

To the Editor of THE INQUIRER.

SIR,—I personally wish it were the custom for authors always to be allowed full right of fair reply to reviewers, but I think Dr. Drummond takes rather needless exception to my not unfriendly, but necessarily short criticism of his book. With regard to the derivation of the word "botulism" I do not deny that it is derived from the word *botulus*, a sausage, but the term is a bad one, and words change their meanings with added knowledge. Plumbism means lead poisoning and nothing but lead causes it, and alcohol always causes alcoholic poisoning; such terms are scientific, but there is no *specific* sausage poisoning. Osler* says "similar attacks have been produced by ham" and if poisoning occurs it is bad fish, pork, beef, or whatever the sausage is made of, that explains the poisoning, not the skin by which the sausage is covered nor its sausage shape. "Sausage poisoning" is, therefore, too short and also an inadequate explanation of the term botulism. I still think the article on 'Infant Feeding' does not give sufficient space to the physiology of why breast feeding is better for mother and child. There were many other comments I also could have made but the last sentence of my review was, I believe, a fair and kindly statement of my position.—Yours, &c.,

J. LIONEL TAYLER.

July 1, 1918.

AUGUST 4.

To the Editor of THE INQUIRER.

SIR,—We beg to commend to our churches the King's desire that Sunday, August 4, "shall be observed with special solemnity as a national day of Prayer." It is not proposed that the National Conference should, as on two previous similar occasions, issue a form of Service. Ministers and congregations, in complying with the King's desire, will doubtless use such special prayers as appear appropriate for the day, and will probably be glad to avail themselves of some of the prayers previously issued by the Conference which they have at hand.

It is earnestly hoped that our Free Churches, in common with all other churches, will unite in a Service which gives national expression to the great ideals with which as a people we entered on the war.—Yours, &c.,

JOSEPH WOOD, Chairman of the Committee on Public Worship.

JAMES HARWOOD, Secretary.

July 16, 1918.

We are glad to hear that Lieut. Percival Godding, minister of our congregation at Ballyclare, who was reported missing on June 19, has been able to communicate with his friends. He is quite well, though a prisoner in German hands.

* 'Principles and Practice of Medicine.'

MEMORIAL NOTICES.

THE REV. H. C. HORSLEY, M.A.

WE mourn the death of one of the youngest of our ministers, early fallen on the field of duty at home. It was not the fault of Harry Charles Horsley that he did not fall on the field of war. He volunteered for enlistment in the early days, but was rejected for a physical defect which would probably be neglected now. At that time he was a student at Oxford. Born in March, 1889, he passed from school into business life, but under the influence of the Rev. Rudolf Davis, of Gloucester, he formed a desire to enter the ministry, and in 1909 began his studies at Lincoln College. Graduating in 1913 he proceeded to Manchester College for the three years' theological course. In 1916, when he was enrolled M.A., he took charge of the congregation at Acton, and last year was called to the important post of minister to the Moss Side Church, Manchester, where he entered on his duties on the first Sunday of this year. His frank and gentle demeanour won for him warm friendships at once, and in his preaching deep earnestness was combined with an evident reality of spiritual experience and a directness of moral appeal which augured well for a career of sustained and fruitful service. It has been ordered otherwise. He passed away on Monday after a short illness—influenza followed by pneumonia—leaving a wife, also dangerously ill we regret to hear, to whom he was married in 1916. With her, as also with the church so sadly bereaved, sincere sympathy will be felt.

MISS PRITCHARD.

THE death, on Tuesday, of Miss Emma Pritchard removes one who in former years was a zealous and influential social worker, and whose interest in all progressive effort was sustained through recent years when kept to her home by infirmity. Amongst other beneficent labours she was for many years secretary of the C.O.S. committee in Islington, and infused her diligent service with a kindly sympathy not always found, we fear, in officials of this society. She was most affectionately regarded by many who in this and other ways benefited by her help. At the age of 80 she has followed into rest her younger sister, Marian, ("Aunt Amy") who died nearly ten years ago.

THE LATE DR. DRUMMOND AND DR. HARGROVE.

THE Committee of the British and Foreign Unitarian Association at their meeting held at Essex Hall on July 10, Mr. Richard D. Holt, M.P., President, in the chair, reverently passed a resolution of appreciation of the life and work of Dr. Drummond, and of sympathy with his widow and family in their sorrow.

The resolution was as follows:—

"That this Committee, on behalf of Unitarians generally, desire to express their deep regret at the death of the Rev. Dr. James Drummond, preacher of the Annual Sermon in 1906, a learned and devout scholar whose writings are known far and wide, a revered educator of many of our ministers, and himself an able and zealous defender of our faith and principles, whose beautiful character and noble piety were an inspiration to all who knew him; and they beg respectfully to tender to Mrs. Drummond and her family sincere sympathy in the great loss they have sustained."

At the same meeting of the Committee of the Association the following resolution was passed:—

"That the Committee of the British and Foreign Unitarian Association place on record their high appreciation of the many and valuable services rendered by the late Rev. Charles Hargrove in support of the principles and faith of Unitarians at home and abroad. President, preacher, member of Committee, delegate to America, Australia, and New Zealand, Dr. Hargrove's gifts of learning, thought, and labour were generously bestowed upon the religious community to which in the full maturity of his powers he gave his unqualified allegiance; while his courage and steadfastness in the pursuit of truth and his gentleness and personal charm made him a beloved and inspiring colleague with whom to be associated. The Committee would tender their respectful sympathy to his widow, son, and three daughters in their sorrow."

'THE OPEN TRUST MYTH.'

At a meeting of the Unitarian Historical Society held in the Memorial Hall, Manchester, on July 3, Mr. Albert Nicholson of Hale presiding, a paper was read by the Rev. W. Whitaker of Platt Chapel on 'The Open Trust Myth.' In the course of his interesting lecture Mr. Whitaker criticised the view generally accepted amongst us in the past two generations that our forefathers left their chapel deeds "open" in the interests of theological progress. It was a fascinating theory which we should like to find true because it would argue a progressive spirit in the Puritans. But there was nothing to show that chapel trusts were left open on any ground of principle. As a matter of fact, while the Puritans may have been inclined to liberty, they loved religion more than liberty, and would never have been content with a mere negative freedom from creeds. It was an anachronism to read into the writings of the Puritans and Presbyterians of the seventeenth century the nineteenth century notions of development. The two points with which the founders of the early chapels, both Presbyterian and Independent, were mainly concerned in their trust deeds were the danger of the revival of persecution and the possibility of a measure of comprehension. The Toleration Act satisfied them as being sufficient to secure the orthodoxy of their ministers. In some cases, as at Platt, the requirements of the Toleration Act are expressly referred to in the trust deed which makes specific what others imply. Later on the issue foreshadowing the principle of the Open Trust, as it is now understood, was raised on the point of non-subscription to creeds in connection with the Arian controversy. Our fathers gradually reached a true principle and laid the foundations for religious reunion in the far future. But in doing so there was some loss. By allying themselves with the Rational and Arian movement they cut themselves off from the Evangelical revival. They were not originators or creators in the field of religion. The world would not be content with an indefinite or negative freedom which could not in itself be a basis for religious fellowship. Mr. Whitaker illustrated his paper by references to the writings of the Rev. Alexander Gordon, and the deeds of the Presbyterian and Independent Chapels in Hull.

A vote of thanks to the lecturer was moved by the Rev. G. A. Payne, seconded by the Rev. C. J. Street, and a brisk discussion followed in which the Rev. H. McLachlan, the Rev. E. D. P. Evans, the Chairman, and Mr. Oliver Knott of the Baptist Historical Society took part. On the motion of the Rev. W. H. Burgess a cordial vote of thanks was accorded to the Chairman. It is hoped to present the paper in permanent form in the *Transactions* of the Society.

A LITTLE SUMMER SCHOOL IN WALES.

MANY circumstances conspire to make it impossible for some of our ministers who would dearly like to do so to take advantage of the opportunity for study, conference, and congenial companionship so wisely offered by our colleges in Oxford and Manchester, and the writer knows how several Unitarian ministers have quietly chafed under these baffling conditions. A couple of weeks ago, however, an opportunity was offered to the ministers of the South-East Wales Area for a week's conference and social intercourse, which was readily taken advantage of by nearly the whole of them. The meeting took place through the thoughtfulness and generosity of Miss E. Rosalind Lee, who invited the ministers to spend a between-Sundays week at her hospitable home on the Gower Coast, and conferences and recreation were blended in such a way as to make the time spent there most pleasant and profitable. The work of each day began with a brief devotional service, and conferences of great practical value were held on a variety of subjects, e.g., 'Our Denominational Problems,' 'The Greatest Need of our Churches,' 'The Best Methods of Sunday School Work and Organisation,' and 'The Social Implications of our Gospel.' The problems of a wise denominationalism, of the future of the ministry and its equipment, of the development of the missionary spirit among our people, of the fostering of the devotional side of worship, of the linking up of the Senior Sunday School with the Church, of the relation of the Church to the social welfare and the industrial life of the people all came up for discussion and for informal conference.

In view of the great and impending importance of the subject, it was decided to make public the general consensus of those present on the question of the college preparation for the ministry of the future. This was to the effect that the college curriculum should be so far reorganised and readjusted, in view of the changed conditions of the times, as to secure the inclusion and treatment of such subjects as the following: Elocution; Music, in practice and in application to church and Sunday school; at least an outline knowledge of the facts of the cosmic and world history and of the primitive history of mankind; Anthropology and Comparative Religion; the legal, political, and social system in relation to the Church, and to the work of the Church; Systematic Sociology; General Political Philosophy, and Political Economy; Psychology, with special reference to religious psychology and to the psychology of childhood and of adolescence; the principles and technique of education in application to the problems of Church and Sunday school; Business Method and Organisation. The time for parting came all too soon, but work at home was calling, and if the guests left the hospitable roof with regrets, they also carried with them memories which will not soon be effaced. Renewed in body and soul by friendly intercourse, they will take up again in lonely outposts, and with fresh hope and courage, the sacred work to which they have dedicated their lives.

THE Local Examinations and Lectures Syndicate, University of Cambridge, is holding another Summer Meeting in the Long Vacation from Thursday, August 1, to Tuesday, August 13 inclusive. 'The United States of America' will be the main subject of study, and Dr. Page, the American Ambassador, will deliver the inaugural lecture. This should prove an interesting course, and we hope the great success of former summer meetings at Cambridge will be repeated.

AN INTERDENOMINATIONAL CHURCH.

THE opening of 'The Church of All Nations,' in Boston, U.S.A., is a remarkable indication of the spirit of brotherhood growing up between men of various nationalities and religious beliefs in America. 'The Morgan Memorial,' says *The Universalist Leader*, "originally financed by Unitarians but administered by Methodists, has been for a long time an important centre of Applied Christianity. Its religious services have attracted all sorts and conditions of men from the polyglot population surrounding it. This work has proved increasingly helpful, and recently generous friends have provided funds for the beautiful church, now completed, and dedicated as 'The Church of All Nations.' It has an interdenominational staff, headed by Dr. E. J. Helms, to whose prophetic leadership the whole institution is largely due. Other members are: Baptist, the Rev. Austen K. De Blois; Congregationalist, the Rev. George A. Gordon of Old South Church, represented by the Rev. Albert Dunning; Episcopal, the Rev. Elwood Worcester of Emmanuel Church; Methodist Episcopal, Bishop E. H. Hughes; Presbyterian, the Rev. W. W. Iliffe of Brookline; Swedenborgian, the Rev. James Reed, represented by the Rev. H. Clinton Hay; Universalist, the Rev. S. H. Roblin; Unitarian, the Rev. Thomas Van Ness. At the dedicatory service two hundred and fifty people, representing twelve races, united with the church."

AN ULLET ROAD BOY'S EXPERIENCE.

THE following experience of an Ullet Road boy, Private Arthur Bibby (6th S.W.B.), who is now recovering from a severe wound, is worth recording. The part of the line in which Private Bibby was placed was subjected to a heavy bombardment, after which the enemy delivered an attack. The order to retire was given, "and our section made for a road which led into a village, but about a hundred yards up the road I received a bullet wound which passed under the shoulder-blade and pierced a portion of the lung." Private Bibby was forced to lie down by the side of the road, and shortly afterwards an advance party of the Germans came along delivering their attack. The first wave swept past, but of those who followed, one stopped to give Private Bibby a cigarette, another took off his wounded foe's equipment and made it into a pillow for his head, and put his water bottle within reach, while a third made a pad out of his field dressing with which he staunching the wound. As he turned and followed his comrades, he assured his patient that the Red Cross would come soon. A German Red Cross Orderly came up shortly afterwards, and was engaged in dressing the wound when the order came for the Germans to retire before a British counter-attack. "About ten minutes after the last had passed down the road our lads, counter-attacking, were creeping up the road, and it was not long before the R.A.M.C. lifted me on a stretcher and took me to the advanced dressing station." We are glad to record Private Bibby's testimony of gratitude to a company of unknown but chivalrous foes.

A NUMBER of Unitarian Conscientious Objectors at The Settlement, Dartmoor, have, week by week, during the last twelve months, met together for fellowship and worship in one of the prison rooms. The nearest Unitarian Church is over seven miles away and is out of bounds. The men were recently visited by the Rev. T. P. Spedding.

BELGIAN HOSPITAL FUND.

179TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,780	11	2
Mrs. Falconer	0	10	0
Master Henry Thew (9th) ..	0	1	0
Mrs. C. A. Lloyd (6th) ..	0	15	0
The Misses E. and G. Coe (19th)	2	0	0
West Grove Women's League, Cardiff, per Mrs. Fox (36th)	0	8	0
Miss Lamb (15th)	2	0	0
Mrs. W. N. Martin (19th) ..	1	1	0
Miss S. J. Gregg (27th) ..	1	0	0
The Hibbert Trustees (3rd annual)	20	0	0
Miss Nettlefold (15th) ..	20	0	0
Miss Ruddie (3rd)	1	1	0
Miss S. S. Dowson (14th) ..	5	0	0
Colonel Locke Blake (10th) ..	10	0	0
Miss Harrold (13th)	10	0	0
Mr. and Mrs. J. H. Green (20th)	5	0	0
Miss K. M. Green (8th) ..	0	5	0
Miss G. M. Green (8th) ..	0	5	0
Mr. C. Harris (4th)	0	10	0
W. W. (4th)	1	0	0
Mr. and Mrs. G. H. Isaacs (2nd)	2	2	0
Mr. and Mrs. Harold Coventry (monthly)	2	0	0
X.	1	0	0
Mr. H. Woolcott Thompson (23rd)	25	0	0
Mrs. Dowson (8th)	5	0	0
	£20,896	9	2

Parcels have been received from : The Old Meeting Church (per Mrs. Lloyd Thomas); Miss M. B. Lamb; Essex Church Work Party (per Mrs. Weatherall, 131 new garments); Mrs. Wheateroff; Miss E. H. Leigh; Ringwood Chapel Sewing Society (per Mrs. Cogan Conway); Mrs. A. J. Gimson; Mrs. Buckton; Miss Leigh Browne; Miss Anne Garrett; Wandsworth Unitarian Church (per Mrs. Ernest Jones).

A SMALL quantity of grey wool is still to be sold at 6s. a lb.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

At a meeting of London Free Church men and women held in Bloomsbury Central Church on Wednesday, July 16, to protest against Regulation 40D, D.O.R.A., the following resolution was passed: "That this meeting of Free Church men and women views with sorrow and indignation the return to the discredited policy of the Contagious Diseases Acts in Regulation 40D, Defence of the Realm Act; and calls upon Parliament to insist on the immediate withdrawal of this Regulation, which constitutes a serious menace to the safety of women, encourages men in the practice of vice, and weakens the moral sense of the community as a whole."

THE managers of the Great Meeting, Leicester, are anxious to secure the services of a social worker, man or woman—an ex-officer in search of this kind of work is suggested—to take charge of a Boys' Sunday school and allied institutions. The salary offered is £120 to £150. Applications may be made through the Rev. Dr. Rattray, 24 Stoughton Drive North, Leicester.

NEWS OF THE CHURCHES.

Blackpool: Waterloo Road.—The Annual Field Day of the Waterloo Road Unitarian Sunday School took place last Saturday at Roskell's Hill Farm, South Shore, on the High School field, kindly lent by Mr. and Mrs. W. Rawson, the former a past President of the church. Field games and athletic sports occupied some hours, and after tea prizes were presented by Mr. Arthur Wilkinson, Joint Superintendent and Hon. Sec. of the Church.

Bradford: Broadway Avenue.—The close of the ministry of the Rev. W. R. Shanks at Broadway Avenue and Idle has been marked by the presentation of gifts to him and to Miss Shanks, teacher of the Young Women's Gymnastic Class. Mrs. Northin presided at the social meeting when the presentation was made, and Miss N. Scruton spoke in terms of warm regard for Mr. Shanks, whose thoughtful and instructive discourses in face of depressing conditions have been much appreciated. Mr. Shanks in his reply alluded to the peculiar difficulties they had had to contend against, the chief of which had come upon them as a result of the war, and urged all present to maintain their loyalty and stand fast till the conflict was over.

Bridgwater.—The first of a series of historic rambles in Bridgwater, arranged by the Workers' Educational Association, was conducted on Thursday evening, July 11, when an address on Admiral Blake, to whom the evening was devoted, was delivered by the Rev. C. E. Pike, Minister of the Unitarian Church, in the Council Chamber. Various portraits and relics of Blake were inspected at the Free Library, in addition to his statue on the Cornhill, and a visit was paid to other places in the vicinity associated with his name.

Brighton.—Owing to the serious conditions created by the war it has been thought advisable to postpone the Public Meeting which had been arranged to welcome the Rev. R. H. U. and Mrs. Bloor to the town, and at which Dr. Jacks of Manchester College had kindly promised to speak. The congregation are hoping to hear Dr. Jacks in Brighton at some future date. Mr. Bloor has been asked by the Y.M.C.A. to undertake a six weeks' engagement to speak and lecture in the military huts at Winchester, and he will be engaged in this work during the latter part of August and all September. After Sunday, September 8, however, he will occupy the pulpit at Brighton as usual. During the autumn Mr. Bloor intends to arrange some special Sunday Afternoon Meetings for the discussion of religious and social problems. It is thought that these meetings will help the church to become a centre of useful activity, and that they will deepen the impression Mr. Bloor is making on the church and town. Though his ministry has been of short duration, there is evidence of substantial progress in all departments of the life of the church. The preacher for July 21 will be the Rev. W. C. Bowie.

Godalming.—After the service at Mead Row Chapel last Sunday evening a presentation was made to Mr. Ernest W. Verstage, who has been called up for military service and will be leaving about the end of this month. Mr. Verstage, who had taken his usual part in the service as organist, was completely taken by surprise when, after the last voluntary, the minister, the Rev. Priestley Prime, explained why the congregation did not leave the building, and read the words of the testimonial which accompanied the gifts. The presentation was then made by Miss Wallis and Mrs. J. Baker on behalf of the many subscribers. Deep feeling was manifested by the whole congregation, which included visitors from Ward Street Church, Guildford. As the men of the congregation have responded in large numbers to the military call more and more of the work of the church has been cheerfully undertaken by Mr. Verstage, and he will be seriously missed from the congregation.

Halifax.—The death has occurred recently of Mr. George Shillito, a very old member of Northgate End Chapel, in his 82nd year.—Lieut. Stanley G. Dyson, of the Royal Air Force, who was wounded on March 30, died on June 1, 1918. A young man whose life held the promise of fine things, he was a teacher when war broke out at the Milton Road Council School, Cambridge. He enlisted in the R.A.M.C. in March, 1915, and after a very varied experience was transferred to the Air Service in 1917. He obtained his commission in December, 1917, and passed to France in March of this year.

Highgate.—On Sunday morning, June 14, a tablet, which had been set up by his children and grandchildren to the memory of the Rev. Thomas Elliot, was unveiled in the Unitarian Church. The Rev. A. A. Charlesworth, in the course of his sermon, expressed the pleasure of the congregation at having this permanent

reminder of the spirit and work of one whose memory is honoured by all who knew him for his character, influence, and the services he rendered. Mr. Charlesworth said the tablet would be regarded as the inspiring record of an unfinished life, now continued elsewhere, and concluded by quoting the following sentences from the inscription on the tablet: "For many years a worshipper and worker in this church and Sunday school, a lay preacher, and afterwards minister of the Unitarian Church, Southend. He loved God, and in that greater love was included the love of nature, and of truth, and of his fellows. Those who knew him best loved him most." The tablet is the work of an old friend and a present member of the congregation, Mr. W. W. Jago.

Leeds: the late Mr. Julius Hess.—The Rev. W. R. Shanks, Secretary of the Yorkshire Unitarian Mission, writes: "I regard it as one of the outstanding privileges of my ministerial life to have known the late Mr. Julius Hess and to have had the opportunity of associating with him in the official work of the Yorkshire Unitarian Union. Every one of the cordially appreciative references to his fine character and services in the notice in THE INQUIRER of last week were fully merited, and I crave permission to add two more words. His generosity was worthy of recognition for on numerous occasions, and in quiet, gracious ways known only to a few, he rendered help to churches and individuals; and as Treasurer of the Yorkshire Union for ten consecutive years, during which period the second County Bazaar was held, he kept the accounts of the Union in a most admirable manner. The passing of Julius Hess in this time of sorrow is, indeed, an irreparable loss to our churches in Yorkshire."

Liverpool Domestic Mission.—As briefly reported last week, the Rev. Joseph Anderton, after thirty-nine years of devoted service, has retired from the Liverpool Domestic Mission. On Wednesday, July 3, a large number of workers and old members of the Mission gathered together to say farewell to their much loved Missionary, and friends from far and near sent words of greeting. The Rev. H. Shaen Solly sent a letter telling how he had been instrumental in bringing Mr. Anderton from Padiham to Liverpool. Mr. Frederic Robinson presided over the meeting, and spoke with deep emotion of the invaluable work which Mr. Anderton had done in Toxteth. He was followed by many other speakers, some of whom had grown up in the Mission; one and all testified to the permanent quality of Mr. Anderton's work and to the abiding love which he had inspired in the hearts of the people. Every one voiced the wish that he would frequently revisit the scene of his labours. The Rev. J. C. Ballantyne expressed his deep regret that he was not to have the comradeship of Mr. Anderton at the beginning of his new charge. The Rev. Neander Anderton spoke of the pleasure it gave him to be present at such a meeting, and said "I am proud of my father." Mr. W. Coventry, with a few appropriate words, presented a chair and a canteen to Mr. Anderton, and to Miss Anderton a silver tea service and tray. In addition to these gifts, a book containing some three hundred signatures and an address was presented; from this we quote a few sentences: "When first you came amongst us, your energies had for some years been devoted to the fashioning of tablets and monuments in stone and marble. Henceforward your acceptance of the call meant that here you would be fashioning in very truth the hearts and lives of men. For forty years you have so laboured as to help, strengthen, and inspire all among whom you have lived and worked in this neighbourhood. How many hold you in grateful remembrance and deep affection will be known neither to us nor to you, but only to Him Who knoweth all hearts. Many have cause to say of you as of another servant of the Lord: 'Surely he hath borne our griefs and carried our sorrows.'" In a brief reply Mr. Anderton thanked his many friends for their expressions and tokens of affection; he recalled his long and happy partnership with Mr. Lloyd Jones, and spoke of his deep regret at leaving the Mission where he had laboured with joy for so many years.

London: Peckham.—In connection with the Unitarian Church a Garden Party and Sale of goods remaining over from the recent effort was held on July 13, with the gratifying result that the whole of the cost of repairs to church and school have now been met.

Mansfield.—Owing to unforeseen circumstances the Rev. A. H. Biggs has asked to be released from his engagement to take up the ministry of the Old Meeting House. He holds a war-work position which will keep him in London, and we understand his services will still be occasionally given to the congregation at Ilford, where he has ministered during the past seven years.

Nantwich.—The Sunday School Anniversary Services were held at the Unitarian Church on Sunday, July 7, the preacher being the Rev. D. J. Evans of Chester.

Newcastle-on-Tyne.—A meeting of the Women's League was held in the Church of the Divine Unity on Monday, July 15, under the presidency of Dr. Lillie Johnson. Schemes were suggested for work during the winter session, and volunteers were asked for to help in War Relief and Infant Welfare work in the city. It was also decided to form a study circle. Mrs. Alfred Hall then addressed the meeting on the subject of 'Practical Idealism,' and by her own enthusiasm for high ideals set a standard for the members to aim at when she has entered upon her new sphere of work in Sheffield.

Newton Abbot.—The Anniversary Services were held at the Unitarian Church on Sunday last, July 14, the date of the opening of the present building in 1901. The service in the morning and the Young People's Flower Service in the afternoon were conducted by the Rev. Frederic Allen, the Rev. Joseph Worthington of Torquay preaching in the evening. The services were well attended, particularly the evening service.

Norwich.—The Rev. Margaret B. Crook, B.A., entered upon her six months' ministry at the Octagon Chapel on July 7, when the Sunday School Anniversary Services were held. Miss Crook preached to good congregations, and there was a vigour, freshness, and simplicity about the services which should augur well for a period of renewed activity for the church. On Monday evening, July 8, a well attended Welcome Meeting was held in the Martineau Hall. The Rev. J. B. Robinson of Hapton offered a dedicatory prayer. Mr. A. M. Stevens, who was in the chair, in giving Miss Crook a cordial and sincere welcome on behalf of the congregation, said the appointment of a lady minister was in nowise the result of a desire for novelty, but was made in the belief that Miss Crook was the person best fitted to fill the position. Mrs. Mottram gave a warm welcome on behalf of the institutions connected with the chapel. A pleasing feature of the meeting was the very friendly and broad-minded spirit shown by the three ministers representing other denominations in the city who took part in the proceedings—the Rev. J. J. Brooker of the Old Meeting House, next door to the Octagon Chapel; the Rev. A. Bromley of the United Methodists; and the Rev. Eric J. Lawson of Magdalen Road Congregational Church. Mr. W. Buston, Secretary of the chapel, read cordial letters which had been received from other ministers unavoidably absent. Miss Crook, in replying, said the transition from a college of which Dr. Martineau had once been Principal, and which was still dominated by his influence, to a church so full of Martineau tradition seemed singularly natural. Since the classrooms of the one were open to women it was most fitting that the pulpit of the other should be so too. Norwich did not stand alone in making such an appointment, but was in line with the City Temple and King's Weigh House Chapel. In Oxford also the example of Manchester College had been followed by its neighbour Mansfield College, and several women in the last few years had taken the Theology Schools in the University of Oxford with a view to missionary work and lay preaching in Wesleyan and other bodies. In thanking those ministers who had so kindly welcomed her into the Free Church life of Norwich Miss Crook said she should value the proffered friendship all the more in that, from the point of view of the Unitarian ministry, Norwich was a somewhat isolated post. She appealed to the members of the congregation to assist in filling the chapel and to meet the winter's work in good heart.

Pontypridd.—We understand that the Rev. T. Eric Davies is resigning the pastorate of the Morgan Street Unitarian Church in the early autumn. This will mean the severance of a very happy connection of three and a half years' duration.

Wakefield.—After many months of uncertainty notification has been received that Private Claude M. Lawrence, of the Royal Scots, who belonged to Westgate Unitarian Chapel, reported missing last August, must now be presumed dead.

York.—The Rev. Marshall B. Skelland, who was recently appointed to the ministry of St. Saviourgate Chapel, has been appointed Assistant-Master of Archbishop Holgate's Grammar School, and commences his duties in September.

* * THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.

BIRTH.

ODGERS.—On May 19, at Ootacamund, South India, the wife of Charles E. Odgers, Administrator-General, Madras Presidency, of a son.

MARRIAGE.

LINDLEY: LANSDOWN.—On July 16, at the Free Christian Church, Croydon, by Rev. W. W. Chynoweth Pope, Lieut. Charles Guy Lindley, R.A.F., second son of Mr. and Mrs. E. T. Lindley of Vambury, Norbury, S.W., to Elizabeth Sutherland, elder daughter of Rev. Geo. and Mrs. Lansdown of Chichester.

DEATHS.

BRUNNER.—On July 12, in a nursing home at Ipswich, of heart failure following influenza, Henry Bertram Brunner of The Hollies, Hartford, eldest son of the late Henry Brunner of Huyton, Liverpool, aged 48.

HORSLEY.—On the 15th inst., at 59 Withington Road, Whalley Range, the Rev. H. C. Horsley, M.A., minister of the Moss Side Unitarian Free Church, Manchester, and formerly of Acton.

PRITCHARD.—On July 16, at 11 Highbury Crescent, N., Emma Pritchard, aged 80. Crematorium service at Golders Green on Friday, July 19, at 3.30 P.M. No flowers by request.

OUR CALENDAR.

SUNDAY, July 21.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 6.30. Rev. A. GOL-
LAND, M.A.
Bermondsey, Fort Road, 6.30, Rev. J. H.
SMITH.
Blackfriars Mission and Stamford Street Chapel,
11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra
Road, 11 and 7, Rev. THOS. MUNN.
Croydon, Free Christian Church, Wellesley Road,
11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Lukes, City Road,
11 and 6.30, Mr. JOHN BEGG.
Essex Church, The Mall, Notting Hill Gate,
11 and 6.30, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic
Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11
and 6, Rev. D. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11, Mr. FRANK G.
FINCHAM: 6.30, Mr. J. HARRY SMITH.
Hackney, New Gravel Pit Church, Chatham
Place, 11.15 and 6.30, Rev. J. P.
SPEDDING.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30,
Rev. F. K. FREESTON.
Highgate Hill Unitarian Christian Church,
11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11 and 6.30, Rev. PERCY
JONES.
Islington, Unity Church, Upper Street, 11, Rev.
J. VINT LAUGHLAND; 6.30, Mr. H. TAYLOR.
Kentish Town, Clarence Road, N.W., no morn-
ing service; 6.30, Rev. G. H. VANCE, B.D.
Kilburn, Quex Road, 11, Rev. J. ARTHUR
PEARSON; 6.30, Rev. J. TYSSUL DAVIES,
B.A.
Leytonstone, Haydn House, 63 Fairlop Road,
6.30, Rev. J. ARTHUR PEARSON.
Mansford Street Church and Mission, Bethnal
Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. R.
TRAVERS HERFORD, B.A.
Rhyl Street, Kentish Town, 11 and 6.30, Rev.
W. H. ROSE.
South Norwood, League House, 141 Portland
Road, 6.30, Mr. J. W. GALE.
Stoke Newington Green, 11.15 and 6.30.
Stratford Unitarian Church, 11, Mr. JOHN
H. CRISP; 6.30, Mr. J. W. PETERKEN.
University Hall, Gordon Square, W.C., 11.15,
Rev. Dr. CARPENTER.
Wandsworth Unitarian Christian Church, East
Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road,
Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G.
COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, no
morning service; 6.30, Mr. FRANK G.
FINCHAM.

ABERYSTWYTH, New Street Meeting House, 11.
Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev.
A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street,
11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad
Street, 11 and 6.30, Rev. LAWRENCE CLARE.
BIRMINGHAM, Moseley Unitarian Christian
Church, Dennis Road Schools, 6.30, Rev.
E. W. MARTIN.
BLACKBURN, Meeting Room, Sudell Cross, 10.45
and 6.30, Rev. FRED HALL.
BOURNEMOUTH, Unitarian Church, West Hill
Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road,
11 and 6.30, Rev. W. COPELAND BOWIE, D.D.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30,
Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30,
Rev. G. STREET.
CHATHAM, Unitarian Church, Hamond Hill, 11
and 6.30, Rev. FRED COTTER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30,
Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30,
Dr. G. F. BECKH.
DEAN ROW, 10.45, Rev. ERNEST A. SMITH, B.Sc.
DOVER, Adrian Street, near Market Square, 11
and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev.
E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street
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EXETER, George's Chapel, South Street, 11 and
6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and
6.30, Rev. E. LOCKETT.
HORSHAM, Free Christian Church, Worthing
Road, 11 and 6.15, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45
and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30, Lieut.-Col.
BULLOCK.
LEICESTER, The Great Meeting, 11 and 6.30,
Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30, Rev.
BERTRAM LISTER, M.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and
6.30, Rev. J. COLLINS ODGERS, B.A.
LIVERPOOL, Bootle Free Church, 11, 3.0, and
6.30, Rev. J. MORLEY MILLS (Sunday
School Anniversary Services).
LIVERPOOL, Hope Street Church, 11 and 6.30,
Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 11 and
6.30, Rev. JAMES HARWOOD, B.A.
MAIDSTONE, Unitarian Church, Earl Street, 11
and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and
6.30, Rev. DOUGLAS WALMSLEY, B.A.
MANCHESTER, Moss Side, Brooks's Bar, 10.45
and 6.30.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev.
J. MOORE.
MANCHESTER, Sale, 11 and 6.30, Rev. MAT-
THEW R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel,
Hospital Street, 11 and 6, Rev. J. PARK
DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45
and 6.30, Rev. ALFRED HALL, M.A., B.D.
NEWPORT, Isle of Wight, Unitarian Church,
High Street, 11 and 6.30.
OXFORD, Manchester College, 11.30, Rev. R. H. U.
BLOOR.
PORTSMOUTH, High Street Chapel, 11 and 6.45,
Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T.
BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev.
O. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High Street, 11 and
6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London
Road, 11 and 6.30, Rev. H. M. LIVENS.
SOUTHPORT, Portland Street Church, 11 and
6.30, Rev. W. JELLIE.
TORQUAY, Unity Church, Montpellier Road, 11
and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church,
Dudley Road Institute (side entrance),
(Church Closed.)
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and 6.30, Rev. A. E. PARRY.
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LONDON, SATURDAY, JULY 27, 1918.

[TWO PENCE.]

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

THIS week has deepened the gratitude of every thoughtful person in the land for the whole-hearted help of our American allies. The counter attack in the Marne district, which if not a decisive event—though it very well may prove so—is certainly a most important one, giving a much needed renewal of confidence to our people, owes much, obviously, to the freshness and energy of the Americans who took part in it. By this time the enemy has good cause to modify his low estimate of the military significance of the United States. But our debt to that great country in the matter of the food supply is no less striking. We have it on the highest authority that our food supply, concerning which the gravest fears were at one time held, is henceforth assured; and this, be it noted, we owe chiefly to voluntary restriction by consumers in the States. When we recall once more our deep obligations to their President and other men of leading for the splendid democratic ideal they have set in front of us all, we may well feel that here are services for which no thanks avail.

* * *

THE world has supped so full of horrors that the execution of Nicholas II., the ex-Tsar, has caused but a ripple of public comment. Perhaps hesitation to accept the report as true has had a share in the matter; but when all is said that may be as to the tragedy of such a death men's minds have far more extensive woes to contemplate, and more searching anxieties than relate to the fate of an imperial family. The brief memoirs that have appeared may have to be corrected in a less crowded age, when history, no longer in the making, may be elaborated at leisure. The present impression is that of a weak man, trying to grasp a sceptre too unwieldy for any but the strongest, and surrounded for the most part by unworthy and self-seeking men to whom real patriotism was unknown.

POSSIBILITIES in Russia are bewilderingly various, and immensely significant to the world at large as well as to the many millions that till eighteen months ago were nominally under one government. But, for that matter, there are possibilities nearer home about which thoughtful people are becoming almost daily more deeply concerned. How much longer can the Austrian Government prevent the discordant elements in the Dual Monarchy from flying asunder? Just how far will the German Socialists, soldiers or workers, continue to acquiesce in Kaiserism; and when will the approach of defeat, economic especially, compel the mass of the German people to declare for a real democracy in the Empire? And, not to draw out the list too far for the maintenance of a steady mind, what is the precise meaning of the temper among British workers that, even in an urgent crisis of the war, not only threatens but puts into force a strike such as this week's?

* * *

THE House of Lords has quickly given a second reading to the Education Bill, and unless some unforeseen action arises on the part of the powers that can never reconcile themselves to letting the poor be taught "more than is good for them," the measure ought to become law before Parliament rises. The Archbishop of Canterbury, who as a Church politician is sagacious enough to see that Anglican interests are well protected by the Bill, drew attention on Tuesday to the curious fact that there would almost seem to be a connection between war and education. A hundred years ago, in the time of the Napoleonic struggle a first really popular system of schools was attempted. In 1870, when the Franco-German war was in progress, School Boards were set up; and it was in the Boer war period that Mr. Balfour's Act was passed. Mr. Fisher's Act, as we trust it will be ere long, would be a good one indeed, if it were as much better than all its predecessors as our war is vaster than all other wars known to man.

* * *

MR. BEN TILLET, who is nothing if not vigorous, years ago expressed very

emphatically the view that alcoholic drink was a menace to the national well being. Of late, however, he has, with equal warmth, espoused the cause of the publican, or at least of the publican's chief customer, the worker who is fond of his beer. Sir Harry Johnston, a vigorous writer too, but a man of very great observation as a traveller, especially in the less civilised countries of Africa, has taken a strong stand on this question. Speaking not as a teetotaler, for he is personally in favour of light beers as a beverage, though as a loyal subject he has abstained on the invitation of the King, he denounces the drink as an enemy to the Empire, as witnessed in particular by its appalling consequences in creating bad blood amongst different races. He is amazed that we in this country do not realise the strong feeling roused in Canada and the United States by the tempting facilities afforded here to young soldiers from across the sea. Like Dr. Estlin Carpenter, he confesses that in regard to temperance he is a fanatic; and like many others of us, he cannot understand the culpable sluggishness of our Government in its policy on a subject of such vast importance to our race.

* * *

THE Wesleyan Conference last week at Manchester showed one thing at least, viz., that in spite of train and food difficulties a large and successful assemblage can come together and do its business. Perhaps our own Conference may be encouraged by the example set. As to the doings and sayings of our Wesleyan brethren there might be much to profit by, could we but find space for discussion. We can only note one or two outstanding features. First, we observe that the President, the Rev. Samuel Chadwick, who is a manly man evidently, called upon the churches to "Revive, or Perish," and by revival he meant the old thing. If modernism had any converting power let it appear, but he doubted it. There is an undeniable shrinkage in membership, explain it as one may, and Mr. Chadwick seems to be as good a representative of the old thoughts and ways as is likely to be found. We shall look on his efforts, if not with intellectual sympathy, certainly

with fraternal desire for great spiritual successes.

* * *

WE notice that the maintenance of a more adequately paid ministry came up for discussion, and once more the long deferred hope of reunion among the various Methodist bodies was brought forward. Here, too, we may refer to the kindly greetings to the Conference given by Anglican representatives, and to the renewed expressions of a mutual interest which, if religious bodies were as practical as they ought to be, should long ago have resulted in closer co-operation. But while the branches of the same Wesleyan family are so slow to forget their lines of cleavage we fear the fusion of episcopal and non-episcopal groups is still far away. The subject of training for the ministry also engages this group of Christian churches, and schemes are being elaborated for the better utilisation of their teaching resources. A promise of £50,000 by two laymen toward founding a Methodist College at Cambridge is a welcome indication of enlightened as well as generous policy. But one wonders if a Cambridge atmosphere will really foster the type of thought that the worthy President values so highly.

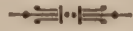
* * *

WE referred recently to the death of Mr. J. Allen Baker, Chairman of the British Council of the World Alliance for promoting International Friendship through the Churches. Fuller tributes to his memory appeared in *The Friend* of July 12. Sir Willoughby Dickinson, who was intimately associated with him, both in Parliament and in his work for international peace, says: "The fact that he was a member of the Society of Friends gave him peculiar facility in harmonising discordant elements. I have known occasions when he seemed to be the only person present who was able to offer a prayer acceptable to a dozen denominations. He served a Master whom he knew all men could serve whatever might be their language or their methods of service; and, careless of creed or dogma, he led the way to a truer perception of the love of Christ that passeth knowledge than could be gained by any study of rubric or of homily." Another writer refers to Allen Baker's genius for friendship, and quotes Mr. Asquith's tribute, in a letter to Mrs. Baker: "I honoured your husband not only as a friend....but as a model of single-minded and self-sacrificing devotion to public duty."

* * *

THE Library Service Secretary to the American Expeditionary Forces (47 Russell Square) informs us that Prof. Carruth's poem 'Each in his own Tongue' is published by Messrs. Putnam, London address 24 Bedford Street, W.C.2. We hear it is contained in an anthology, 'Underneath the Bough,' gathered by Theodora Thompson, and published at the Bodley Head, Vigo Street, W. Another correspondent kindly sends us a copy of the poem completed by the inclusion of six additional verses; they are all filled with the same suggestive thought as those quoted in last week's INQUIRER, though in our judgment not all equally felicitous with them,

THE WEALTH OF YOUTH.



YOUTH has itself, its incomparable self. To the mature belong fibre and habit; to the old the harvest of experience. To be young is usually to have little money and less prudence—defects which the elders, if fortunate, have somewhat remedied. But the elders, however fortunate, suffer from one defect that is irremediable. They have lost the freshness of the morning, the song of spring, love's earliest flowers, life's fine zest of adventure. This is the quality that the years of war are straining out of the nation's very life current. In the branches the sap that mounted the stem long ago still pursues its course, and, be it confessed, to good purpose. None but a fool can fail to acknowledge the fine work done to-day by our hardy veterans. To some the call means a welcome extension of opportunity, alike of service and of earnings; to others it implies sore and continued strain just when, in ordinary conditions, there would be relief and relaxation. When the story of our time is fully told it will include no unworthy record of many who are well on in years.

And yet these are just the people who will most readily admit that there are some things in which they cannot but give second-rate service. Splendidly they "carry on," and their young folk away at the war would hasten to thank them and reassure them in their capacity to hold on to the end. So may it be; but as a matter of honest stock-taking we know but too well that the absence of the younger elements of the national life, whether temporarily as we devoutly hope, or final as we must frequently mourn, is beyond all calculation a very serious loss. It affects every department of life where originality and abounding energy is wanted, commercial and industrial, as well as artistic, literary, and religious. Not for nothing have observers noted a "dead line" beyond which the preacher or poet has nothing new to say, and when the touch, long familiar, has no longer any vitalising thrill. The prophet may ascend Horeb and strike the rock, but as Matthew Arnold sadly declares: "The mount is mute, the channel dry." It is in considering this prevalent rule, whatever notable exceptions may occur, that we feel most poignantly the tragedy that has befallen our world.

A great part of humankind's most valuable resources, in all the leading countries of the world, has already gone or is now vanishing. Not in vain—our aching hearts protest—let it be not wholly in vain that this sacrifice has been surrendered to the Minotaur of war. Our lads, beloved and admired for what they were, dearer and more illustrious in the prophetic hopes that clung about them, cannot, we must maintain, pass wholly and fruitlessly away. Their noble aims, their self-sacrificing valour and manly affection, will live in all history to come, and will stir the finest impulses of the lads of future generations. Yes, even these unspeakable griefs and pains shall every one be, in the divine alchemy, transmuted into inspiration and heart-purifying challenges, under the influence

of which mankind at large will attempt and will achieve greater things than we have yet dared to dream.

But if this is to be the case, those who have any share of the wisdom of maturity, as well as all the younger men who may survive this war plague—a plague worse than that which in Egypt destroyed only the first-born—will see to it that the nation's wealth of youth, the life of its children, lads, and girls, shall not be squandered by neglect or wasted to serve the selfish aims of ignorant and deluded worshippers of money and marketable goods. "There is no wealth but life," said Ruskin long ago, and his generation was slow to accept the saying. If our generation still regards it as the expression of visionary sentiment we are not worthy of our dead, we are mere traitors to the living who form the one hope of our country's future. If we honestly subscribe to it as a truth as valid as the law of gravitation or the necessity of breathing, will there not be some new and persistent attempt to shape our conduct by it—in particular, by helping these young lives, in work, play, companionship, and worship, to grow in healthful vigour and beauty, body and soul? *Si jeunesse savait*, we sigh; but the greater pity, not unmixed with shame, is when *vieillesse* knows, and knows quite well, but acts as if it did not matter after all.

A MESSAGE OF HOPE.

MR. ALGERNON BLACKWOOD's book 'The Promise of Air' (Macmillan, 6s. net) ought to have been called 'The Airy Way,' and probably it would have been if that title had not been annexed some years ago by Mr. George Dewar. For it is the Airy Way that it seeks to describe—the trackless path which a bird may take "from Primrose Hill to the suns of Abyssinia," and which the soul itself unhesitatingly pursues when "like an unbodied joy whose race is just begun" it, too, rises into the pure element which is its home with a song of rapture and exultation. But where Mr. Dewar deals with the perfection of flight as an expression of physical energy, though he does so with the ardour and imagination of a poet, Mr. Blackwood regards it as the symbol of a spiritual deliverance, an extension of consciousness into that region of unity and harmony where the one-ness of life is realised, and all things flow in movement beyond the power of man to confine. This sense of awareness in regard to the larger rhythm, the wider outlook, and the deeper comprehension of beauty that is finding expression in many ways at the present time, in spite of our preoccupation with war, is, of course, the keynote of the author's message whatever he chooses to write, and those who, ignoring his accent of conviction, talk merely of his charming flights of fancy misread him altogether. His books are prophecies, nearly all of them; but surely 'The Promise of Air' approximates more closely than anything he has yet given us to the overwhelming realities which are dawning upon the mind of civilised man. The *élan vital* of Bergson, the "divine wisdom" of Maeterlinck—creative power and piercing intuition transcending the laborious processes of the intellect, which comes up afterwards to consolidate and stabilise the triumphs they have won—these are the materials out of which he weaves his wonder tales; and in the story of Joseph Wimble and his

winsome daughter, who shares with the birds the spontaneity, audacity, fearlessness, swift instinct and ecstasy that are a part of bird life, he tries to explain to us many things of which psychologists and physicists are dreaming, but which it is not possible, as yet, to make intelligible to the multitude. Everything is seen in terms of the Air Age which he believes has already begun (astronomical facts being called in to support the theory for the benefit of those who study such things), and the airman, with "new nerves, new courage, new outlook upon energy" is helping to prepare us for its marvellous possibilities. The terrors of the present time, shattering, cataclysmic, at which the heart shudders, seem like "the opening and stirring of multitudinous huge wings." Democracy, also, with "powerful, magnificent eagle-wings," conveys the sense of sublimity as of a flock of birds flying in their thousands at the command of a collective impulse. "A great aerial movement has begun, an etherealisation, a spiritualisation of life," and the soul of man is being quickened by emotions and ideals which have "the supporting drive of the entire universe behind them."

How all this is worked out in the story which Mr. Blackwood has woven—with what beauty of language, fanciful charm, and delicate humour the theme is developed we cannot hope to convey adequately. Certain passages in the book, especially those describing the movements of birds, read like lyrics translated into prose which have not lost the accent of poetry in the process, and not infrequently we follow with a sharp catch in the breath the author's earnest attempts to snare in a net of words the joy that fills him to overflowing. No wonder that Mrs. Wimble, standing badger-like in the doorway of the "hole" which conventionality and a dull mind had dug for her to house in, watched so anxiously the happy faces of her husband and Joan as they talked of intimate things which they had experienced together with that lilt in their voices that is so disconcerting to commonplace mortals. But in the end the bird of happiness touched her, too, with its wings, though her spirit only turned vaguely in its sleep at the caress, for it is not easy to wholly escape the contagion of souls lit with the consciousness of a supreme truth. That is one of the things Mr. Blackwood is at pains to show; but what he seems to be chiefly insisting on is that, behind and beyond the present world-conflagration (which he only mentions indirectly), infinite possibilities of development are awaiting the remnant of the human race that will stagger, dazed and deafened, into the light of a new day. "When a Canadian forest is destroyed by fire, the growth next spring is of a totally new kind, and no one has yet told whence came the seed of this new, different growth. After a prairie fire, similarly, new flowers spring up that were not there before. The subsoil possibly has concealed them; they are discovered by the fiery heat." In the same way many of our old customs and creeds, our vulgarities, stupidities, ignorance and pride, we may hope, are being burnt out of the race, and in the time to come we shall "build lighter...live more carelessly, and nearer to the stars." It is a gracious and consoling gospel, and one by no means new, after all, though each generation puts it in a fresh form. We seem to hear in every word the old call to the free and adventurous life of the spirit, to the great experiments of faith, to the joyous existence born of complete trust in God; and a voice within us whispers, as if re-echoing the music of a happier world than ours, "consider the lilies," "take no thought for the morrow," "lay not up treasures on earth," "not a sparrow falls to the ground," "have faith as a grain of mustard seed," "seek ye first the kingdom of God."

L. G. A.

BOOKS AND REVIEWS.

NONCONFORMIST ADVICES.*

NONCONFORMITY might have given us a stronger book than this to meet the needs arising out of the war for restatements and new orientations of all kinds. There are twenty writers, with such subjects as 'The Church of the Future,' 'The Gospel of the Future,' 'The Present and the Future,' 'The Tasks that follow Triumph,' 'Great Britain's Greater Needs,' and the editor is announced as already having written 'Practical Points in Popular Proverbs,' and 'On Peak, Pyramid, and Prairie.' Aiming at popular address, the essays and lectures display much earnestness in insisting on the nation's need of moral idealism. Like all such efforts these appeals will be satisfactory to those who are already convinced. It is difficult to find in them, for the most part, any suggestive viewpoint from which the newer problems of the time might be helpfully examined. There are many strong words on the need of "reality" in religion for the armies that will return to us, but there is no word about lightening the load of impossible doctrines which still make the gospel unreal. Some shibboleths live long. One writer says: "The priest idea has eaten the heart out of every religion into which it has entered," and his subject is 'Christian Unity'! Nonconformists must learn not to talk "through their hats" in this way. "Priest" is one of the beloved words of the New Testament, as it is of poetry (see Wordsworth and Keats), and of all religions but the exceptional varieties that prove the rule. This writer does well to assert the necessity of the Evangelical note, which is still the glory of the Free Churches, but he must try to gain a wider outlook. Dr. Orchard, who writes one of the outstanding papers in the book ('The New Catholicism'), supplies the needful corrective in this matter. "We want to conserve all that variety of experience and the freedom for cultivating it which has caused all our denominational splits. I have great sympathy with the Baptists in desiring to make baptism a more meaningful ordinance. I want to retain forever the fire and holiness of Methodism. There is no reason why the Quakers should go out of the Church to get either silence or spontaneity. But it is only as you have these things within the same body that they are corrected from extravagance. Especially do we stand for the faith that this new Catholicism can only come by the baptism of the Holy Ghost and definite human response. Of themselves, machinery and proposals for union cannot accomplish anything more than multiply size and bind together things perhaps already dead. But when that baptism does come, it will provide only the fire and the force, not the channel and the form. No one denies that the whole Church is a priestly body, so I do not see how you can deny the name to those whom the Church sets apart for the supreme office of leading its sacrificial worship. Wherever a congregation selects one of its number for that purpose you have a valid priesthood because it is representative." This essay is so pregnant with good things that one would like to quote much more. There are two finely reasoned papers by Dr. Hodgkin and Prof. H. G. Wood on 'Christian Internationalism,' and the latter supports Archbishop Söderblom's (Swedish) proposal for an International Christian Conference. The inclusion of a paper by Dr. Saleeby on 'The Gospel of Health' is a good sign. He says some vigorous words on our stupid

* Problems of To-Morrow, Social, Moral and Religious. Edited by the Rev. F. A. Rees. London: James Clarke, 1918. 4s. 6d. net.

hospital method of "mopping up the mess" caused by alcoholism, syphilis, and tuberculosis, instead of preventing these scourges. Nine-tenths of all disease can be prevented!
W. WHITAKER.

CRIME AND PUNISHMENT.

IN the course of an address on 'Crime and Punishment' recently delivered at the annual meeting of the Humanitarian League, Mr. Laurence Housman pointed out that if we humanise the prison system before we humanise the slums, we may run the danger of making prisons so attractive that slum dwellers will commit crimes in order to get arrested! This, of course, led to an indictment of society for allowing the slums to exist, and for denying the gospel of human brotherhood, which, if it were universally applied, would abolish poverty and, with it, a vast amount of crime that is directly or indirectly attributable to the sordid conditions in which millions of our fellow-creatures are living. The members of the Penal Reform League, whose *Quarterly Record* has now made a welcome appearance after an interval of about three and a half years, would certainly endorse Mr. Housman's remarks, for their activities are based on the belief that wrong-doing is due, to a very large extent, to unfavourable environment and abnormal conditions, resulting in a dangerous suppression of personality and the encouragement of all those debasing tendencies which are the product of badly-nurtured bodies and stunted and enfeebled minds. The League has done a great deal to enlighten the public on matters relating to the inhabitants of our prisons, and in view of the grave problems which war-conditions have intensified—especially juvenile delinquency, and the relaxation of habits of self-control on the part of numbers of young people for whom the excitements of a time like the present constitute a serious moral danger—we cannot be too grateful for the persevering way in which it carries on its work. Those who are interested in the subject of Penal Reform, which is not a merely ameliorative process of making things more comfortable but involves psychological, educational, economic and religious considerations of the utmost importance, would do well to procure this enlarged number of *The Record*. It can be obtained from the office, 68A Park Hill Road, London, N.W.3, price 1s. The reports of the Annual Meeting, at which Miss Damer Dawson, Commandant of the Women Police Service, gave an interesting address on the work of the women police, and the Conferences on 'Juvenile Delinquency' and 'The Law and Solicitation' respectively, presided over by Lord Henry Bentinck, contain much valuable information, and space is given to a number of reviews of books dealing with prison life, the training of children, the continuation school, adolescence, education and social progress which offer useful guidance and innumerable suggestions to students of these subjects.

M. CLAPARÈDE, who has published a pamphlet at Lausanne entitled 'L'Europe et les Races dite Inférieures,' expresses the hope that Switzerland, which was the birthplace of the Red Cross work, may also see the foundation of a Black Cross or a Golden Cross league in the interests of these "so-called inferior races." In regard to our own attitude towards native races we are glad to see that M. Claparède regards it as an undeniable fact that "in spite of a thousand blunders, a thousand hindrances to the fulfilment of its proper ideal, the guiding thought of England at its best has been to colonise the world with a new spirit."

MEMORIAL NOTICES.

THE LATE REV. H. C. HORSLEY.

THE funeral of the late Rev. H. C. Horsley, M.A., whose early death we reported last week, took place at the Manchester Crematorium on July 18, the Rev. J. McDowell officiating. Last Sunday the Rev. R. Philipson, one of his college friends, paid a high tribute to his character at the memorial service held at Moss Side Church. He was imbued, said the preacher, by a true Christian ideal, and his example would be an inspiration to the congregation to cherish and to imitate in the trying times which have so sadly come upon them. In addition to the particulars of our brief memoir we should record that our late comrade had already made a mark in the six months of his ministry at Moss Side; he personally conducted a visiting campaign, introduced innovations to promote the social welfare of the members, and was an immense favourite with the boys. His interest in athletics was shown in the college boat of Lincoln where he won his oar in 1911.

LIEUTENANT NOEL F. PERRIS.

WE regret to record the death, on Saturday, July 20th, of Lieutenant Noel F. Perris, R.A.F., which was caused by a collision in the air between two aeroplanes as they were mounting in response to an alarm of an air-raid. Noel Perris was the only son of Mr. and Mrs. George Herbert Perris, and only surviving grandson of the Rev. Henry Woods Perris—his cousin, Second Lieutenant Eric Perris, having been killed on the Somme two years ago. He was born on Christmas Day, 1893, and was therefore in his 25th year. Shortly after the commencement of the war he volunteered as a private, rose through the various grades to be an officer, and served for three years in the Infantry, in Malta, Egypt, Gallipoli, and France. Wounded on the Somme, he was invalided home, and after recovery joined the Royal Flying Corps (now the R.A.F.).

Of a gentle and loving nature, Lieut. Perris was animated by a strong sense of duty, and his superior officers speak of him warmly as a good and conscientious soldier. He hated war, but he hated the tyranny of militarism more, and is one of many bright lads who have given their lives, in the true crusading spirit, for a cause which they thought sacred. For the older generation they are the vicarious sacrifice upon which, we pray, a better future will be built. His father recently received the Legion of Honour from the French Government for his services as Special Correspondent throughout the war. For both parents, and two surviving sisters, deep sympathy will be felt.

The funeral took place at Detling Church, near Maidstone, on Thursday, July 25th, and was conducted by the Rev. Canon Horsley.

CORRESPONDENCE.

SOLDIERS AND PADRES.

To the Editor of THE INQUIRER.

SIR,—Perhaps a few musings on the religious side of my experiences in France would not be uninteresting to some of your readers. Some little time ago, when I read my brother Dr. Harman Taylor's letter to you, written from Egypt, I had intended writing to you, endorsing all his views; however, the exigencies of military service owing to the Hun offensive on our front prevented me from doing so.

In the first place, probably few Unitarians have worshipped God in as many varied places as myself. From a Buddhist temple in far-off Malaya to a small knoll in Picardy, not as many miles away from the Boche lines as there are fingers on one hand, covers a wide field, and if perchance my criticism of Unitarians at home should hurt the feelings of some people, it will not be difficult for your readers to appreciate the reasons.

In a copy of THE INQUIRER just to hand, I read of more of the ministers applying for leave from their congregations so that they might be able to do a few months in France with the Y.M.C.A., and I feel convinced permission will have been willingly granted. It is perhaps a little late in the day for some of the younger men to come forward—men whom I knew as students at Summer-ville College, Manchester, some of them younger than myself—but, then, each man has his own conscience, and must decide for himself what is his duty to his country and his fellow men. Suffice it to say I am one of four sons, all of us soldiers in the army, and two of us came home nearly ten thousand miles each to fight for Britain.

During our spell in the trenches in France—for the "Guards" do go into the trenches, besides fighting battles, although many people appear to think otherwise—I came into close touch with my men, and asked them their opinions on various matters. One man in my company was a padre, a curate in Brixton and a graduate of Oxford before he joined up in the army, and on questioning him why he joined the ranks and not as a chaplain, his reply was (I shall always remember it): "I thought I had better go through it like the rest of the boys, sir, for later on, when I go back to my work after the war is over, I can get them into my confidence if they know I was in it like themselves." He is now a corporal, known as Mr. — to his fellow soldiers, and I feel confident, if he lives through the war, his church will not have row after row of empty pews whilst the streets outside are thronged with people.

I have also asked the men what they thought of their various padres—quite against all military etiquette, for both the padres and the medicos are one's brother officers; but then I come from Lancashire, and the majority of our N.C.O.s and men hail from the Black Country, Lancashire, and Yorkshire, and so I knew them. "We do not think much of Mr. —," and although I tried to find out why, the men would never tell, till I found out the reason a few days afterwards. Two of our men were killed by a shell, and, as usual, notice was sent to the padre where the burial would take place. It may have been a coincidence, I cannot tell, but just about the time arranged for their burial the Boches started shelling very badly, and the padre failed to turn up. I do not anticipate he will ever have a full church. "Our last padre was a real good one, sir, and we were all sorry to lose him." I never knew my brother officer in question, for he was wounded at the Cambrai battle. He went into battle with the men, right at the beginning, and preparatory to becoming a casualty was seen handing hard boiled eggs and offering his flask to the wounded. He was a true follower of the Master, and his church will not be empty after the war.

What a contrast between the last two men, both of them learned clerics of the Church of England.

In conclusion, perhaps a little personal incident would not be out of place. My youngest brother, joining up ere he was 18, proceeded south to a camp near Richmond, a stranger in a strange country. Unfortunately I was still in the Orient at the time, but he told me afterwards he felt rather lonely, and his chums, who were Congregationalists, invited him to their homes near at hand. There is a Unitarian Church at Richmond, and I feel sure the members of its congregation would have

welcomed a brother worshipper of the Lord who at the same time was training to fight for his country. The brother in question came to France, went through some of the hardest fighting in the Hun offensive of March 29, won a decoration for bravery on the field, and will ere long be a "Guards" officer as well. I wonder if he will have pleasant recollections of what Unitarians did for him in the "Great War." Some one was to blame in this case, which, I am afraid, is by no means an isolated one.

Therefore, if Unitarianism is to be, as I feel sure it will be, a live religion, and the true religion of the future, then let its members gird up their loins and prepare for the day; for, after all, the Man of the World, Jesus Christ, based his teachings on everyday experiences. Would it not be better for those who are anxious to preach his mission to others to imitate his example, and live the life out here, even for a short while? I wonder whose text would draw the thronging crowds outside a country church on a beautiful summer afternoon, that on 'Plato's Doctrine of the Soul,' or 'Through Hell with the Men in France?' I leave your readers to judge for themselves.—Yours, &c.,

P. G. TAYLOR, 2nd Lieut.,
Coldstream Guards.

B.E.F., France.

BELGIAN HOSPITAL FUND.

180TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	20,896	9	2
Per Miss L. Brooks	2	0	0
Mr. C. Reynolds (15th)	0	10	0
The Misses E. and G. Coe (15th)	2	0	0
Mr. and Mrs. Edward Chitty			
(8th)	10	10	0
K. L. (13th)	5	0	0
E. A. L. (6th)	5	0	0
Mr. J. D. Skirrow (3rd)	2	0	0
Highgate Unitarian Church			
(28th)	12	1	0
Mrs. Louise Brunner (5th)	10	10	0
Miss E. M. Greg (5th)	2	0	0
D. E. M. Hucklow	0	10	0
Mrs. Woodall (5th)	2	2	0
Mrs. T. H. Russell (14th)	5	0	0
R. H. (7th)	0	10	0
F. M. M.	0	3	6
Miss A. T. Beard (7th)	1	0	0
Miss K. A. Finer (11th)	0	5	0
All Saints School, Islington			
(6th)	0	5	0
Mrs. Cliff (4th)	1	1	0
R. L. (19th)	0	10	0
Mr. and Mrs. Bryan Johnson			
(8th)	5	0	0
Miss Evelyn Oram	3	0	0
First Presbyterian Church, Holy-			
wood, per the Rev. G. Leonard			
Phelps (8th)	1	5	0
	£20,968	11	8

Parcels have been received from:—Miss Gertrude Martineau, Mill Hill Sewing League, Leeds, per Mrs. P. R. Jackson; Miss B. Allen; Redlynch House Work Depot, per Mrs. Robinson.

MONTHLY NOTES.

* THE response to my appeal for help for the tuberculous Belgian soldiers at Chambéry has been very kind, and I have every confidence that the full amount required to meet the cost of laying on water to the hospital will be forthcoming. Since I wrote last, the hospital is to be increased to double the size, and there will be nearly 400 people in the building and annexe. It makes the work we propose to do of double value.

The Hut at Calais has been very busy lately in spite of enemy action. The very fine Belgian orchestra which the Queen of the Belgians sent to England to

give the concert at the Albert Hall stopped at our Hut for dinner, bed and breakfast, both on its way over and on its return. There were 130 performers, all picked artists, and they gave a concert at the Hut before leaving to return to the Front. Belgium's Day, July 21, was celebrated with an entertainment for the men, and a dinner for the officers, and all went off very well. The Maternity Home is now settled in its new quarters in the country. Our clientèle comes not only from Calais but from all the surrounding villages. It was most undesirable that they should come into the town under present conditions, and very many women who lived in Calais have now been sent away to safer quarters. Mme. Lageot, the directrice, has secured a place some miles outside the town, and has now opened the maternity home there. It is a very pleasant quiet spot, there is a good garden, and the mothers move out into the open air as soon as they are able. It is a pretty sight to see them lying out in long chairs under the trees with the little white cradles beside them. There is no doubt the conditions now are very much better than before, and we are not too far from the town to have the services of the military doctors, as we have a car for the use of the home. Several regular subscribers to this branch of our work have recently dropped off, and I should be very glad to see their places taken by others. There is no way we can help Belgium better than by looking after these babies, who will be her future citizens.

ROSE ALLEN.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

NOTES ON SOME RECENT BOOKS.

[A short Notice in this column does not preclude a review in a later issue.]

Bennett (T.), LL.D., B.A.(Lond.). FREE CHURCHES AND THE STATE. London, Stevens & Sons. 32 pp., 4s. n.

The purpose of this treatise is "to give a general exposition of the legal principles which govern the position of the Free Churches within the State." Free Churches belong to the class of societies known in law as voluntary associations, carrying on their existence on the basis of mutual agreement among members, and the subject of their legal status is considered under the heads of Contract; Property and Trusts; Acts of Parliament applying to Free Churches generally; and State Law Courts.

Cohu (Rev. J. R.), M.A. THE EVOLUTION OF THE CHRISTIAN MINISTRY (Modern Churchman's Library, II.). Murray, 1918. 128 pp. index, 3s. 6d. n.

Basing his argument on Lightfoot, Gwatkin, Hort, and other standard historians, the author shows that the episcopal system—which he supports—cannot claim final authority as an establishment set up by Christ; that its development, though including mixed elements, was under divine guidance; and that further self-organisation is possible and desirable in the new social and intellectual conditions of to-day.

Desmond (Shaw). THE SOUL OF DENMARK. London, T. Fisher Unwin. 277 pp., 10s. 6d. n.

A brightly written book, full of human touches, in which a description is given of Danish life from the point of view of one who has lived some years in Denmark and is much attracted by her people.

Dubash (P. S. G.), D.Sc. COLOUR AND THE CHILD. The International College of Chromatics. 40 pp., 2s.

Dr. Dubash is the Vice-President of the International College of Chromatics, and this little treatise on colour-training for the child is not lacking in suggestion and interest. More might have been said on the subject from the psychological point of view, which has such an important bearing on education (and, as we are constantly hearing, therapeutics), but it was evidently Dr. Dubash's intention merely to give some useful and practical hints which intelligent parents and enthusiastic teachers may amplify indefinitely.

Fox (Rev. A.), M.A. THE ETHICS AND THEOLOGY OF THE OLD TESTAMENT (Modern Handbooks of Religion). Lindsey Press, 1918. 296 pp. index, 3s. 6d. n.

Mr. Fox's high reputation as a popular expounder of scripture gives assurance of careful and sympathetic work; at once scholarly and simple in style his new book is sure to help towards a better understanding of Bible men and their thoughts. A useful list of works on the different sections is given.

Loseby (Arthur J.). THE GREAT HEREAFTER AND THE ROAD TO PERFECTION. London, Arthur H. Stockwell. 77 pp., 1s. n.

The writer of this little book has chosen a great theme which only the genius of a Milton could triumphantly grapple with, and it is not a matter of surprise that it has proved too severe a test for his powers. It is the result of over fifty years' thought and study, and the glowing faith which inspired it was largely reinforced by the teaching of the late Archdeacon of Westminster, which was the means of dispelling many of the author's doubts.

Phillipson (Coleman), M.A., LL.D., Litt.D. ALSACE-LORRAINE, PAST, PRESENT, AND FUTURE; with four maps. London, T. Fisher Unwin. 327 pp., 25s. n.

This is essentially a book to be read in the impartial spirit which characterises the author. The perplexing problems confronting us as soon as we begin to talk seriously about the future of Alsace-Lorraine need to be studied with care, and it is well that we should be reminded that "Alsace-Lorraine has all along been most anxious that the question should be settled by pacific means, and that war on its account should be avoided." "War is the worst possible solution of our problems because war is no solution"—that was the view of leading Alsations and the attitude of the majority of the population in 1913, when Mr. Jordan conducted a personal inquiry on the spot.

Quiller-Couch (Sir A.), M.A. STUDIES IN LITERATURE. Cambridge University Press, 1918. 326 pp. index, 10s. 6d. n.

An attractive book, varied in subject, vivacious, now and again original, always sensible. Two-thirds of it is occupied with distinguished writers—some seventeenth-century poets and some of the nineteenth. The rest is miscellaneous. Many of the chapters were delivered as lectures and are correspondingly lighter reading.

Rickard (Mrs. Victor). THE STORY OF THE MUNSTERS AT ETREUX, FESTUBERT, RUE DU BLOIS, AND HULLOCH. Hodder & Stoughton. 116 pp., 2s. 6d. n.

Mrs. Rickard's vivid narrative is a tribute to the men of the Royal Munster Fusiliers, whose cap-badge bears the distinctively Irish emblem of the shamrock. Several portraits are included in the volume, to which Lord Dunraven contributes an historical introduction.

Rowntree (B. Seebohm). THE HUMAN NEEDS OF LABOUR. London, Nelson & Sons. 166 pp., 3s. 6d.

Assuming, as we must, that labour will never be content to go back after the war to the poverty-stricken conditions which obtained up to 1914, and that industry which cannot afford to pay a reasonable wage is in an unhealthy state, Mr. Rowntree tries to show what is the lowest minimum upon which a man or woman can subsist and maintain self-respect. Readers of his earlier books will not need to be told that he has made his investigations in a thorough and sympathetic manner.

Royden (A. Maude). THE HOUR AND THE CHURCH. London, G. Allen & Unwin. 95 pp., 2s. n.

The note of sincerity rings through every word that Miss Royden utters, and if she criticises the Church to which she belongs, and for which she entertains such high hopes, it is because she is passionately desirous that it should be really representative of the nation at its best. And, of course, it must seek the path of reunion with other Churches, sinking the fundamental differences that are the great obstacles to fellowship. "What differences can be fundamental between those who love and follow Christ?" she asks.

Service (Robert W.). SELECTED POEMS. London, T. Fisher Unwin. 32 pp., 8d. n.

The poems in this handy booklet are taken from 'Songs of a Sourdough,' 'Rhymes of a Red-Cross Man,' and other volumes of verse by the "Canadian Kipling," as he has been called. They are preceded by a short sketch of his adventurous and romantic life.

Stilwell (E. A.). THE GREAT PLAN. London, Hodder & Stoughton. 160 pp., 2s. 6d. n.

The author of this book postulates as the first step towards universal peace the addition of a Secretary of Peace to the Cabinet of each nation, and the calling of an International Congress by these secretaries to work out his plan "for 100 years' peace, and for a world issue of bonds to purchase the same." As each nation must also agree to a progressive system of disarmament, and the question of

disarmament is one which no country is likely to take up while the issue of the present war hangs in the balance, the scheme cannot be considered one of immediate practical utility.

Thompson (Theodora). THE COMING DAWN. London, John Lane. 285 pp., 5s. n.

This War Anthology, which is dedicated to President Wilson and has a preface by Sir Oliver Lodge, has been compiled by Miss Theodora Thompson, whose 'Underneath the Bough,' a collection of passages from the best ancient and modern literature, proved that she was widely read and that she possessed excellent judgment in selecting good things from books. Amongst the writers quoted in this volume are many whose names are familiar to readers of THE INQUIRER as exponents of Liberal Christianity.

Yates (L. K.). THE WOMAN'S PART. London, Hodder & Stoughton. 84 pp., 1s. 3d. n.

A record of munitions work with 24 full-page illustrations. The 'Welfare' and 'Housing' sections are particularly interesting, and are written with sympathy and insight.

Zimmern (Alfred E.). NATIONALITY AND GOVERNMENT. London, Chatto & Windus. 386 pp., 10s. 6d. n.

The author of 'The Greek Commonwealth' has given us, in this volume, a fascinating study of the conditions which are shaping a greater Commonwealth still. The ideals of Prussianism, and of what is now known as "Bolshevism," are in conflict with a third principle which men from five continents have come thousands of miles to vindicate, and that principle will be the unifying and reconstructive element in the new era that is dawning for a troubled world.

PAMPHLETS.

German Intrigues in Persia. London, Hodder & Stoughton. 40 pp., 3d. n.

The diary of a German agent who was a member of the Niedermayer expedition through Persia to Afghanistan and India. The object of this expedition was apparently to create a "belligerent Persia," to flood her with "German instructors," and to use her to serve Germany's ambitions with complete disregard of her own interests.

Pollock (Sir Frederick). THE LEAGUE OF NATIONS AND THE COMING RULE OF LAW. Oxford University Press. 15 pp., 3d. n.

Sir Frederick Pollock's treatment of this subject is marked by moderation and caution, which do not lessen the conviction that he has the subject very much at heart. The League of Nations must obviously be organised, he says, "by solemn express convention," and its binding force must depend on the renouncement of independent sovereign power, "and the right to be judge in one's own case" by every party to it.

The Re-education of the Adult: 1. THE NEURASTHENIC IN WAR AND PEACE (Arthur J. Brock, M.D., Edin., Temp. Capt. R.A.M.C.); **2. THE CONVALESCENT AS ARTIST-CRAFTSMAN** (Henry Wilson). London, Headley Bros. 19 pp., 6d.

Two very suggestive papers in the series which is being issued for the Cities Committee of the Sociological Society. Dr. Brock emphasises the principle that the deepest lessons about the normal may be learned from the abnormal, and shows that "war-psychology is but an 'acute' exacerbation of a more or less chronic or 'sub-acute' condition, from which our society had been suffering long before the flare-up of the present war." Mr. Wilson deals with the misuse of machines and machine industry which has suppressed the artist in man, and suggests ways in which we might utilise the wealth of creative enterprise possessed by our wounded and disabled soldiers.

Sadler (Gilbert T.), M.A., LL.B. THE WORLD-RELIGION. London, Cassell & Co. 7 pp.

"The souls that are redeemed by redeeming others will lead the way into a World-Republic of free peoples," and the heart of the world-religion "is the Life lost and found, lost on a lower level, found unsought on a higher level." That is Mr. Sadler's message, stated in his characteristic way with very little elaboration, but sounding always the note of love and joy in the service of our fellow-men.

The War and the Approach to Peace: the policy of Lord Lansdowne. 'Common Sense' Office. 34 pp., 6d.

'Common Sense' has done the public a service in collecting Lord Lansdowne's recent letters and speeches on the possibilities of peace and re-issuing them in handy pamphlet form. It is an advantage to have them available for reference, quite apart from the various opinions which are entertained about Lord Lansdowne's views.

The Worship of the Church: being the Report of the Archbishop's Second Committee of Inquiry. London, S.P.C.K. 43 pp.

Long months have been given to the preparation of the five Reports which are the outcome of the National Mission in 1916, and this one will repay careful study on the part of those who are interested in the views of Anglicans on the decline of public worship.

NEWS OF THE CHURCHES.

Belfast.—*The Non-Subscribing Presbyterian* makes appreciative reference to Dr. Carpenter's recent visit to Irish churches, which has done so much to stimulate their faith and rouse them to fresh activity. Reference is also made to the death of Dr. Drummond, which has awakened "the deepest sympathy in many Irish hearts and homes," and of Dr. Hragrove, whose visit to the North of Ireland a few years ago is well remembered. *Cairncastle.*—Miss Ellen Hunter, the last member of a large family of faithful attendants at the Old Meeting House, passed away a few weeks ago. She was in her 89th year, and had been failing for some time. She will be long remembered for her generosity and hospitality. *Ballycarry.*—Mrs. James Campbell, one of the oldest members of the church, whose death at the age of 79 has recently occurred, was widely known and esteemed for her kindness of heart and practical sympathy even for persons unknown to her who called at her house and asked for help. She had been blind for some years, and the end was not unexpected. *Glenarm.*—The death is recorded of Private Robert James Pullin, New Zealand Rifles, who met his death about May 3 in the present year. He was the youngest son of Mr. Wm. B. Pullin, Glenarm. Prior to his departure for New Zealand, about fourteen years ago, Mr. R. J. Pullin, like his father and the other members of the family, took a great interest in the affairs of the Glenarm congregation. He was a member of the choir, and also gave valuable assistance in getting up entertainments of various kinds. He was home on leave from France at the end of March on what proved to be his last visit. Private Thomas Finlay, Argyle and Sutherland Highlanders, son of Mr. Thomas Finlay, was killed early in the war, but his name has not, apparently, been previously recorded in *The Non-Subscribing Presbyterian*.

Bradford: Chapel Lane.—The Rev. A. Cobden Smith will commence his ministry at Chapel Lane Chapel on Sunday, July 28, and arrangements are being made for the Welcome Meeting on Saturday, August 10.—The Rev. T. Paxton was on Monday presented with a roll top desk and other gifts on his leaving Bradford for Scarborough.

Bristol.—Dr. Tudor Jones, minister of Lewin's Mead, recently concluded another series of lectures in the important munition centre of Barrow-in-Furness. These lectures have been delivered under the auspices of the Y.M.C.A. at the Triangle Club, and have been greatly appreciated by the large audiences which gathered in the spacious assembly hall to hear them. The earlier ones were on 'The Art of Reasoning' and 'The Growth of the Mind,' while other courses included such subjects as 'The Ascent of Man.' It has been arranged that Dr. Tudor Jones shall pay another visit to Barrow (his fourth) in the autumn. After his last lecture he was presented with a case of pipes, &c., also with an Art Volume on the Lake District, as a token of gratitude on behalf of the munition workers of Barrow.

Coseley.—The 119th Sunday School Anniversary Services were held in the Old Meeting House on July 7, the preachers morning and evening being Mrs. E. W. Martin and the Rev. John Ewart. In the afternoon the choir rendered a sacred cantata. The concluding service on the evening of July 21 was conducted by the minister, the Rev. W. G. Topping. The children, who had been trained by Mr. E. Green, sang special hymns at all the services.

Dublin: Stephen's Grove.—A Sale of Work in aid of the Singleton School, Dublin (an institution for teaching, educating, and training girls who are in necessitous circumstances for domestic service) was held in June, and the sum of £79 net was realised.—The congregation is keeping together well, despite the troubles of war conditions, and the fact that some thirty-two members and attenders are away on military duties of one sort or another. Twenty-one new members joined the church last year, and the congregation has now quite recovered from the disastrous fire of 1916 which affected the attendance for some little time. The last part of the restoration took place on Sunday, June 23, when the new stained glass window was dedicated, a large congregation being present. The window is erected in place of the former Wilson Memorial window which was burnt out. The design has been altered, and the window, which is very rich in colour, is the work of Mr. A. E. Child, at Miss Purser's Studio in Dublin. The Rev. E. Savell Hicks's address on this occasion has been published in pamphlet form, with illustrations showing portions of the window, by the Irish Unitarian Society.

Hull.—The following extract from a letter written by a member of the R.A.M.C. in Salonica is taken from the current number of *Home Fires*: "I was never closely attached to Park Street, but on the few occasions I visited your church I felt that it was a church of which its members may be justly proud. Among my soldier friends there are two very differing opinions as to the future of the churches. Some think that when the war is over the churches will increase extensively both in numbers and in strength. They claim that through the war men of all classes have been so near to suffering and to death that their minds will naturally turn towards religion, and that they will seek the help and the solace which only religion can give. But there are others who claim that the churches have failed to make good use of the glorious opportunity which this terrible conflict gave them. And because they (the churches) have so failed they must go out of existence. For my own part, I am convinced that the day of ordinary conventional orthodoxy is over, and if the churches are going to stand the test of time they will have to be churches such as Park Street is."

Leicester.—It is announced in the Great Meeting Calendar that Miss Margaret Gimson has been awarded the Order of the British Empire for her public services, especially in connection with her work for discharged soldiers. This is a public recognition of Miss Gimson's services, which are widely and highly appreciated, not only in connection with the war, but as having been given so fully, before the war as well, for others.

Liverpool: Ancient Chapel.—The Rev. J. C. Odgers, preaching at the Ancient Chapel last Sunday week, gave a timely and encouraging description of some new ideas and ideals born out of the travail of the war. He showed how these new ideas had mysteriously but certainly gained ground, so that already the world is a different world in its acknowledgment of new unities, fellowships, and values. To certain animosities and divisions it can never whole-heartedly go back. The men in the trenches, with their strong sense of what is real, have killed them, putting new contentions in their places, which have spread from the trenches to the national thought and life. The reflection that we are being saved by quite ordinary men, who have been caught up by an idea big enough to die for—saved not only from the menace of Prussianism, but from strongly-rooted evil at home—was fruitfully elaborated by Mr. Odgers.

Liverpool: Mill Street Domestic Mission.—On Tuesday evening, July 9, a meeting of the workers of the Mission was held to welcome the Rev. J. C. Ballantyne and Mrs. Ballantyne. Mrs. T. Lloyd Jones presided over a large gathering. Short addresses were given by the Rev. J. Anderton and C. P. Scott, the Misses Howe, A. Jones, and Spence, Messrs. Baron, Norman Hall, F. Robinson, and H. Wardle. Mr. Ballantyne responded, expressing his deep appreciation of the warmth of the welcome given to him, and referred in sympathetic terms to the labours of his immediate predecessors at the Mission. He placed before his hearers some of the hopes and purposes which animated him at the beginning of his work amongst them, and invited their hearty co-operation.

London: Islington.—On Sunday evening next, July 28, the Rev. J. Vint Laughland will preach his farewell sermon at Unity Church, having been obliged to resign his ministry at Islington through ill-health. The preacher for the morning will be Mr. J. Harvey Lewis.

London: Theistic Church.—At a Social Meeting recently held at Hurlingham Club to welcome the Rev. J. Tyssul Davis and Mrs. Davis, the chairman, Mr. Sanderson, expressed the thanks of the congregation to the Unitarian ministers (some of whom were present) who had kindly assisted in the services before Mr. Davis's settlement with them; and especially to the Rev. W. Copeland Bowie for his help in the arrangements. Mr. Bowie, in response, said there was need of all possible workers in the cause of progressive religion in the metropolis, and he hoped that the congregation would prosper under their new minister.

Manchester: Blackley.—On Sunday, July 7, Sunday School Anniversary Services were held at the Unitarian Chapel, when the Rev. G. Randall Jones of Pendleton preached. In the afternoon the children gave a service of song.

Mottram.—On Sunday, July 14, the scholars of the Unitarian Church had their annual "Walking Day" and prize distribution, going in procession to the Market Place, where hymns were sung, and the minister, the Rev. H. Bodell Smith, delivered an address. There were large congregations morning and evening, and eleven more prizes than last year were distributed.

Newcastle-on-Tyne.—The Rev. Alfred Hall concluded his ministry of ten and a half years at Newcastle last Sunday, July 21. A gathering of the congregation was held to bid him and Mrs. Hall farewell on Tuesday, July 16, when, despite very inclement weather, the schoolroom was crowded. Letters regretting inability to attend and appreciative of Mr. Hall's services were read by the Secretary, Mr. Pescod, from Mrs. Tweedy, Sir J. Baxter Ellis, and Prof. Bedson. The chair was taken by Mr. James Thomson, M.A., the nephew of the late Lord Kelvin, who said that highly as he valued Mr. Hall's preaching, he valued his friendship no less. Mr. Otto Levin, J.P., on behalf of the congregation presented Mr. Hall with the Supplementary Volume of Hastings' 'Dictionary of the Bible' and a cheque for £90, subscribed by one hundred friends. Mr. Levin reviewed the past ten years, and spoke of the earnestness with which Mr. Hall had worked and especially the manner in which he had been near to them in times of sorrow and trouble. Mrs. Manning, in a moving speech, at the close of which she presented Mrs. Hall with a handbag and bouquet, expressed the deep regret of the ladies that they were going to lose her. In spite of many domestic duties, she had thrown herself heart and soul into the work of the church, and won the affection of them all. Mr. T. R. Short, the President of the Northumberland and Durham Unitarian Association, speaking with great appreciation of all that Mr. Hall had done for the Association which he had served as President, Secretary, and Vice-President, presented an oil painting, a suit-case, and a pocket case containing Treasury Notes. Mr. Hall in reply said that this departure involved a painful uprooting, but he could never be entirely freed from them, and he had no desire to be. Mrs. Hall also responded.

Portsmouth.—Appeal is made by the Rev. G. W. Thompson and officers of the High Street congregation for help toward urgently needed repairs to the ancient chapel, the bicentenary of which is to be celebrated in October, Dr. Carpenter taking the services. They remind us of the bitter persecution suffered by the heroic founders of the congregation; the first minister, the Rev. John Hicks, virtually died in the cause of freedom. Thanks to the brave pioneers a flourishing church gathered in many leading families of the town, and a long list of mayors and other municipal officials are on its roll. "John Pounds, of sacred memory," received here the religious impetus which he in turn diffused so widely in the Ragged School movement. Changed conditions have led to the dwindling of the congregation, one cause being the "dilapidated and depressing" state of the building. The British and Foreign Unitarian Association Executive cordially approve the scheme for repairs, and promise a grant in aid if the amount raised by the congregation and friends warrants the carrying out of the plan. The minister has this summer addressed meetings on the Common numbering from 300 to 1,000, so that, given a fair chance, there should be a revival of attendance at the chapel. All who are interested in the stirring history of our religious predecessors, and who wish to maintain these ancient meeting houses, not only as historical monuments but as centres of spiritual life for the present and future generations, are earnestly asked to assist the few who are now faithfully trying to bear the burden, and to send contributions. The amount required is at least £200; the Treasurer's address is Mr. A. Williams, 63 Fawcett Road, Southsea.

Scottish Churches.—*Glasgow.*—Ross Street Church has been placed in the care of the Rev. L. Jenkins Jones, minister of St. Vincent Street Church, in view of the difficulty owing to war conditions of procuring a successor to the late minister. *Kirkcaldy.*—The Sunday school is prospering, and so much earnestness has been shown by the children in trying to fulfil Dr. Wood's injunction, given on a recent visit, to double their numbers that this has already been done, and there is a prospect of others joining.—The death is announced of Mr. Soutar, for many years an active and much esteemed member of the congregation.

* * Secretaries of churches which publish Calendars are requested to send the Calendars regularly, and as soon as possible after publication, to the Editor.

* * THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.

BIRTH.

DUNKERLEY.—At Corriedale, Blenefield, Stirlingshire, on July 22, the wife of Henry M. Dunkerley, a daughter.

DEATHS.

BURGESS.—On July 21, at Park Road Nursing Home, Bolton, Margaret, the dearly beloved and faithful wife of William B. Burgess of 36 Scholes Bank, Horwich, aged 32 years. Also George, the only child.

RANSON.—On July 16, at the Royal Naval College, after influenza, Frank Mortlock Ranson, of The Crossways, East Cowes, I.W.

OUR CALENDAR.

SUNDAY, July 28.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. GARDNER PRESTON.
 Bell Street, Edgware Road, 6.30, Rev. A. GOL-
 LAND, M.A.
 Bermondsey, Fort Road, 6.30, Rev. J. H.
 SMITH.
 Blackfriars Mission and Stamford Street Chapel,
 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
 Brixton, Unitarian Christian Church, Effra
 Road, 11 and 7, Rev. THOS. MUNN.
 Croydon, Free Christian Church, Wellesley Road,
 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Dingley Place Mission, St. Lukes, City Road,
 11 and 6.30, Mr. FRANK G. FINCHAM.
 Essex Church, The Mall, Notting Hill Gate,
 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
 Essex Hall, Essex Street, Strand, Theistic
 Church, 11, Rev. J. TYSSUL DAVIES, B.A.
 Finchley, Granville Road, Ballards Lane, 11
 and 6, Rev. D. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. J. HARRY
 SMITH; 6.30, Mr. J. W. PETERKEN.
 Hackney, New Gravel Pit Church, Chatham
 Place, 11.15, Mr. J. P. ROSLING; 6.30,
 Rev. J. TYSSUL DAVIS.
 Hampstead, Rosslyn Hill Chapel, 11 and 6.30,
 Rev. F. K. FREESTON.
 Highgate Hill Unitarian Christian Church,
 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 6.30.
 Islington, Unity Church, Upper Street, 11, Mr.
 J. HARVEY LEWIS; 6.30, Rev. J. VINT
 LAUGHLAND.
 Kentish Town, Clarence Road, N.W., no morn-
 ing service; 6.30, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 6.30, Rev. J.
 ARTHUR PEARSON.
 Leytonstone, Haydn House, 63 Fairlop Road,
 6.30, Mr. J. P. ROSLING.
 Mansford Street Church and Mission, Bethnal
 Green, 6.30, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 6.30, Rev. R.
 TRAVERS HERFORD, B.A.
 Rhyl Street, Kentish Town, 11 and 6.30, Rev.
 W. H. ROSE.
 South Norwood, League House, 141 Portland
 Road, 6.30, Mr. E. CAPLETON.
 Stoke Newington Green, 11.15 and 6.30.
 Stratford Unitarian Church, 11, Miss W. M.
 MURTON; 6.30, Mr. JOHN BEGG.
 University Hall, Gordon Square, W.C., 11.15,
 Rev. FREDERICK HANKINSON.
 Wandsworth Unitarian Christian Church, East
 Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road,
 Finchley Road, 11.15, Rev. EDGAR DAPLYN.
 Wood Green, Unity Church, 11 and 6, Rev. G.
 COVERDALE SHARPE.
 Woolwich, Co-operative Hall, Parson's Hill, no
 morning service; 6.30, Mr. J. HARRY
 SMITH.
 ABERYSTWYTH, New Street Meeting House, 11.
 Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev.
 A. C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol Street,
 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad
 Street, 11 and 6.30, Rev. A. H. LEWIS, B.D.
 BIRMINGHAM, Moseley Unitarian Christian
 Church, Dennis Road Schools, 6.30, Rev.
 E. W. MARTIN.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45
 and 6.30, Rev. FRED HALL.

BOURNEMOUTH, Unitarian Church, West Hill
 Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road,
 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
 BRISTOL, Lewin's Mead Meeting, 11 and 6.30,
 Rev. Dr. W. TUDOR JONES.
 BUXTON, Hartington Road Church, 11 and 6.30,
 Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11
 and 6.30, Rev. FRED COTTIER.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30,
 Rev. J. EWART JENKINS. (Sunday School
 Anniversary.)
 CLIFTON, Oakfield Road Church, 11 and 6.30,
 Dr. G. F. BECKH.
 DEAN ROW, 10.45, Rev. ERNEST A. SMITH, B.Sc.
 DOVER, Adrian Street, near Market Square, 11
 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12 and 7, Rev.
 E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street
 11 and 6.30, Rev. E. GLYN EVANS.
 EXETER, George's Chapel, South Street, 11 and
 6.30, Rev. DONALD B. FRASER.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and
 6.30, Rev. E. LOCKETT.
 HORSHAM, Free Christian Church, Worthing
 Road, 11 and 6.15, Rev. N. J. H. JONES.
 HULL, Park Street Church (Unitarian), 10.45
 and 6.30, Rev. T. M. FALCONER, B.Litt.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr.
 MCCARTHEY.
 LEICESTER, The Great Meeting, 11 and 6.30,
 Rev. KENNETH H. BOND.
 LEWES, Westgate Chapel, 11 and 6.30, Rev.
 BERTRAM LISTER, M.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev.
 JOHN C. BALLANTYNE; 6.30, Rev. J.
 COLLINS ODGERS, B.A.
 LIVERPOOL, Bootle Free Church, 11 and 6.30,
 Rev. H. FISHER SHORT.
 LIVERPOOL, Hope Street Church, 11 and 6.30,
 Rev. Dr. MELLOR.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and
 6.30, Rev. C. ROPER, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11
 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and
 6.30, Rev. H. McLACHLAN, M.A., B.D.
 MANCHESTER, Moss Side, Brooks's Bar, 10.45
 and 6.30.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev.
 W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. MAT-
 THEW R. SCOTT.
 NANTWICH, Old Presbyterian (Unitarian) Chapel,
 Hospital Street, 11 and 6, Rev. J. PARK
 DAVIES, B.A., B.D.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45
 and 6.30, Rev. ALFRED HALL, M.A., B.D.
 NEWPORT, Isle of Wight, Unitarian Church,
 High Street, 11 and 6.30.
 OXFORD, Manchester College, 11.30, Rev. Dr.
 CARPENTER.
 PORTSMOUTH, High Street Chapel, 11 and 6.45,
 Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T.
 BOND.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev.
 C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and
 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHAMPTON, Church of the Saviour, London
 Road, 11 and 6.30, Rev. H. M. LIVENS.
 SOUTHPORT, Portland Street Church, 11 and
 6.30, Rev. W. JELLIE.
 TORQUAY, Unity Church, Montpellier Road, 11
 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
 TUNBRIDGE WELLS, Free Christian Church,
 Dudley Road Institute (side entrance),
 (Church Closed.)
 WALLASEY, Memorial Church, Manor Road, 11
 and 6.30, Rev. A. E. PARRY.
 WARWICK, High Street Chapel, 11.15 and 6.30,
 Rev. S. T. PAGESMITH.
 WEST KIRBY, Meeting Room, Grange Road, 11
 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout
 Street, 6.45, Rev. RAMSDEN BALMFORTH.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill,
 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and
 7, Rev. F. SINCLAIRE, M.A.

WINNEPEG, CANADA.

All Souls' Church, 7, Rev. HORACE WESTWOOD,
 D.D. Sunday School, 3.

Notice of any alteration in the Calendar for
 next week should be sent to *The Publisher*,
 13 BREAM'S BUILDINGS, E.C.4, not
 later than Thursday Morning.

The name of the Minister of the Church is
 inserted unless instructions are received to
 the contrary.

An Appeal to
the Conscience
of the Nation.From the Yearly Meeting
of the Society of Friends.

For more than 250 years the Religious Society of Friends has endeavoured first to learn and then to obey the will of God with regard to the part to be taken by the Society as a whole or by its members individually in public affairs. In the past this attitude has often involved opposition to the views which prevailed at the time, and on rarer occasions has brought the Society into temporary conflict with the authority of the State. With regard to Public Worship, Marriage, and Oaths, the persistent stand taken by Friends has helped to secure religious freedom for all who desire to avail themselves of it.

To-day a similar stand is being made for freedom of conscience. Some 1,100 men are serving sentences with hard labour in prison because they are deemed to be soldiers, while their consciences absolutely forbid them so to regard themselves. Many of these men are serving their third or fourth sentence, nominally for disobedience to a military order, but actually because they have remained firm to those convictions which they have clearly stated to the Tribunals and Courts Martial before which they have been brought. A further 3,000 men have been transferred from prison to Home Office camps and settlements, where, though they have had some relief from the worst features of prison treatment, they are by no means free from penal conditions.

Our appeal to the conscience of the Nation is primarily concerned with the 1,100 men still in prison. Does imprisonment solve the problem set by these men, who owe allegiance to a law higher than that of the State? Can their treatment be regarded with equanimity by any believer in religious freedom? A number of these prisoners have already served sentences totalling two years' hard labour, and are still being sent back to prison, with only a brief change to the barrack's guard room between the completion of one sentence and the beginning of the next.

On account of the severity of the conditions, two years' hard labour is the maximum sentence of the kind permissible for aggravated crime. It is not the "hard labour" alone which constitutes the severity, but the accompanying conditions of solitary confinement, enforced silence, denial of any but the most limited

(Continued on next page.)

communication with friends and relatives, together with meagre diet and insufficient air and exercise. The recent concessions afford only slight alleviation in cases where they apply.

These men have always expressed themselves as fully prepared to face the consequences of their action, and we believe that it is the power of God which has enabled them to endure all they have endured. Yet the stain on the conscience of the nation grows deeper the longer it acquiesces in such persecution. Week by week men are being released because of physical or mental collapse. Some have died, and others are suffering from serious mental derangement.

Can God-fearing men and women stand aside and allow this unnecessary suffering to continue? It is indeed only a drop in the great ocean of suffering caused by the war. But at this dark hour of its history the nation can ill afford to condone injustice or to lower its standard of moral right.

Signed in and on behalf of London Yearly Meeting,

JOHN H. BARLOW, Clerk.

May 29, 1918.

Copies of this appeal for free distribution can be obtained on application to the "Appeal Secretary," Society of Friends, 136 Bishopsgate, E.C.2.

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Morning, at 11.15.

July

28. Rev. FREDERICK HANKINSON, of Kentish Town.

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LONDON, SATURDAY, AUGUST 3, 1918.

[TWO PENCE.]

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

As with bowed head we all once more, King and people, go to our prayers, the words of those who shared the burden and woe with us but are now beyond these shadows come to mind with peculiar force. Such are the words of Pastor Charles Wagner which shortly before his death he wrote, in lieu of speaking, to American audiences. He sets out in them "the religious and moral reasons which compel us not only to fight, but to go on in this war with unshakable determination until liberty and right are victorious." Declaring that "Bondage is the supreme shame and the supreme misery for a man conscious of his nobility and divine origin," he points to the manifest efforts of our foes to "achieve a world-wide domination," their cruel spoliations and hideous crimes, and to the robbers' "peace" which they proffer at the point of the sword.

* * *

"ALL religious and moral motives," said our beloved friend, "unite to make us the defenders of the right. There is neither excuse nor escape; the man of violence must be overthrown if we would again lead a quiet and free life." The nations "all understand that the world would be ruled by men without conscience, if conscientious men are not ready to support the right by armed force. . . . Let this hour find us ready and strong, determined to follow the Chief who is marching ahead, and who did not die on Calvary to doom his disciples to bondage, but to bring them forth to liberty."

* * *

THE Duke of Connaught, as Grand Prior of the Order of St. John of Jerusalem in England, and the Marquis of Lansdowne, as Chairman of the Council of the British Red Cross Society, have issued an appeal to the clergy and ministers of all denominations on behalf of "Prisoners and Captives." "There has never been a moment" they say, "when the number of prisoners was greater, or when the need for supplying them with food parcels was more urgent."

It is suggested that collections in aid might be appropriately made on Sunday, August 4th (to-morrow); the amounts raised may be sent either to a Regimental or Local Care Committee, or to the Earl of Sandwich, Chairman of the Central Prisoners of War Committee, 4, Thurlow Place, S.W.7. May we suggest that where, for any reason, a special offertory is not possible, private donations might be collected and forwarded. Who would not wish to share, however humbly, in such a work?

* * *

LORD LANSDOWNE, we cannot but think, was happier in collaborating with Prince Arthur in drafting the above appeal than in discharging the task which fell to him on Monday in the House of Lords. As he explained, a large number of valuable pearls have been given for the benefit of the Red Cross Society, and the opinion is held that a very much larger sum might be realised for them if put up in a lottery than is likely in a sale. But lotteries are illegal. His lordship therefore has brought in a Bill to legalise them—strictly for War Charities, and only during the war. We observe that the Archbishop of Canterbury spoke against the Bill, which nevertheless passed its second reading. Those who support the proposal appear to argue with Emilia—"It is a great price for a small vice," and they tell us that really the stream of "charity" shows signs of drying up—lotteries will set it going again. Will they? Or will they, by stimulating the gambling instinct, which always wants to get something without paying the price or doing the work, only muddy the stream at best? "Charity," or a big prize—which will be most thought of by the people who, apparently, cannot be persuaded to give for pity's sake? Does a racing bookman (who will presumably be liable to prosecution still) really care much for "improving the breed of horses"?

* * *

THE abominable behaviour of German troops, presumably under high command, has long outrun adequate terms of condemnation and disgust; but decent-minded people cannot help noting one of the latest outrages by these missionaries of high Kultur. At Château Thierry, prior to evacuating the town, they destroyed, or foully defaced, many hundreds of priceless manuscripts and illuminated books, no doubt with

the reflection that if such things are needed for the intellectual and moral cultivation of Europe their able scholars and artificers can readily produce them, and in the very latest style. Those among us who may have been formerly inclined to allow something to the plea that the Louvain and other atrocities in the first months of the war were due to a soldiery that had gone temporarily mad must revise their judgment. There seems something inconceivably brutal, not to say bestial, in the make-up of the race.

* * *

THE incident gives point to a case recently tried at Geneva, as related by M. Louis Raemaekers to a representative of the *Christian Commonwealth*. A Swiss gentleman, we are told, made an exhibition of the Dutch artist's cartoons—that terrible Inferno in which these evil-doers are doomed to abide through all generations to come. At the instance of the German Consul-General the exhibitor was prosecuted by the Government for breach of neutrality, and, says Raemaekers, he "had to prove that my work was based upon fact. If he could show that my drawings were not stronger than the truth, then he was to be acquitted. He was allowed to give evidence, and did so to the effect that every one of my cartoons was founded on fact." The upshot was an acquittal, and the Swiss Government was condemned to pay costs. The Consul might have been wiser had he left the issue untried.

* * *

THE Judicial Committee of the Privy Council have reported this week on the ownership of the unalienated lands in Southern Rhodesia. Readers may remember a recent letter from Dr. Wickstead urging the claim of the Natives to sympathetic consideration. The findings of the Court are, we understand, as favourable to the case of the Natives as could be reasonably expected. Three other claims were put in, viz., on behalf of the Crown, the British South Africa Company, and the elected members of the Legislation Council of Southern Rhodesia respectively. Substantially the Crown wins its case, and is declared to hold dominion of all the lands. The Natives get security of their reserves, which were claimed by the Company as a commercial asset; there are, however, about 100,000 Natives on other

parts of the territory the ownership of which appears to be undecided, and a question undecided is whether these people must go on paying rent, and to whom?

* * *

THE sub-title of a little book by Mr. R. R. Churchill, on 'Religion in the Navy,' to which the Warden of Keble gives a preface, is 'Facts and Visions.' A singular kind of vision is suggested in the following sentence from what is no doubt a well-meant book: "If every ship were the bearer of our Lord in the Reserved Sacrament, as every Communicant is the bearer of our Lord between one Communion and the next, by feeding on Him in real devoted energy, the kingdoms of the world would begin to tremble and the glorious armies of the Living God would advance towards their final and everlasting victory."

* * *

PROF. H. WILDER FOOTE of Harvard informs us that, on the invitation of President Lowell of Harvard University, a conference of representatives of over thirty of the leading Protestant theological schools in the United States will meet this month to discuss 'Problems of Theological Education arising out of the War.' It is expected that at least fifty official delegates will attend. The topics will include some of those which have recently engaged much attention among ourselves, *e.g.* 'Causes affecting the number and Quality of Students,' 'Measures to be taken to meet the Shortage of Ministers which will arise after the War,' 'The Indispensable Minimum and the Unattainable Ideal in Theological Education.' Adequate training for 'The Parish Minister,' for Religious Education in School and College, Church and Sunday School, and for Social Service will also come up for discussion. We hope that the wisdom elicited at the Conference will be duly reported for the benefit of outsiders and this-siders especially.

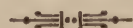
* * *

WITH this issue comes to an end the editorial tie between this journal and the Rev. W. H. Drummond, a severance regretted by him, as his letter this week shows, and certainly much regretted by the large circle of friends whom he has won through these pages. The Directors have warmly acknowledged the skill and high principle manifested in his conduct of THE INQUIRER, an acknowledgment which will be widely endorsed. Though his energies must now be given to another kind of service, patriotic as well as religious, we hope still to receive from time to time such contributions from his pen as his busy life in France may permit.

* * *

OLD readers will recall at this juncture the fact that Mr. Drummond's name is the fourth on the list of former editors still living, the doyen of the group being the Rev. T. L. Marshall, whose editorship began over sixty years ago, and whose great age—he is in his 94th year—goes far to juniorise men who think themselves veterans. His immediate successor, the Rev. W. G. Tarrant, with the welcome aid of his successor, the Rev. V. D. Davis and other experienced contributors—and, he trusts, with the generous goodwill of all, now more than ever needed—temporarily resumes charge. All communications should be sent to the office,

TO WHAT END ?



SINCE to-day, in the providence of God, we are brought once more directly face to face with that event which has no parallel in human history, let us try to look straight at it, and make up our minds as to its meaning, if not for the world, at least for us. The lapse of four years since the war began may too probably add to the difficulty of such an attempt, yet there should be also a chance of succeeding better than in the earlier days. The violence of emotion that swept over us then, though now and again renewed, has inevitably lessened. Alike on the good side and the bad, for there were both, men have somewhat parted from their selves of four years ago. Neither in their exaltation and fervour, as they voiced the nation's ideals, nor in their boastings and prophecies, as they anticipated victory, are our statesmen and public writers—in verse or prose—just where they were at the beginning. If this lessening of violence, whether of rapture or of rage, implies the ascendancy of manly resolution, and the reasoned policy now embodied in steady and habitual efforts to gain a noble and clearly discerned end, our lengthened experience has not been in vain.

But no thoughtful person can be unaware of some far other tendencies increasingly developing as the years go on. These habitual efforts, involved in our position as combatants or as a beleaguered population—have they not, necessary as they are in some degree, usurped an importance which by rights is not theirs? No doubt there are moments when, the vessel being in imminent peril, the business of simply keeping her afloat is paramount. At such a time he who pulls on a cable or stokes a fire must needs think and act as if his particular duty is the one thing that can save the ship. Let us gratefully rejoice that we have seen evidence of that useful conviction in many directions, if not in all. Men of all ranks and professions have flung themselves into the battle line, or poured out their utmost skill and strength in supporting the fighters; organisers of the national resources in men, munitions, commerce and food, have undeniably done splendid service. On such a reckoning day as this that man or woman must be indeed self-despised—if there be but a spark of honour left—who has not honestly, fully and zealously given of his or her energy and substance in this great cause.

We need say no more of mean self-seekers. May the searcher of all hearts stir them to a shame that shall result in nobler activity in the yet remaining months of war. All are needed, and never more needed than to-day. If nothing else can move the sluggish and cowardly to valiant self-surrender, before "the day goes by for ever," and they are damned to an infamy as sure as to-morrow's sun, surely the memory of our Dead, and the thought of the bitterly bereaved, whose hearts suffer, and yet are reverently glad in their immortal heroes, will quicken their better self. And shall it not quicken the better self of us all, including those who, in very fidelity to their detailed duty, are perhaps in some danger of mistaking the means for the end. We must all continue to pull on our respective ropes, and ply our stoking tools; but the main thing, the question

which concerns us all is, the vessel being kept afloat, *whither is it shaping its course?* Does any one say that is a matter which we must leave to the man at the wheel, or to the officers of the ship? By the leave of such a person, if there be one, we say No. If there is any sense at all in our efforts, any consistency between our professions and our real aims, we are in this war precisely because the men at the wheel and on the bridge have too much assumed that the Ship of State were their private property, and that nations exist to be ruled by them, and not to rule themselves. The end in view, to which the victorious issue of our militant efforts is subsidiary, however necessary, is the uplifting of mankind from barbarism and rapine and sheer lawlessness, to international order, to social justice, and the steady growth of a rational goodwill. Whatever else we have to sacrifice yet, let us not throw any part of this ideal overboard. It is the business of our statesmen in particular to scrutinise very carefully every suggested plan of action, at home, in the Empire, and among the Allies, lest it imperil the very things we meant and still mean, under Providence, to secure.

TRUST GOD.

BY THE LATE REV. CHARLES HARGROVE,
D.Litt.

RELIGION is to feel and act towards God as a child towards a wise and good father, whose ways with himself he cannot understand—much less his larger life of business and study and public affairs. All this, the grown-up man and his concerns, are utterly beyond the child's utmost grasp, and if he tries to tell of them his talk is only nursery chatter. But one thing he does know, that his father may be trusted to the uttermost, trusted in the dark as in the light, trusted when he does what seems most strange, even when he turns away his face in displeasure or lets his hand fall in chastisement. Even so inscrutable, immeasurably above him, does the devout man feel his God to be, and even so does he trust Him, come what may, and this trust is his religion, whatever else, much or little, he may add to it.

And when from our private doubts and troubles we free ourselves, and survey mankind and reckon up its sorrows and sins and sufferings, here and everywhere, in our own time, and throughout all the past of which history keeps record, when "the weary weight of all this unintelligible world" lies heavy on our souls, "and the burden of the mystery" overwhelms us, so that we are tempted to cry "God can't help it or God doesn't care," then what other resort have we but this of faith? "We would have things otherwise had we but the power," we say, but we know so little and what we do know is so little of all that is. We judge as a foolish boy who enters an engineer's workshop, and complains of the noise and smell and danger, and seeming uselessness of all the movement and uproar, for what comes of it while he waits and watches a whole hour or even longer? But the master knows, and the mighty engines, which take us swiftly over sea and land, are the outcome of this seeming confusion.

And God knows the meaning of the world. The force which fills and animates all, which glows in sun and star, and shimmers on the butterfly's wing, is not inferior to the life which moves in us and makes us men; and if we have some measure of providence and wisdom and goodwill, He has it in infinite fullness.

LOVE IS YET SUPREME.

"I HAVE been crucified with Christ.... who loved me, and gave himself for me." So Paul wrote to the Galatians, recounting his experience which brought him into the Christian service. "And it is no longer I that live, but Christ liveth in me." So complete was the surrender of his discipleship, and his sense of union with Christ in the spirit of self-sacrifice, in devoted labours, in suffering and endurance, in love of the brethren, and in the ardour of his vision of the coming glory.

What we find at the heart of that experience is the essential meaning of Christianity, as a redeeming and uplifting power, which binds men together in a true fellowship, cleansing and ennobling, in humility and self-surrender, in fearless courage to withstand the force of evil, in love that is unwearied in well-doing and floods the world with a new glory. It is a practical experience which we must claim, each one for ourselves. Its most vital truth, that Love is the greatest of all, whether in the humblest or the loftiest place, is to be realised simply by living in that spirit.

There are those to-day who say that it is impossible, because of the immeasurable horrors of this time, and the overwhelming tragedy of the war—some who say it with the scoffing of a superficial mind, others in despair, because the burden is too great and the darkness too deep, with the torn heart of human love and sympathy. But ultimately Love goes deeper than all argument, searching all mysteries, enduring all things. It penetrates the darkness, and brings a purer, holier thought into the bitterness. Our true refuge is in the surrendered spirit, in absolute loyalty, that will hold to the right at all cost of suffering, undismayed in the face of death. We are to do justly, to love mercy, and to walk humbly with our God. In the pure desire to bring help and blessing to other lives we are on the threshold of the mystery. In lowly places of human love and faithfulness that greatest gift of life is constantly given. Think of any one instance of self-sacrifice for Love's sake, in single-hearted loyalty, however humble the place or the occasion, and the deepest truth of God is there, clearly demonstrated to the heart of Love, which responds to that appeal. On how many nameless graves to-day, in desolate fields of conflict, might not those words be inscribed for a memorial: "Greater Love hath no man than this, that a man lay down his life for his friend." There, to the understanding heart the meaning is unmistakable, a demonstration of the spirit, with overmastering conviction, of the absolute truth of life, the truth of God—Love the very heart of the Eternal Goodness, the power of God over all. There is the light which penetrates the darkness of bitterest agony, strong to endure, with immortal hope, with healing power—life triumphant over death.

If that vision is granted us, and in complete surrender we can say with Paul, "I have been crucified with Christ," and with that other disciple, "Greater Love hath no man than this," then we can endure, and know that beyond the darkness of the storm the light of God still is there. Baser things shall not hold us, nor bring us to confusion, nor cast down our hope.

Nay, forbid it heaven!
We know the arduous strife, the eternal laws
To which the triumph of all good is given,
High sacrifice, and labour without pause,
Even to the death:—else wherefore should the eye
Of man converse with immortality.

Unbounded is the might
Of martyrdom, and fortitude and right.

Thou hast great allies,
Thy friends are exultations, agonies,
And love, and man's unconquerable mind.

"Now abideth faith, hope, Love, these three: and the greatest of these is Love."

V. D. D.

THE BROTHERS OF THE CROSS.

AUGUST 4, 1914—1918,

In Piam Memoriam.

We may not build to our dear dead an altar;

We cannot consecrate to them a shrine;

We dedicate *ourselves*, nor will we falter,
To serve the Cause they served, and
"hold the line."

To give his son—the first-born of a nation—

A father climbed the mount of sacrifice;

So by the Cross a mother kept her station:

Ours be it thus to give, nor grudge the price.

Never again shall that stern Cross of Jesus,

Whereon supremest sacrifice He made,
Be but a charm from pains of hell to ease us—

A pledge of cancelled debt we have not paid.

Are there not still, in whatsoever "city"
To true disciples comes the call sublime,

A "hill without the wall"—a cross of pity—

An altar which the sons of God must climb?

So these our friends, our husbands, sons,
and brothers,

Went forth without the camp, with Him to bear

Grief, loss, and pain; then, laying down for others

Ev'n life itself, His "Greater Love" to share.

What though some knew Him not, nor ever reckoned

The Christ whom creeds and churches preach was He—

The Man of men—whose unseen finger beckoned

To fight for God's fair kingdom that shall be—

Yet knows He each by name, and gives them greeting

As friends and brothers, since they died to save—

Scarce knowing why, till that revealing meeting—

He, unknown Captain; they, His soldiers brave.

For us they died and for the glad Hereafter:

Bright be their Roll of Honour, tear-bedewed;

That children's children, born to happy laughter,

May lisp their names with love and gratitude

With evergreen heart's-love, and gratitude.

C. H. MORGAN.

B. H. H. I., Streatham, S. W. 16.

BOOKS AND REVIEWS.

ROBERT COLLYER.*

"ROBERT COLLYER," says his biographer, the Rev. John Haynes Holmes, "is become a legend. His life is a tale upon men's lips, a song within their hearts. Were there chroniclers to-day, it would be a story like that of Christopher or Francis: were there minstrels, it would be a ballad like that of Roland. But if there be no chroniclers or minstrels in our prosaic times, there are still men's hungry and thirsty souls; and these to-day, as yesterday, will not let die what they have found of good."

In the two finely illustrated volumes presented by Mr. Holmes materials are preserved which will undoubtedly help to keep the good alive for generations to come. Collyer had himself happily given the world much of his story in autobiographical sketches and lectures, and the copious extracts from his letters here published richly supplement this first-hand evidence. Specially valuable is the correspondence carried on during over forty years with the Methodist minister under whose influence he was "converted," the Rev. Flesher Bland. Besides these sources a large amount of printed matter, collected by Dr. Collyer and his family and by other friends, has been of service in preparing the biography. Added to all this is the personal testimony borne by Mr. Holmes, his co-pastor during the last five and half years of his life. The book, so far as we are able to test it, has been carefully compiled; some English names are slightly misspelled, but that is no great matter, and may very well be due to Collyer's own confessed weakness in spelling. In his enthusiasm for his subject, the biographer somewhat indulges in a picturesque eloquence; but few who catch the infection of the theme—and who will not?—will be disposed to regret a manner which is, indeed, more appropriate to the task in hand than a more measured style would be.

Who, we ask, could be unmoved in dealing with a life-story so truly romantic? The Yorkshire boy, born to barest poverty, yet "well-born," as he said, having health in his bones and the natural piety of mother's love largely about him from his cradle; the Yorkshire youth alive on all sides, for a time perilously so; with less than two years' elementary schooling, but educated all his years in touch with nature on the rugged moors and in the stream-valleys of his native county, ready to talk and listen, and eager above all to read whatever came in his way; the vigorous workman, great-limbed and independently looking the whole world in the face—this is the beginning. The end is a patriarchal presence, a silvered head honoured in two lands, a look wise and shrewd, yet kindly as sunshine and welcomed by every one; behind being a record of manly struggle toward self-maintenance alike of body and mind, of warm and fruitful love of his fellow-creatures, especially the lowly and suffering, and of words that aptly matched so strong and gracious a humanity and flew abroad bearing the healing touch of his manly faith to innumerable hearts. Between these two, the opening and closing, lies the fact of a long life, with some bitter pains and with a few tragedies, but for the most part answering to the description in Holy Writ, "shining more and more unto the perfect day."

The perusal of the story of this life, here at last formally told, cannot reveal much that was not already known in substance—birth in a lowly Keighley cottage in 1823, boyhood near Ilkley, youth in a smithy,

* The Life and Letters of Robert Collyer, 1823-1912. By John Haynes Holmes. 2 vols. New York: Dodd, Meade & Co., 1917. Price \$5.

early marriage and loss of first wife, second marriage and emigration to America, hard life but studious, and by degrees less hard, Methodist preaching, heretical doubts, a Unitarian ministry at large at Chicago (1859), ministry of Unity Church there (1860), the Civil War, success as a popular preacher, the Great Fire (1871), loss and rebuilding of his church, removal to Church of Messiah, New York (1879), ministry there till his death (1912),—such in outline is the familiar record. But the book before us undoubtedly adds to one's sense of the real man.

There is a danger lest our venerated elders should be enshrined in a casket of jewelled memories—and in a manner shelved apart from the actual life we ordinary mortals share. When Cromwell insisted that his portrait should give "warts and all" he was on the right track, provided always that our artists do not fall victim to the realism that would paint human nature all warts. Here and there we perceive, with satisfaction, that when Collyer was not as yet a haloed figure in a picture he was a very muscular person. He was truly a "poet-preacher" from the first, but he could speak plainest prose on occasion, and now and then he could be gruff enough to startle folk. He had Yorkshire "grit" in his composition. It enabled him to battle with poverty, to persevere against social disadvantages, to enter manfully into the responsibilities of church leadership and management, to speak out as a citizen on the subjects that divided men then as ours do to-day, to fling himself into war-work—as many of our men are now doing—to build and rebuild his church and maintain a mission to the poor, to travel far and lecture incessantly, and to bear up bravely when age inevitably impaired his powers and disaster suddenly robbed him of a ministerial companionship upon which he had confidently relied for the closing years. If men are to do heavy work they must have hard core in them, and Collyer had it and now and then showed it.

And yet when all is told, nothing extenuated, what a truly noble type emerges! Mr. Holmes in his careful and suggestive study of "the secret" at the close of his book, points once more to the contrasts of Collyer's life, on the one hand his humble origin and his hardships and loneliness, on the other his triumphant close as a "distinguished clergyman and author clad in his scholar's robes of the University of Leeds...beloved of thousands in England and America," and wonders where to find the right "key" to the mystery of such a career. Without "genius," no theologian or scholar, no orator even in the stricter sense of the word, not "abreast of the age" (as the phrase is) so far as to seize and be seized by the great scientific, Biblical, or economic movements of his time, he achieved a position and influence far beyond the reach of others more intellectually gifted. If any of us, wisely ambitious, consider the greatness of this Methodist preacher turned Unitarian, and desire, if it were possible, to copy his method and aim at similar work, we shall evidently need to be circumspect. To "succeed" so conspicuously, and yet have so little school and no college at all—is not this contrary to every rule of prudence? How "explain" these things?

Well, perhaps, in spite of Mr. Holmes's useful guidance, we may have to give the problem up. Phillips Brooks said "the more of a man a man is the more secret is the secret of his life"; and Collyer was a good deal of a man. Mr. Holmes says "fundamentally a strong man," and expressly warns us from judging wrongly in recalling, as we all do, the sweetness and tenderness, the "wonderful smile," the "loving word" of his declining years. He was "tough" rather than "tender" in the centre of him. He had "crudities, even severities" in him; but a native grace of gentleness was there, which religion

quickened and brought to beauty, a healthful love of fun, together with a strange shyness that sometimes deepened into fits of depression. He kept in reserve unbroken with even the closest friends his heart's sorrows, both in youth and maturer years. Very strong, very sensitive, and always naturally and spontaneously simple—such, we are told, was this man. And from these and similar hints readers in after years must do their best to realise him as his hearers did. He was once mistaken for an actor and greatly enjoyed the joke of "keeping it up" with the blunderer. This in common with the public performer he too had, that when all is said by those who saw and heard him, the precise "man" can never be recovered. At best the sympathetic reader who did not know him can but catch an imperfect feeling of what he was. But even when we say we have "known" a man in the flesh how secret still is the secret of his life!

Mr. Holmes's book is a good and serviceable piece of work, albeit long, as most biographies tend to be, and he deserves hearty thanks. If laymen are wise they will see that their ministers shall not lack its unique interest and stimulus for want of a guinea. Books, they say, are to be taxed as luxuries—surely not such books. They are a necessity as every live parson knows.

FREE CHURCHES AND THE STATE. By T. Bennett, LL.D., B.A. (Lond.). 4s. net.

THIS little treatise, reprinted, with additions, from *The Law Quarterly Review*, states with clearness and conciseness the general legal principles which govern the position of the Free Churches within the State. Incidentally some interesting statutes and legal decisions relating to Free Churches are mentioned, but the author's main object is to make his public realise that Free Churches are from the legal point of view merely voluntary associations for religious purposes, and that Free Churches (when the term is not used as a shortened phrase for Evangelical Free Churches) are all those churches not established by law. The Roman Catholic Church is a Free Church in Great Britain; the Anglican Church is a Free Church in Scotland (where the Presbyterian Church is established by law), in Ireland, or in South Africa. A useful little pamphlet of law for the layman expressed in accurate language, its scope and purpose are confined within narrow limits.

BELGIAN HOSPITAL FUND.

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Parcels have been received from: Miss M. T. Worsley; Miss Whitfield; Mrs. Sanford; The Rosslyn Depot, Hampstead (per Mrs. Foster Morley); High Pavement War Relief Committee, Nottingham (per Miss Guilford); "Ilfield under Crawley"; Mrs. Roscoe; Mrs. J. Taylor Jones and Mrs. C. A. Jones; Mrs. George Webb; Miss Dendy; Mrs. Piggott.

CORRESPONDENCE.

THE RESIGNATION OF THE EDITOR.

To the Editor of THE INQUIRER.

SIR,—I think it is due to the readers of THE INQUIRER who have supported me so loyally while I have been editor and especially during these difficult years of war that I should explain that I have felt it my duty to undertake the only form of active service with our army in France which is open to a man of my age. I have only resigned in order to do other work in the same sense as a soldier resigns his civilian occupation in order to take part in the defence of his country. When it became clear to me where my duty lay I applied for leave of absence for the duration of the war, and as an alternative offered my resignation. The Directors felt unable to grant this leave of absence, and I have accordingly resigned. I believe that in taking this course I am not only accepting my plain duty as a citizen but am also serving the highest interests of religion and freedom to the best of my power. I cease to be responsible for the conduct of THE INQUIRER with lively feelings of gratitude for all the help and friendship which I have received from so many quarters, and not least for the generous support given to our Belgian Hospital Fund. May this support be continued in rich measure now that some other pen than mine must plead its cause.—Yours, &c.,

WM. H. DRUMMOND.

With the Y.M.C.A. in France.
July 22, 1918.

JOHN POUNDS' HOUSE, PORTSMOUTH.

To the Editor of THE INQUIRER.

SIR,—At the meeting of the Unitarian Historical Society held in May last it was decided to raise a small sum for necessary repairs for the preservation of the little shop where John Pounds, the Unitarian cobbler of Portsmouth, held the first "Ragged School." Some years ago the property was purchased by a few Unitarians and is now held in the name of trustees, the title deeds being at present deposited for safe keeping at the Portsmouth Town Hall. It is estimated that necessary repairs will cost about £12 and it is proposed to place a tablet or inscription upon the building stating the reason for the preservation of this little unused shop. A note in THE INQUIRER having made known the intention to ask for funds has already brought a response in the shape of £1 from Sir John Kirk, the Secretary of the Ragged School Union, and two sums of 5s. from members of the U.H.S., Mr. Tasker of Chester and "W. W." of Newport, Isle of Wight.

On behalf of the Society I now appeal for a sum of £15 or £16 to carry out this proposal. Any balance beyond the sum required will be applied to some special piece of similar work which the Society hopes to undertake as opportunities arise.—Yours, &c.,

R. M. MONTGOMERY,
Hon. Treasurer,

Unitarian Historical Society.
Essex Hall, Essex Street, London, W.C.2.
July 30, 1918.

WHERE IS THE RELIGIOUS CENTRE?

To the Editor of THE INQUIRER.

SIR,—I find myself in sympathy with Mr. Capleton's statement of his position as a Christian Theist, but I hope I may be permitted to explain my use of the word "revolt." When the charge of "sectarianism" is brought it suggests at least a narrowness of spirit. I am not going to plead that I am altogether guiltless. I

depends on the sense of the term. If it be sectarian to be proud of being in the line of ministers who have served with ability and earnestness the churches to which I am privileged to minister, then no one is more sectarian than I am. But if by the term is meant a desire to be exclusive and to hinder the development of a free spirit, I deny the charge.

No doubt, the word "revolt" is unfortunate, because it indicates a renunciation of allegiance to some lawful authority, but I supposed it was quite innocent, because evidently no such lawful authority exists in our midst. I imagined also that I had made this quite clear when I stated in my second letter that "I am prepared for any revolt which will help the world to a higher level of thought and worship."

Used in the sense in which I employed it, as a deliberate break from the theological tendency of our churches, I am prepared to stand by the term, for it is a simple statement of fact. Ours is a movement with a history, and a movement which has made acknowledged contributions to the religious thought of the world. Our message has changed with the decades, but we have always had a message. As I read the history of the last two hundred and fifty years, I perceive a clear line of development from Calvinism through the so-called Arianism of the eighteenth century to Unitarianism. To-day we regard Calvinism and Unitarianism as belonging to different families, but there is a generic connection between them. By one of the customary ironies of history, Calvin's doctrine of Revelation furthered the development of the Unitarian principle as stated by Martineau: "Reason is the ultimate appeal, the supreme tribunal, to the test of which even Scripture must be brought." Calvin with his logical acumen saw that before a man could be damned he must have committed wilful sin. In his 'Institutes,' therefore, he maintains that there is knowledge enough of God in every human being to prevent the most wicked from putting in the plea of ignorance. In modern language, as the Unitarian holds, the religious centre is in the soul of man. But God in His great mercy, according to Calvin, had given man another and a better help, namely, the Scriptures. "Those who are inwardly taught by the Holy Spirit acquiesce implicitly in Scripture." (For a fuller exposition see 'John Calvin,' by Williston Walker, p. 410 f.) This was not only Calvin's position; it was the doctrine of the Reformers generally at the outset. It was through sheer stress of circumstances, through the rifts in Protestantism, that later the infallibility of the Bible was opposed to the infallibility of the Roman Church, and the subjective centre abandoned for one that was objective.

In thus dwelling upon the presence of the Holy Spirit in man, Calvin did not realise all that he was doing. The Calvinists who were our forerunners in the ministry of our Free Churches apparently did. They seized on this Calvinistic doctrine of an inward principle, emphasised, developed, and expanded it, and the result was the Open Trust, individual freedom, and in theology, owing to that freedom, Unitarianism. In such movements as that of Passive Resistance to the Education Act, we have evidence of the triumph of that principle in Nonconformity as a whole.

I trust this will make clear what I mean by the word "revolt." In making the religious centre objective, some among us are taking a tremendous leap clean out of the historic movement of our Free Churches. That movement gives them full liberty to do so. But the leap seems to involve a return to a bondage which is altogether alien to the genius of the movement itself. Candidly I fail to see the historical connection of the theology of some of our ministers with that of their forerunners in the service of our churches, much as they may suppose that they stand in the line of

tradition. Baxter's name, for instance, is freely quoted in support of Free Catholicism with its love of ceremonialism, but the most ordinary understanding can recognise that Baxter was not thinking of anything connoted by the word Catholicism to-day, but simply of *Catholicity*, for which the Unitarian contends with not less zeal than the Free Catholic. It was suggested to me only the other day by one whom we respect and who was the teacher of some of us that the men who are supposed to be a new school of thought among us have little sympathy with Martineau and a great deal with Tyrrell and French Modernism. Liberalism in Theology and Modernism are not identical, as the diverging tendencies among us already show. It is too early to judge of their differences, for both are yet in their infancy. But certain differences are apparent. Historically speaking, one conception of religious progress has come out of Roman Catholicism and the other out of Protestantism. The tendency of the one is to seek authority where the Catholic has always sought it, in the Church, and the tendency of the other is to find it in the soul of man.

Another friend has written to me that his thought on this subject of the Religious Centre has been refreshed by reading again Martineau's sermon on 'The God of the Living.' A quotation from this may perhaps be permitted. "In this great saying—'God is the God of the Living'—Jesus seems to be thinking aloud, and we overhear the very essence of his religion; and a Church that is to speak for him and bear his name must dedicate its pavement as a place of *immediate* meeting, without even himself between, of the human spirit with the Divine. When he himself came first for this very end, to leave us alone with God, and retired to make the audience more solemn, it were a poor thing to call him back in frustration of his own work, instead of yielding to his faith, living his life, and praying his prayer" ('Essays,' vol. iv. p. 556).—Yours, &c.,

ALFRED HALL.

THE REV. E. W. LUMMIS asks if it is right to assume "one necessary and invariable, or one pre-eminently commendable, point of outlook" for all, and suggests: "Could we not agree to pass a self-denying ordinance, and bind ourselves to refrain from denouncing or refuting error (other than dangerous moral error), and to use the energy so saved partly in announcing our own vital gospel (which is sure to be true, so long as it keeps to genuine experience) and partly in trying to understand those quaint and twisted versions of divine truth that others are earnestly urging?"

THE comments of E. M. Abel on a review in our issue for June 1 cannot now be given space in our columns, but the reviewer will reply direct if an address is sent.

"LET us fight," said Channing the peace-lover, "...to maintain our rights, to obtain an honourable peace. Death awaits us all, and happy is he who meets it in the discharge of this duty."

As a war-measure, two churches respectively Unitarian and Congregational, in Lowell, Mass., united last winter to save fuel. Combination has been so mutually helpful that they are permanently uniting. Each retains control of its own funds, but resources are merged, and their joint name will be All Souls Church, Congregational-Unitarian.

THE foundation stone of a "Hebrew University" has just been laid on Mount Scopus, north-east of Jerusalem.

MEMORIAL NOTICE.

THE REV. WALTER SHORT.

ON July 20, in the neighbourhood of the Marne, as a fighting Captain in the K.O.Y.L.I., Walter Short consummated in his death the service to which he had given himself in November, 1915, and which he passionately believed to be demanded and required of him both by the gospel he was called to preach and the Master he desired to follow. Honesty of purpose, sincerity to conviction, and utter belief in righteousness marked his life and have consecrated his death.

Walter Short was born at Sheffield in 1879, one of many brothers, of whom ultimately four entered the ministry. In early life, along with his brother Fisher, Walter Short was associated with the United Methodist Church, gaining considerable reputation as a boy-speaker and later as a lay-preacher. After a period of severe spiritual conflict he left the Methodists and became very actively connected with the life and work of Upper Chapel, Sheffield. There as lay-preacher and secretary of the Senior Class he exercised a large influence for good, being more and more drawn towards the ministry of religion as his exclusive vocation. In 1903 he entered the Unitarian Home Missionary College, bringing with him an ardent enthusiasm for the work of religion, very considerable capacity as a preacher and speaker, and a large experience of human nature gained in business life. His college career was eminently successful. He took many prizes, and finally graduated B.A. at the University of Manchester. His first pastorate was at Stalybridge where he met with marked success. Being called unanimously to Bootle in 1912, and feeling that three years was a sufficiently long period for a first charge, he left Stalybridge and threw his energies into the ministry at Bootle, at that time difficult and risky, and into the general work of the Liverpool district. Again his energy, zeal and enthusiasm met with due reward. An active, vigorous life rose round him in the Bootle congregation, and his influence as social worker and philanthropic enthusiast was felt, and produced beneficial changes in the town of Bootle itself.

But this fruitful and valuable ministry was, unhappily, not destined to continue for long. The war broke into it, as into so much else, with shattering, critical effect. From the outset, Mr. Short was deeply convinced of the unavoidable necessity for war and of the righteousness of Great Britain's entry into it. Everything in his spirit of ardent idealism led him to envisage the war as a mighty crusade for good against evil, a struggle for the holiest of life's values, in which there could be no other duty than to give all. From this point of view he never swerved. Though the work of religion which he was doing was valuable, and though that value was earnestly impressed on him by his friends, he seemed to himself to see something more valuable, not with another kind of value but with the same kind. As he understood the matter, the time had come when the preaching of the gospel could only be adequately carried through by deeds, even deeds of violence, and the injunction to sacrifice could only be enforced by unfaltering practical example. He felt that he could not bid others go to the battle and himself remain at home. That was his absolute honesty! In November, 1915, he joined the army. After a year's training and waiting he received a commission in the K.O.Y.L.I. In January, 1917, he went out to France, and was at once promoted to a first lieutenantcy. After considerable experience in the trenches he

served for several months as captain-adjudant on staff work, returning in the winter of 1917 to the fighting line. He was made a captain in December, 1917, and his original battalion, the 8th, having been practically wiped out, he was transferred to the 5th, with which he remained to the end. Leading his men in the front line he died on July 20.

The virtues which marked Walter Short as a minister remained with him as a soldier, securing for him the respect and admiration of his superiors and equals in rank and the loyalty of his men. He was always cheerful, always zealous, and always enthusiastic. He belongs peculiarly to those who, voluntarily and with full consciousness of what they were doing, gave all that man can give on this earth to a cause which seemed to them the highest and holiest possible. Beloved by his congregation, his death leaves an incredible gap in their lives. The work he might have accomplished for religion becomes a memory and a responsibility, hallowed by the inspiration of his loyalty. His place will be difficult to fill. The affection of many, the respect of all, follow him to his unknown resting-place.

Captain Short leaves a widow, and one little boy, old enough to understand and carry through life the memory of the supreme sacrifice made by his father, to whom he was passionately attached. Profound sympathy will be felt for Mrs. Short, who, during her husband's service with the army, has carried on the work of the Bootle Church with unfailing devotion and rare courage.

FROM A LIVERPOOL CORRESPONDENT.

"RELIGION and war are strange bed-fellows, but that soldier who has chivalry and idealism achieves peace even in conflict, and enjoys the fruits of a good conscience, and the blessing of the Most High." These are Walter Short's last words to his people written in the August Calendar of his church. And now, almost before the printer's ink is dry, he too is dead. With hatred of war as deep as that of any good man, with a love of peace greater than that of some men who are forever mouthing the word, thrusting aside all sophistry and special pleading, he embraced the stark duty and went forth and did it. He was not concerned with saving either his own body or his own soul. He was concerned with the saving of the world. So he went out into the nightmare of mud and blood, away from the home-love which bravely bade him go and carried on alone; and he will return to that and to us no more.

In Liverpool we have spoken little of his great sacrifice. Some of us probably did not realise it. And those of us who realised it most said least. There are some things which it is impossible to praise. One does not praise the man who loved his Ideal more than his wife, more than his little son, more than all the safeties and comforts of life, more than life itself, more than any boon of love and youth. We knew that he was one of that most precious race on earth, the men who love much. We saw him, because he loved so much, leave all he loved. Still we said nothing. What was there to say? And he was only one of the vast army of dedicated youth, and heroism became commonplace. So we were silent, and now we break the silence to cry Hail and Farewell. We break it to say that we are proud beyond expression. Through him we attain to that state of mind which is victory; uplifted high in heart and hope are we. Through him and such as he we pass beyond "the long littleness of life" for a brief space into something rich and strange. We thank him in that he has died for the great side of human nature and so proved it to us. We shall not forget that; and we shall not forget him. "Peace even in conflict, and the blessing of the Most High."

A CHURCH PARADE IN FRANCE.

[THE following 'Pen Picture from France' which appears in the Bootle Free Church Calendar for August, was written by the minister of the church, the late Capt. Walter Short. He had already sent home several other similar sketches, some of which have been quoted in our columns, but this one, with its characteristic final sentence, was destined to be his last message to those who loved and honoured him].

My little son, in his last letter to me, asked what hymns we sing at our services, and so it occurs to me that a short description of a Parade Service will be of general interest.

July 7th was a beautiful day, and it seemed in keeping that we should emerge from our tents and march to a bright field bounded by lofty poplars, and there pay homage to our Maker. Was it equally in keeping that my first parade after again assuming command of "A" Co. (this time as Captain) should be a Church Parade? I felt it a kind of consecration.

Our Anglican Padre, whom we share with another battalion, hails from St. Helens, and has won my regard by his devotion to duty. When I was in support a short time ago he visited me in a shelled area and asked if he might conduct a service in the dug-out. (We were going into the front line that evening.) Some days later he called on me again and obtained permission to visit any men in my trenches who could be got at in daylight. Such a man commands respect. Canon Mitchell of Wavertree, whom I met the other day, speaks very highly of him.

Mood is everything when attending a Church Parade. I was in the mood to be influenced by this strong manly padre and circumstances supported mood. Our feet didn't lag on the way to church for we marched to the spirited music of the band, which presently led us when singing "O God our help in ages past." Then came an abbreviated form of the Morning Service, including the General Confession and Absolution; "Venite"; Lesson; Apostles' Creed and Collects. In the "Prayer in time of War" the sentence "particularly for men of this Battalion" occurred. And in the "Prayer for Absent Friends" the petition was made—"May they never forget us, and we never forget them." The middle hymn was "The Church's one foundation is Jesus Christ our Lord." Then followed a brief address based on the story of Cornelius, the Roman Centurion, who sent to Simon the Tanner's house for the Apostle Peter. Just as God knew all about people like Simon, said the Preacher, He knows about us—and He sees; He understands; He cares. Also he knows about our loved ones at home. This was given "as a message of good cheer," and such it was. The closing hymn was "Jesu, Lover of my soul," followed by Benediction and the national anthem. In marching away to the strains of the Band one gave the C.O. a smart "Eyes right" and returned to Camp feeling much better.

Religion and War are strange bed-fellows, but that soldier who has chivalry and idealism, achieves peace even in conflict, and enjoys the fruits of a good conscience, and the blessing of the Most High.

WALTER SHORT, Capt.
B.E.F., France. K.O.Y.L.I.
July 13th, 1918.

PROFESSOR CLAYTON R. BOWEN, of Meadville, whose college work is New Testament Interpretation thus concludes an examination of the question, "Would Jesus Christ hate the Germans?"—"If Jesus were here now he would give every ounce of his being to destroy what Germany stands for in this war. But he would not hate the Germans."

NEWS OF THE CHURCHES.

Belfast.—Mr. William Bennett, a member of the First Presbyterian Church, Rosemary Street, succumbed to an attack of influenza at Bangor, where he was staying for the benefit of his health, on July 7. Mr. Bennett, who was only forty-nine, was well-known in business and public circles in Belfast, and belonged to the First Presbyterian Church, Rosemary Street. **Clough.**—The death is announced of Mr. Hugh Robinson, in his 81st year. He was a man of rare qualities, with a cheerful, kindly, and sympathetic disposition, who had travelled widely in early life and served his neighbourhood faithfully and well in many capacities. A member of the Non-subscribing Presbyterian Church, he attended the services regularly, and had been for many years a member of the Committee.

Bolton.—Special prayers in time of war to be used at the services on August 4 (fourth anniversary of declaration of war) are included in the Bank Street Chapel Calendar for this month. United services, under the auspices of the Bolton District Christian Council, will be held in various places of worship, and at each one clergy and ministers from all denominations will take part. In the evening, at 8.15, a great open-air service will be held on the Town Hall steps.—Lance-Corporal Jack Berry has died of wounds in hospital in France.

Bootle.—The death is announced in another column of Capt. Walter Short, minister of the Bootle Free Church, who has been killed in action in France. On Sunday, August 4, special memorial services will be held at the church, the Rev. John Ellis, of Stalybridge, being the preacher in the morning, and the Rev. J. Collins Odgers in the evening.

Billingshurst.—A most successful sale of work was held on Monday, July 29, opened by Mrs. E. R. Fyson, of Ilford. On the previous Sunday Mr. Fyson, President of the Provincial Assembly, conducted the service both morning and evening. The sale realised nearly £40, and was largely attended. In the afternoon and evening musical items were rendered, and under the trees, before a delighted audience of 100 people, scenes from 'Henry V.' and 'Kenilworth' were acted by London pupils of the minister, the Rev. N. Maguire.

Chowbent.—The Sunday School field day was held on Saturday, July 19. By arrangement with the Local Food Control Committee tea was served in the schoolroom to 200 of the younger children. There was a goodly band of willing workers, the Rev. J. J. Wright presiding. Nuts and toys and other gifts were distributed later on, and games and sports in a field lent for the occasion were much enjoyed.

Gee Cross.—A commemoration window has been placed in Hyde Chapel, Gee Cross, to mark the fifty years' ministry of the Rev. H. Enfield Downson.

Great Hucklow.—The two hundred and twenty-second anniversary services were held last Sunday when the pastor, the Rev. Charles Peach, officiated. Great interest was taken in the event by residents and visitors, and the old chapel was well filled at both services.

Knutsford.—The Treasurer of Brook Street Chapel having recently intimated that it is desirable that an additional sum of £20 a year should be raised in order to make up for losses by death and removal, and to re-decorate the school, an old member and friend has generously sent a cheque for £25, which he says is contributed by "one who looks back with happy recollections to the teaching of a simple, pure and rational religion within its walls."

Liverpool: Ullet Road.—As we announced a week or two ago, during the Rev. L. Redfern's absence on Y.M.C.A. work, Ullet Road Church and the Ancient Chapel will temporarily amalgamate. The morning service will be held at the Ancient chapel, at 11 a.m., and the evening service at Ullet Road Church at 6.30 p.m., preacher, the Rev. C. M. Wright.—The teachers of the Sunday School, when it re-opens on Sunday, Sept. 1, will start a series of lessons on "The Land of Palestine in the light of the recent Campaign." Mr. Redfern hopes to commence a Teachers' Preparation Class on his return.

London: Mansford Street.—A very successful Flower Show and Industrial Exhibition was held at the Mansford Street Mission on July 18. There were 121 plants, and nearly 50 samples of work exhibited; 38 competitors, arranged in three sections, entered for the table and vase decorations. These were judged by Miss Alice Longhurst, the plants by Mr. Ellis, and the children's essays (17 in number), by Mr. R. M. Montgomery, K.C. The work exhibited by the members of the

sewing class was judged by Mrs. Alfred Thompson. Mr. R. M. Montgomery presided, and the prizes were distributed by Mrs. Montgomery. During the evening a silver rose bowl was presented to Mr. W. J. Clark, in appreciation of the faithful services he had rendered to the church as organist and choir master for nearly 28 years.

Loughborough.—At a garden party which was held in the grounds of Mr. and Mrs. Swindall's home on Saturday, July 20, a welcome was given to the Rev. W. M. Long by the members and friends of Victoria Street Church, of which he is now the minister. Cordial addresses were delivered by Alderman William Moss, J.P., Mrs. Swindall, Mr. Oldham, and Mr. Simpkin, to which Mr. Long responded. Good congregations attended the Sunday School Anniversary services next day, when Mr. Long began his ministry.

Manchester.—The Committee of the Manchester District Association of Presbyterian and Unitarian Churches, at their first meeting after the death of the late Rev. H. C. Horsley, M.A., passed a resolution expressing their sincere sympathy with his relatives in their bereavement, and their deep regret that a ministry of such great promise should be so soon cut short by his death, which is a serious loss, not only to the church of Moss Side, but to the Association generally.

Manchester: Lower Moseley Street.—The Sunday Schools' Roll of Honour contains 70 names, though we understand it is not yet complete. Of these 16 have been killed and 3 have died of wounds.

Sheffield: Unity Chapel.—The Rev. J. Vint Laughland, who has resigned his ministry of Unity Church, Islington, has accepted a unanimous invitation from the congregation of Unity Church, Sheffield, for a period of six months. This limited time has been arranged owing to the fact that Mr. Laughland's health, and the possibility of a further call from overseas, may prevent him from remaining longer.—Eight or nine of the Unity Church Boy Scouts are doing their "bit" by helping in the Flax Harvest.

Sheffield: Upper Chapel.—The Rev. C. J. Street has now given up pastoral and institutional work in connection with Upper Chapel, though he will preach and give personal oversight when he feels able to do so. He is going to live in the country in semi-retirement, and the Rev. Alfred Hall begins his ministry as Mr. Street's colleague to-morrow, Aug. 4.—Two more members of the Roll of Honour have received distinctions for services in the field; 2nd Lieut. S. E. Warburton, who already held the Military Medal, has since gained the Military Cross, and Private Sydney Rhodes is recommended for the Military Medal.

Stannington.—The quarterly meeting of the District Association was held on July 13 at Stannington. The Rev. H. McLachlan, owing to influenza, was unfortunately prevented from delivering his promised lecture, but Mr. Elise stepped into the breach and gave an excellent address on "Russia." Mr. Elise has resided in Russia for several years, and knows something at first hand of her terrible experiences.

*** Secretaries of churches which publish Calendars are requested to send the Calendars regularly, and as soon as possible after publication, to the Editor.*

*** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.*

OUR ROLL OF HONOUR.

FURTHER additions and corrections have been received from Miss N. Cox (Windermere), the Rev. William Hall (Northampton), the Rev. E. Savell Hicks (Dublin), and Mr. A. McCann (Lower Moseley Street Schools).

BIRTH.

SMITH.—On July 30, at Boscobel, Derby Road, Withington, to M. and E. Neville Smith, of Albany Road, Victoria Park, Manchester, a son.

MARRIAGE.

MONKS — HEPHERD.—On July 25, at St. Wilfrid's, Grappenhall, by the Rector, Rev. H. V. Pigot, M.A., Captain Austin J. Monks (4th South Lancashire Regiment), younger son of Mr. and Mrs. F. W. Monks, Stonecroft, Appleton, Warrington, to Marjorie, elder daughter of Mr. and Mrs. James Hephherd, Heathfield, Grappenhall.

DEATH.

SHORT.—Killed in action on July 20, Captain Walter Short, K.O.Y.L.I. (Minister of Bootle Free Church), beloved husband of Rosa Short (née Abbott), 20 St. Alban's Road, Bootle, Liverpool, aged 39.—"Greater love hath no man than this, that a man lay down his life for his friends."

OUR CALENDAR.

SUNDAY, August 4.

LONDON.

Aoton, Creffield Road, 11.15 and 7, Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 6.30, Rev. A. GOL-
LAND, M.A.
Bermondsey, Fort Road, 6.30, Mr. E. CAPLETON.
Blackfriars Mission and Stamford Street Chapel,
11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra
Road, 11 and 7, Rev. A. H. BIGGS, M.A.,
L.L.M.
Croydon, Free Christian Church, Wellesley Road,
11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Lukes, City Road,
11 and 6.30, Mr. FRANK G. FINCHAM.
Essex Church, The Mall, Notting Hill Gate,
11, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic
Church. Closed till Sept. 8.
Finchley, Granville Road, Ballards Lane, 11
and 6, Rev. D. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11 and 6.30, Mr. J.
BEGG.
Hackney, New Gravel Pit Church, Chatham
Place, 11.15 and 6.30, Rev. BERTRAM
LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30,
Rev. F. K. FREESTON.
Highgate Hill Unitarian Christian Church,
11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11 and 6.30, Rev. C. A.
PIPER.
Islington, Unity Church, Upper Street, 11 and
6.30, Rev. J. VINT LAUGHLAND.
Kentish Town, Clarence Road, N.W., no morn-
ing service; 6.30, Rev. F. HANKINSON.
Kilburn, Quex Road, church closed.
Leytonstone, Haydn House, 68 Fairlop Road,
6.30, Mr. J. W. PETERKEN.
Mansford Street Church and Mission, Bethnal
Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Mr. J. P.
ROSLING.
Rhyl Street, Kentish Town, 11 and 6.30, Rev.
W. H. ROSE.
South Norwood, League House, 141 Portland
Road, 6.30, Rev. J. ARTHUR PEARSON.
Stoke Newington Green, 11.15, Mr. H. YOUNG.
Stratford Unitarian Church, 11, Rev. J. ARTHUR
PEARSON; 6.30, Mr. A. STEPHEN NOEL.
University Hall, Gordon Square, W.C. Services
suspended until September 22.
Wandsworth Unitarian Christian Church, East
Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road,
Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G.
COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, no
morning service; 6.30, Mr. J. HARRY
SMITH.

ABERYSTWYTH, New Street Meeting House, 11.
Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev.
A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street,
11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad
Street, 11 and 6.30, Rev. LAWRENCE CLARE.
BIRMINGHAM, Moseley Unitarian Christian
Church, Dennis Road Schools, 6.30, Rev.
E. W. MARTIN.
BLACKBURN, Meeting Room, Sudell Cross, 10.45
and 6.30, Rev. FRED HALL.
BOURNEMOUTH, Unitarian Church, West Hill
Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road,
11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30,
Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30,
Rev. G. STREET.
CHATHAM, Unitarian Church, Hamond Hill, 11
and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30,
Rev. J. HORACE SHORT.
CLIFTON, Oakfield Road Church, 11 and 6.30,
Dr. G. F. BECKH.
DEAN ROW, 10.45, Rev. ERNEST A. SMITH, B.Sc.
DOVER, Adrian Street, near Market Square, 11
and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev.
E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street
11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and
6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and
6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing
Road, 11 and 6.15, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45
and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30.
LEICESTER, The Great Meeting, 11 and 6.30,
Rev. KENNETH H. BOND.
LEWES, Westgate Chapel, 11 and 6.30, Rev.
J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev.
C. M. WRIGHT, M.A.
LIVERPOOL, Bootle Free Church, 11, Memorial
Service for Capt. the Rev. WALTER SHORT,
B.A., 5th Batt. K. O. Y. L. I., Conducted
by Revs. JOHN ELLIS and J. C. ODGERS,
B.A.; 6.30, Rev. J. C. ODGERS, B.A.
LIVERPOOL, Hope Street Church, 11 and 6.30,
Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 6.30,
Rev. C. M. WRIGHT, M.A.
MAIDSTONE, Unitarian Church, Earl Street, 11
and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and
6.30, Rev. H. McLACHLAN, M.A., B.D.
MANCHESTER, Moss Side, Brooks's Bar, 10.45
and 6.30.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev.
W. WHITAKER, B.A.
MANCHESTER, Sale. The church will be closed.
NANTWICH, Old Presbyterian (Unitarian) Chapel,
Hospital Street, 11 and 6, Rev. J. PARK
DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45
and 6.30.
NEWPORT, Isle of Wight, Unitarian Church,
High Street, 11 and 6.30.
OXFORD, Manchester College, 11.30.
PORTSMOUTH, High Street Chapel, 11 and 6.45,
Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T.
BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev.
ALFRED HALL, M.A., B.D.
SIDMOUTH, Old Meeting, High Street, 11 and
6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London
Road, 11 and 6.30.
SOUTHPORT, Portland Street Church, 11 and
6.30, Rev. D. J. EVANS.
TORQUAY, Unity Church, Montpellier Road, 11
and 3.30, Rev. F. ALLEN.
TUNBRIDGE WELLS, Free Christian Church,
Dudley Road Institute (side entrance),
11.15, Rev. D. DAVIS.
WALLASEY, Memorial Church, Manor Road, 11
and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 11.15 and 6.30,
Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11
and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout
Street, 6.45, Rev. RAMSDEN BALMFORTH.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill,
11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
Free Religious Fellowship, Collins Street, 11 and
7, Rev. F. SINCLAIRE, M.A.

WINNEPEG, CANADA.

All Souls' Church, 7, Rev. HORACE WESTWOOD,
D.D. Sunday School, 3.

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The Inquirer.

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LONDON, SATURDAY, AUGUST 10, 1918.

[TWO PENCE.]

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

THE national temper on the opening of the fifth year of war, so far as it may be judged from the utterances of prominent men and their reception by the public, is one of unshaken resolve to continue the struggle until the oppressor's arm is broken and the enemy of the world's peace is convinced of the error of his ways. The different speakers have phrased this resolution in their respectively characteristic ways, from Mr. Lloyd George and Mr. Winston Churchill to Mr. Asquith and the Labour representatives. The clergy and ministers appear, so far as they are reported, to have repeated the same note, though with accents appropriate to their high vocation and solemn responsibility. The Archbishop of Canterbury and the Master of the Temple made specially weighty appeal to the nation not to surrender the high ideals with which it entered into the war.

* * *

MR. HENDERSON'S words, typical in the main, we believe, of the thoughts of the great majority of Labour leaders, may be quoted here: "Of this I am convinced: if the workers, indispensable in war as in peace, have the assurance that we remain in the war in order to fulfil the same obligations and vindicate the same principles for which the nation made its departure from the ways of peace in August, 1914, and that national honour and future security can only be safeguarded by a continuance of the struggle, they will respond to the end in the spirit they have displayed from the beginning. Labour has always regarded the task imposed upon us as one which can only be fully justified by the elimination of the spirit of militarism from the world, the abandonment of competitive armaments and enforced military service. Labour will never sacrifice the right of mankind in order to

appease the selfish desires of German Imperialism, but is anxious to secure the co-operation of German Social Democracy in the great task of reconstructing civilisation on the basis of a righteous and enduring democratic peace. It is in this spirit we go forward."

* * *

SIR ROLAND WILSON, whose notice of the Indian Report is presented in our issue this week, writes as an expert in Indian law as well as an experienced publicist. One point is noteworthy here, viz., Mr. Montagu's statement on Tuesday that the inception of the Report is not to be credited to him, but to his predecessor, Mr. Austen Chamberlain. —We hope to present next week a survey by a prominent educationist of the new position due to the passing this week of Mr. Fisher's Education Act. At present we can but express in a word our profound gratitude for the emergence of this great scheme from the perils that have wrecked so many of its predecessors. It will be a landmark, we believe, not only in the history of our schools, but of our whole population—if only it is worked by men imbued with the spirit of its originator.

* * *

THE rejection of the Lotteries Bill in the House of Commons on Tuesday, though by a small majority, is a very welcome sign. In spite of powerful social backing for the proposal the Government were obviously uneasy about forcing it through, and not only was the question left "open" for members to vote as they pleased, but its official supporters exhibited small enthusiasm for it. The fate that has befallen this singularly unhappy attempt to reverse a policy deliberately pursued for a century past should give pause to any future advocacy of the kind. In addition to the protest of the Archbishop of Canterbury to which we referred last week, the Bishops of Winchester and Norwich, among others, emphatically opposed the Bill; and we may be quite sure that in workshops and public-houses there has been some pretty plain speaking about the idea that what is penal in connection with sport is praiseworthy in connection with charity. It

was urged on behalf of the Bill that lotteries are, in fact, frequently held. As the law stands, the promoters are liable to prosecution as "rogues and vagabonds."

* * *

MR. AUSTEN CHAMBERLAIN has presented Highbury, Moor Green, Birmingham, to that city. The house is probably well-known to readers in the Midlands as the residence of the late Mr. Joseph Chamberlain where, in years gone by, that gentleman hospitably welcomed large gatherings from time to time. For over three years it has been used as a V.A.D. military hospital, and an adjoining house—Uffculme—which has also been given to the city by Mr. and Mrs. Barrow Cadbury, will now be linked with it as a hospital for limbless and chronic orthopaedic cases. When no longer needed for this purpose they are to be put to such public use as the City Council think fit.

* * *

THE Divinity Alumni Association at Harvard, at its annual meeting in June, was addressed by Prof. Ephraim Emerton on the subject of 'A Generation of History.' His selection of this theme was obviously due to his retirement at the close of the session from his position as Winn Professor of Ecclesiastical History in the Divinity School, and those readers in England who know his extremely valuable book, 'Unitarian Thought,' will be glad to learn that in recognition of his thirty-six years' service he has been appointed Professor Emeritus. He declared that whatever changes might now commend themselves to him the fundamental principle with which he started would be the same had he to start anew, viz.: that Church history should be treated as a department of general history, its sources being studied and interpreted in the same manner as in the modern scientific treatment of history in general.

* * *

AMONG those who spoke for their respective Classes were Dr. W. C. Gannett (1868) and Frederick L. Hosmer (1869). The former gave an address on

'Fifty Years out of the Divinity School,' in the course of which he put and answered three questions: (1) "What were the great problems of my generation?" "The new Bible," he said, "evolution and the social consciousness." (2) "Would I be a minister again?" "I would if I dared." (3) "What are you doing now?" "Thanking, repenting, trusting." One can imagine how such a choice spirit would enlarge on these points, and it is no wonder that a deep hush came upon all at the close. It fell to the poet, Hosmer, to break the silence with an acknowledgment to "one who combined in himself the priest and the prophet," and to add his own word as to the supreme satisfactions of the ministry in spite of all difficulties and disappointments.

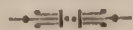
* * *

It will be seen from the 'News of the Churches' that the Rev. T. P. Spedding has accepted the cordial invitation of the congregation at Mansfield to become their minister. Mr. Spedding was appointed Missionary Agent for the British and Foreign Unitarian Association in 1907. His special work during the summer months was the organisation and development of the Unitarian Van Mission. This work he carried on with characteristic enthusiasm until the outbreak of the war, four years ago, brought it to a close. He has since been mainly occupied in visiting Home Camps in different parts of England, and in carrying out special missionary duties as occasion called. The difficulties of successful visitation have greatly increased of late owing to frequent movements of men from the camps to the front; and the Committee of the Association had planned some further missionary work for him at Manchester and elsewhere, but he has decided at this point to return to the regular ministry. Our religious community is deeply indebted to Mr. Spedding for his whole-hearted devotion to the Van Mission and the other missionary work entrusted to him by the Association. The gratitude and good wishes of our people will accompany him to his new field of labour, where his experience of men and movements will prove no small gain to the congregation and to the North Midland District.

* * *

WE are asked to announce that arrangements have been concluded to let Summerville, the building of the Unitarian Home Missionary College, to the Manchester University for a period of a year, as a Hostel for Women Students, the accommodation at Ashbourne Hall having proved insufficient to meet the requirements of women now applying for professional courses of study at the University. The Library will remain under the supervision of the Warden. Lectures will be given by the Principal and Warden to students, ministers, and lay preachers at the Memorial Hall. Applications for supply should be addressed to the Principal at the Hall. The Warden will act as *locum tenens* at Stalybridge for a year during the absence of the Rev. John Ellis on Y.M.C.A. work in France.

VALOUR IN RELIGION.



To be valiant is not to be ignorant of evils that threaten us, but for love of the good to defy them, and to find a strange but certain delight in waging battle with their worst. If a young man entering the army or navy were to pause to call up the vision of the enemy's vast strength and skill he would stand a good chance of catching the disease known among soldiers as "cold feet." A similar fate threatens the religious recruit when he thinks of the mass of devilry in the world. At the present moment it appears to some of us to be growing day by day. In our diminished newspapers, it is true, policy as well as cost confines the daily report of the world's doings within close limits. Nevertheless, if they are at all sensitive to such things people see and hear quite enough of the bad side, enough and to spare. By the bad side we mean the shames and corruptions, the tyrannies, the greeds, the lawlessness, and inhuman levities that appear, we say, to increase and multiply about us. To judge by these symptoms—and how else can we?—the community is infected as with new poison in its blood. Much of the evil is deeply rooted; it existed before the war. But that the war has stimulated chronic propensities and introduced new openings for them is but too evident.

Look at two aspects only of this bad side, one concerned with adult life, the other with the life of the young. As to the latter there need be no exaggerating, but attending only to credible and authoritative witnesses we must admit with deep concern the worsening effects of these four years on many young lives. It is beyond question a most threatening feature of our time, foreshadowing immense difficulties in days to come, when for lack of proper discipline these children will have been spoiled for the remainder of their life. On the other hand there is the obvious canker of money-making. It ranges in its deleterious effects from the mere lavishing of unusual earnings upon absurd purchases and silly "pleasures," to the clutching habit that ultimately overmasters all other considerations and renders a man oblivious of every humane feeling. "Well," said a man, "give us two years more of the war and I shall be set up for the rest of my life." Now and again strange stories—at least they ought to be strange, but they are sadly familiar—are published of the inexplicable vanishing of public monies, and the monstrous profits of companies, often due to "financial operations." A note by *The Times*' chronicler of sales of rare books tells us that about a hundred new millionaires have been "made" in the United States since 1914. How many there may be in our own country we cannot guess, but (as the poor people say in the markets) "Some one must get all this money." And, just to add the crowning point to this sorry account, we are told that the only way to get people to give freely to the Red Cross is to let them have a sporting chance of winning somebody else's money.

Two aspects only of the evil around us are enough, we say, to glance at just

now; and if any knight errant of noble manhood wants more evidence that his knightly valour is all called for he can get it readily. But lest we dishearten one another by too careful a scrutiny of the bad side, let us, in a word, conclude that it is undeniably there, that it is very bad, and that its badness is so real and virile that if the goodness brought to fight against it is not equally real and virile there is going to be worse evil by and by. Let it be granted that the Happy Warrior is not likely—he never was—to find his happiness in having an easy job before him; what we suggest is that religious people will not leave all the valour to be shown on the battlefield. Who will venture to compute how much is lost to religion and morality through the weak and timid behaviour of their champions? But indeed the word "champion" is about the last that is applicable to some of our preachers, and is simply ludicrous in connection with some of our laymen—we say nothing of laywomen, who are admittedly in many cases, and actually in more, the truly vital members of the congregation, resourceful, hopeful, dauntless.

We have spoken of the young. It is their world that is to be saved, if it can be, from the incoming flood of iniquity and meanness and waste. It is their valour, their dash and energy, their swift imagination, their generous impulse, that is required above all in the fight for clean lives, and just dealings, and lovely homes, and nobler manners. They may be, let us declare they shall be, this world's Happy Warriors, by and by, soon; why not now? They will assuredly become so the sooner for living in the company of valiant elders, who reverently but with confidence unshakable, know in Whom they have trusted.

CORRESPONDENCE.

RED CROSS LOTTERIES.

To the Editor of THE INQUIRER.

SIR,—The work of the Red Cross moves us with sympathy and admiration, for it springs from the noble sources of mercy and pity. But there are some people within the Red Cross management who would sully its claims upon our purer affections by appealing to the sordid passions of the gambler. Checked by the law and by magistrates properly anxious to uphold it, they have been trying to get the law altered to permit Red Cross money-raising by lotteries. If it were true that the stream of charity is drying up, the remedy would not be to provide gambling flutters to make us pay. It would be for the Red Cross to limit its labours to its means. But I do not believe, and few believe, that the streams of charity are failing. It is one of the few redemptions of these evil days to notice how open-handed is generosity in the relief of suffering. It is an insult to the England that is safe at home to say that unless our baser instincts are exploited to stimulate our benevolence, we will leave our soldiers without service and succour when they are wounded and dying for our sakes.

Let the Red Cross rely that its good work is the best lever in raising funds; the Churches have given largely hitherto, and they, at any rate, will not be slow to give again.—Yours &c.

J. H. WEATHERALL.
Essex Mansie, Kensington.

THE LATE CAPT. WALTER SHORT.

To the Editor of THE INQUIRER.

SIR,—The news of the death on the Marne battlefield of Capt. the Rev Walter Short, which appeared in last week's INQUIRER, brings home very vividly to us all the price which is being paid for victory in this disastrous war. We in London, no less than those who in the North of England have benefitted by his regular ministry, are deeply conscious of the loss which our denomination has sustained by his heroic self-sacrifice. Twice when he was in training in London he preached at Leytonstone, and those visits will long be cherished as a hallowed memory. He impressed us as only a preacher with a positive faith and a deeply spiritual outlook can impress his hearers. A man with a clear vision of the ideals by which he professed to be guided he was evidently actuated by his keen sense of personal duty, and his estimate of the value of the opportunity which he believed to be offered him to extend his spiritual influence as a Christian minister.

I shall never forget the feeling of admiration which he inspired in me when, walking along the railway platform of Leytonstone station, he told me why he had become a soldier. Many young fellows in his congregation had responded to their country's call, and it fell to him as minister to speak words of comfort to their families. Being a comparatively young man himself, he soon felt that the best way of proving his sincerity would be to go and share their burden. He decided to join a fighting unit because he did not wish to be screened from any of the risks to which members of his own congregation were exposed. He was looking forward to the time when, at the close of the war, he would bring his boys back to their anxious families and to their old church again.

Many will say that the minister of Bootle Church could have done far better service by staying to cheer and guide his congregation than by going to die on the battlefield; but none will withhold admiration for this example of heroism on the part of one who displayed the spirit of a true pastor, ready to make such a sacrifice in the interests of his flock.—Yours, &c.,

J. W. PETERKEN.

Leytonstone.

"MENTE SECURÂ."

HELP us, O Lord, when hopes are high,
When pleasures all around we find,
To guard against the dazzled eye
And serve Thee with a quiet mind.

Open our eyes Thy light to see
Nor live to heavenly beauty blind,
Turning our wandering eyes to Thee,
To serve Thee with a quiet mind.

When faints with fear the stricken heart,
To dark, despairing thoughts inclined,
Make us recall how good Thou art
And serve Thee with a quiet mind.

In hours of weakness or of woe,
In lonely hours be doubly kind,
Thy secret teach us more to know,
And love Thee with a quiet mind.

R. B. BOSWELL.

THE 'Life and Letters of Robert Collyer,' reviewed last week, appears not to be readily obtainable in this country. Orders had better be sent, we understand, to Messrs. Dodd, Meade & Co., New York. The price, including carriage, at present rate of exchange, will probably be 25s.

THE FUTURE OF INDIA.

"THE Report* has been received with unanimous approval by the British press." So *The Nation* of July 13, with enormous and unaccountable exaggeration. During the week preceding this statement, *The Morning Post* had been raging furiously through three leading articles, in addition to a review of Mr. Chesney's 'India under Experiment,' which was to the same effect. To common apprehension the following flowers of rhetoric hardly seem to indicate approval: "The prospect which appalled so stout a democrat as Lord Morley has no terrors for Mr. Montagu. The savour of Asiatics controlling Englishmen may possibly have been repulsive to Lord Morley; it seems to be sweet on the lips of Mr. Montagu.... The Indian Government, that is to say, the superstructure, is left to the end. Mr. Montagu is a moderate man, and is content with undermining the foundations."

The Spectator of July 13 characterises the scheme as: "A weak plan, an unwise plan, and one that has timidity written all over it.... Born in fear and cradled in credulity.... Resurrection pie (?) of Pseudo-Federalism, Parliamentarism, Bureaucracy, Jacobinism, and abstract political theorising." [Note particularly the climax.]

Another paper whose verdict, though expressed in more moderate terms, is distinctly unfavourable is *The Daily Telegraph*, and at the opposite extreme *The Daily News* is dissatisfied with the Report as not going far enough; while *The Herald*, under the mistaken notion that the Indian National Congress "represents every sect and party in that great country," waits to see how it is received by the members of that body, and "is not at all anxious to know what Englishmen say or think about it."

The Times is unexpectedly favourable, though with the reservation that "only very close study can show how far the principles laid down are effectively carried out in practice"; and much the same may be said of *The Pall Mall Gazette*. The approval of *The Daily Chronicle* and *Manchester Guardian* is whole-hearted and unqualified. An incidental remark by the last-named may usefully serve as the text for the very little that the limitations of space in THE INQUIRER will permit me to contribute to the discussion. "It is," says *The Manchester Guardian*, "far more democratic than the scheme of the Congress, which looks rather to the substitution of an Indian for a British electorate than to the extension of governing powers to new classes of the community."

The implied assumption, that "self-government" as meaning democracy is more important than "self-government" as meaning "government of Indians by Indians," is one which the Congress-wallahs practically repudiate, though not in express terms; and it is curious that they have with them on this point an ex-bureaucrat not often seen in their company. Sir J. D. Rees, in a letter to which the Editor of *India* has called attention, asks: "Were there no oligarchies in Britain?... Why jib at the oligarchy? Wait till the masses complain."

It is true that the example bequeathed to us by our forefathers is not that of striving for democracy first and for national independence afterwards, but the other way; and that down to 1832, or even 1867, the fraction of the British nation taking any part, however small, in the choice and

control of their rulers was too minute to justify even the loosest use of the term democracy. It is also certain that if self-government in the sense of government of India by Indians is to be brought about in the near future, it cannot be democratic according to modern British and American standards. Here, at all events, however it may be elsewhere, the fashionable catchword, "self-determination of peoples," will not fit the facts, and the choice has to be made between government by an indigenous oligarchy on the one hand, numbering at most a tenth of the adult male population and on the other hand government, as at present, by a wholly alien community, located 6,000 miles away, and represented on the spot by a mere handful of its citizens, who do not pretend to be other than birds of passage, having their treasure and their hearts in the country from which they came, and to which they will return as soon as they have earned their pensions. The latter system has hitherto been defended on the ground that the ruling community, taken by itself, is approximately democratic, and that consequently their agents in India are restrained by training and habit, as well as by the direct orders of the Home Government, from using their autocratic powers in any other interest than that of equal justice.

The Congress party, belonging themselves to the class of prospective oligarchs, are naturally indisposed to admit that the interests of the masses will be less safe in their hands than in those of the alien bureaucracy; but the British Secretary of State and the British Viceroy, while agreeing with them as to autonomy being the ultimate aim, are no less naturally anxious to be assured, before handing over the reins, that the new government will be sufficiently broad-based to give reasonable hope of stability and progress. Hence the governing idea of the Report is political education of new electorates by actual exercise of real, though limited, responsibility, to be gradually enlarged if the experiment proves successful, until the ultimate goal is reached of "complete self-government within the Empire."

Under the Congress scheme assemblies predominantly Indian, both provincial and central, were to be immediately created, which would be able to dictate the policy to be pursued in every department of government; but the duty of carrying out the policy so dictated was to be imposed on officials still appointed and removable by the British Government, itself ultimately responsible to the British electorate. They would thus be required to serve two masters, by no means likely to be always in agreement.

Under the Scheme of the Report the principal field for that limited but real responsibility which is the essence of the new experiment is neither the purely administrative work of district and municipal boards, nor the legislative and executive functions of the supreme Government of India, but certain branches of the business, both legislative and executive, of the nine larger provinces of British India, ranging from forty-eight millions (United Provinces) to six millions (Assam). Within each province these selected departments, not necessarily the same for all, are to be entrusted to Ministers, nominated by the Governor of the Province, but dependent for the retention of their power on being able to command a majority in the Legislative Council. Of these Legislative Councils, again, a part is to be nominated, but a substantial majority is to be elected. The composition of the electorates is to be settled separately for each province by the supreme Government of India, with the sanction of the Secretary of State, after local inquiry by a Special Committee, and to be varied from time to time, with the general object of making the franchise as broad as possible. We can only gather vaguely that literacy is to be neither the sole, nor an

* Report on Indian Constitutional Reforms. Cd. 9107. Pp. 305. Price 1s. 3d. net. Though called a Report, and presented as such to Parliament, it is in fact a joint declaration of policy by the two men immediately responsible for the Government of India, namely, the Secretary of State for India, Mr. Montagu, and the Governor-General, Lord Chelmsford.

indispensable, test of fitness to vote. Mr. Curtis, whose ideas coincide generally, though by no means invariably, with those of the Report, works out for Bengal a scheme of mixed educational and property qualification which would yield about 1½ million voters for a population of 45 millions.

With the transferred services would go certain powers of taxation, so that the ministers would have to satisfy their constituents that they were getting their money's worth for any expenditure incurred. Examples of services which might be transferred immediately are education, certain kinds of public works, and provision for public health, safety, and convenience; while criminal justice and police would certainly be reserved for the last stage of constitutional progress. But even within the transferred spheres of action the Executive Government retains the power of interfering to prevent mistakes which would very seriously affect the peace and safety of the community; and similar safeguards are provided throughout the whole system, whether as between the Provincial Government and the Government of India, or as between the latter and the Home Government.

Another important feature is the periodical examination of the working of all parts of the constitution, in order to determine whether all or any of the new powers can be safely enlarged, or ought on the other hand to be restricted or withdrawn. For the Provincial Governments the period is five years, and the revising authority is the Government of India. For the constitution as a whole the first regular overhauling is to take place after ten years, and is to be repeated thereafter at intervals of twelve years; the inquiry being conducted by Commissioners nominated by the Secretary of State and approved by Parliament. The authors of the Report decline to express any opinion as to the degree of approximation to complete self-government that might be reached in the first ten years even in the most advanced provinces. "We wish to attain complete responsibility where we can, and as early as we can, and we intend that its attainment should depend on the efforts of the Indian people themselves. It would not be fair to give it them till they fulfil the necessary conditions."

On the whole, so far from being "born in fear and cradled in credulity," the Report surely presents a striking combination of boldness and caution. As Mr. Curtis rightly urges (*Times*, July 28), the sooner a Parliamentary Committee is appointed to examine it the better.

ROLAND K. WILSON.

P.S.—Since the above was in type, the Report has been discussed (Aug. 6), and on the whole favourably received, in both Houses of Parliament.

BELGIAN HOSPITAL FUND.

181ST LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	21,026	19	8
"R." (5th)	5	0	0
Mrs. Julian Winsor (43rd)	1	0	0
The Misses Lucas (2nd)	2	2	0
Miss J. Mitchell (2nd)	2	2	0
Mrs. Webb (12th)	5	0	0
Miss E. C. Harvey (15th)	3	0	0
Miss Emmeline Rawson (17th)	2	2	0
Mrs. Talbot (3rd)	1	1	0
Mrs. J. A. Pearson (2nd)	0	10	0
	£21,048	16	8

Parcels have been received from: Mrs. and Miss Carter; Miss Minna Tayler; Bessborough Road Sewing Circle (per Miss Ogden); The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Mr. A. D. Tyssen; Clapham Ladies' War Relief Committee.

THE FOURTH ANNIVERSARY.

PULPIT REFERENCES.

IN our churches as in others throughout the land the services on Sunday last, the Fourth Anniversary of the War, were of a deeply commemorative character, and ministers specially referred to the occasion in their sermons. The following selection illustrates the prevailing thoughts and moods:—

THE REV. F. D. PRIESTLEY EVANS (Bury): "If we made peace now, Germany would close this war with her old belief more firmly fixed than ever that war pays, and will wage war again when she is ready." After drawing attention to Prince Lichnowsky's 'Mission to London 1912-14,' and especially the gloomy picture he paints therein of Germany's future, Mr. Evans said, "we are here to remember not only the present hopefulness of our cause, but also the justness of it. We entered the war not for gain, but to preserve our possessions, not only our outward ones, valuable as those are, but our spiritual ones, our customs, institutions, which we think the most fair in the world, the right to free speech and a free press in peace times, which necessarily cannot be enjoyed to the same degree when the whole community may be endangered. And we entered it to preserve our own good name, to be true to our word, faithful to our promise to preserve our honour by our loyalty to our bond. And we remember our heroes who have given their all or risked their all for these things. And they, and their mourning friends, call us to remember that the real victory is not won, that this enormous sacrifice has not borne its rightful fruit, until we who are here have striven to our utmost, and have succeeded in making it impossible for such a calamity to fall upon the world again."

THE REV. A. W. FOX (at Newchurch): "Whatever change may have taken place in the aims with which this weary war was begun four years ago, there can be no doubt that it was first undertaken in the sacred cause of freedom, truth, and righteousness. It is imperative, now that more selfish considerations have shown their ugly presence, that this prime object of the conflict should be borne in mind. In that way alone can we help forward, be it ever so little, the coming of the Kingdom of God on earth. The first step towards this end is the establishment of a 'League of Nations,' which shall make war and to a large extent national selfishness impossible. Just as this war has arisen because professing Christians have set the 'service of tables' before the service of God, any reconstruction based on a similar materialism must fail and deserves to fail. What our own nation and the rest need most of all is a simple principle of religion, which will make it cover the whole of life and not be merely Sunday recreation. It is just this religion of the Kingdom of God taught by Jesus which needs to be the inspiring force in every human soul."

THE REV. J. H. WEATHERALL (Kensington).—Bank Holiday Sunday (says our correspondent) has usually the thinnest attendances of the year in London churches; but over a hundred people were present on Sunday morning in Essex Church, and joined earnestly and prayerfully in the service of remembrance and intercession. The hymns included 'Now pray we for our Country,' 'God Save the King,' and the

'Battle Song of the American Republic.' Mr. Weatherall was the preacher; his subject was 'The Fourth Anniversary,' and his theme was that these terrible four years had vindicated England's declaration of war and justified a good conscience and a determined hopefulness. They had proved abundantly that the aims of Germany were politically and morally reprehensible, while her methods of conducting war, her treatment of conquered territory, the bullying and braggadocio spirit of her public declarations, were all sins against a developing civilisation, and incompatible with the welfare of the world. The final demonstration of the insincerity of her plea of self-defence came when the Russian Revolution removed the only plausible basis for her apprehensions; but, unrepentantly bent on self-aggrandisement, she made no attempt to end the war when any Russian menace had ceased to exist. Our suffering and losses were unimaginably great, but they were assuredly less than would have come upon the world if we had left Belgium and France to the tender mercies of a Germany swollen with vanity and drunk with success. One great good of these four years was that the Western world had been converted from a sentimental approval of international peace into a burning passion for its permanent and speedy realisation. This had solidified itself in the concrete scheme for a League of Nations, which has secured now so many defenders that we are justified in the faith that we are in view of the end of militarism and all its dark and disastrous corruptions and destructions.

THE REV. F. K. FREESTON (Hampstead): "This day stands equally for a great memory and a great duty. It is a day of affliction—and of fresh resolution; of tender sorrow for those who have fallen, but of unshaken determination that they shall not have died in vain. One of our own ministers has fallen at the front in the recent fight. We salute his bravery; we honour his memory. The nation is still unshaken and stern. Soldier and civilian alike, whether in victory or defeat, are convinced before high heaven that we are battling, not for aggression, not for domination, but in defence of sacred principles the maintenance of which is essential to the civilisation of the world. The war has taught all of us that nothing less than our uttermost will suffice for the great duties and opportunities that lie before us. A new chivalry summons us to the redressing of evils and the righting of social wrongs which we have feared to force into the open and have tolerated far too long. Self-devotion and urgency have come to stay. 'Men who once seemed absorbed in their own petty concerns have "ridden off into the unknown,"' writes a chaplain, 'with a great glory which none can take away, and a heroism which seemed forsooth to have vanished from the earth has looked at us again out of quiet shining English eyes, splendidly unconscious of anything else but to venture all and promptly at the call of duty.' The war has flung us all upon the essential, the eternal, the invisible; it has already made us more religious in the things that matter most. Outwardly it is the greatest disaster that could possibly be, the direst tragedy of all history, the uttermost test of our Christianity. Christianity will indeed have failed utterly if it does not prevent the recurrence of any such world catastrophe, if it does not 'make the world safe for democracy.' But the war has burnt into us already that a League of Nations must exist and all war cease. Then out of the greatest disaster and cataclysm the nations have ever seen may come the greatest step in human progress the world has ever known."

THE REV. H. J. ROSSINGTON (Belfast): We meet at the close of the fourth year of

the greatest war in history. All its varied events need not concern us, since the past year contains suggestions enough and is rich with the promise of progress recently achieved. The beginning of the fourth year was characterised by grave dangers from which by the mercy of God we have been delivered. The immaterial advances are even more marked. The moral of our forces, naval and military, was never higher. Mistakes have been made by those in command, but the valour and endurance of our men have served us splendidly in times of crisis. Greater unity of command has been secured so that now the allied forces act in concert and with more concentrated aim and purpose. This makes for moral as well as for military success, since British and Americans perceive and partake of the fervent hope which inspires the French and Belgians in their whole-hearted effort to regain their countries from the invader. But cannot we apply the apostle's conviction—"that he will also still deliver us"—to the case of those who during the past year have paid the supreme sacrifice? Certainly, the immortal hope never was more steadfast and assured than in the hearts of some who have freely died that liberty for mankind might live. Just as Donald Hankey testified to his conviction that 'the beloved Captain' still lives, though to his men he seemed to die, even so we may feel of those we have loved and seemed to lose. Just because we believe that the principles of truth and justice and righteousness can never die, so must we remain convinced that those who rallied to their aid and sought to establish their increasing reign must truly live too."

LIEUT.-COL. BULLOCK (Leeds): To-day, after four years of war, Germany had lost nothing save what she had gained in the previous course of the war, and, save for the damage done by bombs dropped by allied airmen on German soil, Germany, having doubled the amount of territory and population under her control, had vastly increased her resources, and was thus far better off to-day than when she entered the war; and, if some people could have the things they prated about, she would have the victory. The war was costing so much, so much was involved, that he refused to entertain for a single moment the suggestion of peace. He could count up what it had cost, and what it would cost, in human lives, but the things worth having were always costly. England could have had peace on the second day of the war if she had wanted it. France could have had peace on any day of the four years that the knife had been at her throat. Belgium could have had peace, but it would have been a peace of dishonour, for France a peace of subjugation, and for England a peace not worth gaining. If big nations were to be allowed to overrun little nations with impunity, Germany's action in regard to Belgium would be repeated. But the rights of the little peoples as of the big ones must be respected. England could have had peace by repudiating the terms of the treaty which she had signed, but such a peace would have been the violation of righteousness. When Germany swore by the blood of her sons that she recognised the rights of others, and would never again plunge the world into war, it would be time to make peace. His own land would never make peace until her troops stood on German soil, and he believed the same was true of England. It was only by making terms on German soil that they could secure lasting peace. He did not ask them to hate Germany. He would as soon be subdued by the physical force of Germany as be overcome by her spirit.

THE LATE REV. WALTER SHORT, B.A. MEMORIAL SERVICE.

On Sunday morning last a largely attended service was held at Bootle Free Church, Liverpool, in memory of the minister of the church, who, as Captain, 5th Battalion, K.O.Y.L.I., fell in action in France, July 20, 1918. Representatives from all the local congregations were present, and the service, which was conducted by the Rev. J. Collins Odgers, B.A., was most impressive. The Rev. John Ellis gave the address, in the course of which he said:—

THIS "Day of Remembrance" comes home to us who are assembled here with special poignancy, for we are conscious that one who was very near and dear to us, who has "fought the good fight," has now finished "the earthly course." We believe that henceforth he wears "the crown of righteousness." When the fateful telegram with its brief but solemn message—"Capt W. Short killed in action July 20"—was made known the intimation filled the hearts of a great multitude of those who had counted it an honour to call him friend, in the town from which I come, as well as here, with inexpressible sadness, and a great flood of sympathy flows out to her on whom falls the heavy burden of grief, to help to bear her up in this time of sad bereavement. The telegram was followed by a letter from his Colonel describing the manner of his death, in which he says: "He was killed by a machine gunner when at the head of his company, which he was gallantly leading against the Germans at the time. Capt. Short will be greatly missed by the Battalion and especially by his company, who loved him and would do anything for him. His death is a great loss to me, not only as a company commander, although he was one of the best officers I had, and could always be relied upon, but as a personal friend, and I shall miss him very much indeed. He was a very brave and good soldier and a gentleman, always cheery and a good companion. On behalf of the whole Battalion, will you please accept our deepest sympathy in your great loss, which I am sure will be lessened (perhaps) by the knowledge that he died, as he once expressed it, 'a glorious death in the service of God and country.' Will you also express my sympathy with the members of his Church, to whom he was minister before he joined the army. I had several interesting talks to him about them."

So his C.O. found him at the end when he was called upon to face perilous duties and to confront the supreme test. But we who have known him longer can see now how his whole career was a preparation for high and noble enterprise.

It was my privilege to see him in the days of his youth, and to watch his traits unfolding in the years of his manhood. It was not without a struggle that he set himself free from the traditions of Methodism in which he had been reared, to come into what he found to be the larger liberties of our Unitarian faith. But when convinced of the truth he was bold to make the leap. It was great gain to the Upper Chapel, Sheffield, when he joined, for no one among its young men was more devoted to the service of the church and its institutions than he. He was glad to take his share in missionary work in those early days, and frequently he would go out to the smaller chapels in isolated positions in Yorkshire and Derbyshire to give of his best as a lay preacher. It was whilst engaged in such work that the call came to him to give his life to the ministry of religion. He must now, in response to the call, leave the office, in which he had a promising career, for the study, College, and University.

The preparation for the ministry meant for him hard and persistent effort. His

qualities of conscientiousness and loyalty gave him lofty ideals. Heart and mind must be as completely trained and equipped as possible for the high work to which he had dedicated himself. He passed through College and University bearing sheaves of honours and distinction. It was my privilege to succeed him as minister at Stalybridge where during three years he had abundantly proved his worth in his first charge. I found that he had preached the gospel out of a cultured and well-stored mind and heart, with sincerity and power. More than that, he had lived the gospel as a faithful pastor and friend, at all times ready with sympathy and help. He was fond of the children, and kindly to the poor and neglected. He brought his tremendous energy and business acumen to bear on the organisations and institutions of the church, and left them in a state of splendid efficiency. It was with real regret when the time came that they said goodbye on his accepting the call to Bootle, and love and goodwill of a great company accompanied him.

It was a real call to the ministry of this church (Bootle). He told me he regarded it not only as a call but a "challenge." In leaving a comparatively small industrial town for a great city, with its many interests and problems, with strong men at the head of churches and philanthropic organisations, he felt there was for him a mighty challenge to be and do his best.

When the war broke out, and times of strain and stress and sorrow followed, you looked to him as leader and friend. He never failed you. There was a time when out of consideration for you it was difficult for him to decide how to act. He reached the conclusion that, since war was actual, and that it was a necessity for the country to enter on it, and the cause of the Allies was right, he ought not himself to shirk the responsibility of defending England, having urged this duty upon others.

You did not lose your minister when you set him free to join the army. You were with him in the training camp, in the bivouac, on the battle-field. In your monthly Calendar, by letters, and when on leave-visits, he showed a wonderful concern for his people. From within the maelstrom he often sent messages of comfort and cheer. These 'Pictures from France' will be a precious memorial. They come out of the heart of one who never forsook his ministry. He was a soldier of grim necessity, but all the time, and especially as he became familiar with the horrors of it, he was filled with a deep-seated abhorrence of war. He never lost faith. In the midst of the ruins of a French homestead, he wrote: "And so, under a blue sky in which the lark soars and sings, and with a few spring flowers in my hand, I will believe in the tender mercies of our God, notwithstanding the cruel barking of guns on my right, and the abomination of desolation that stalks through the villages." And amongst the last words he wrote were these: "Religion and war are strange bed-fellows, but that soldier who has chivalry and idealism, achieves peace even in conflict, and enjoys the fruit of a good conscience, and the blessing of the most High." Such faith amid such circumstances should shame our petty complaints.

His important duties as adjutant were discharged with promptness and alacrity. The business of the battalion passed through his hands, and he had many opportunities of doing kindly acts which made for the comfort of the men. Many indications were observable that they not only obeyed his commands as an officer, but that they responded out of love for him as a man. There was no need for him, as adjutant, to leave headquarters, but on the night of my stay near the line, on the report of an enemy raid, he, with the Major and the Chaplain and the Doctor, sprang out into the dark night, with machine gun bullets hurtling around, to succour men at their posts and direct operations.

In very truth, Donald Hankey has painted a perfect picture of our friend in 'The Beloved Captain.'

THE CHURCH OF ALL NATIONS.

LAST month we noted the opening (in May) of this memorable addition to the churches of Boston. Our friend the Rev. T. Van Ness has sent us some further particulars. He recalls to mind the foundation of the "Second Church" in Boston, 1649, to commemorate the setting up of the Puritan Commonwealth in England. The front of the old building used by the congregation then formed has been erected, "stone for stone," as the front of the new (and much larger) church. The old "Second Church," being for sale in 1868, when Dr. J. Freeman Clarke removed with his people to establish the "Church of the Disciples," so lovingly described by Oliver Wendell Holmes, the question was "Who would buy it?"

"An influential Methodist, Gov. Claflin, suggested to Henry Morgan that he buy the Chapel. 'Bid as high as \$22,000,' he said, 'and I will stand back of you.' Morgan did so, and the building was 'knocked down' to him. 'I will give you \$50 and a marble slab,' said one enthusiastic friend, after the purchase, "on condition that you inscribe on the slab the words 'Morgan Chapel.'" Thus did Morgan Chapel (the former name of Morgan Memorial) come into being, and here in Morgan Chapel, Henry Morgan did some of his best work. Mr. Morgan, it should be said, was an independent Methodist Episcopal minister, whose great ambition was to preach to the poor and the neglected. His special foe was rum. In season and out of season the reverend evangelist preached against drink and the traffic in it. At his death it was found that he had bequeathed the property on Indiana Place to the Benevolent Fraternity (the Unitarian churches of Boston organised for philanthropic purposes) with the proviso that at the head of Morgan Chapel there should always be a regular Methodist minister.

"The Unitarians accepted the trust and for ten years, 1884-94, in no way changed the general evangelical character of the work done at the Chapel. Ministers came and went. In 1895 the New England Conference of Methodists appointed the present head of the Church of All Nations, Rev. Edgar J. Helms, to be in charge of Morgan Chapel, and from that year a new era of administration and policy began. At this time, the head of the Benevolent Fraternity was the former minister, the Rev. Edward A. Horton, of the Second Church in Boston, while the minister, the Rev. Thomas Van Ness, was a director. Afterward he became president. It thus came about that the spirit of the Second Church found itself in harmony with the independent spirit of Henry Morgan. As a matter of course, the practical work for which the Fraternity was established was emphasised more and more. Gradually, the activities of Morgan Chapel were harmonised with those of the other Fraternity missions. As Mr. Helms's energy became a strong factor, these activities expanded, took new and untried directions, until at last not all the Fraternity directors were in accord with what was being done, and suggested, because of the expense involved, that the Methodists be called in and invited to co-operate in management and as well to share in the financial burden."

Mr. Van Ness and Mr. Helms cordially worked together in developing "Morgan Chapel" into the "Morgan Memorial," an institutional church working on a large scale and in the broadest social and religious spirit. Owing to the influx of people

of many races into the neighbourhood—Syrians, Italians, Jews, Greeks, Portuguese, Japanese, Negroes, and others—the "All Nations" idea arose, and the new building costing some £40,000, "will be a monument to the Catholic spirit and open-handed co-operation of the Unitarian faith, for it is the faith which makes the beliefs and the practices and the fellowship of religion simple and single for all people." The main auditorium seats 800 people.

NEWS OF THE CHURCHES.

Birmingham: Church of the Messiah.—At the Meeting of the Vestry Committee held on June 21, it was unanimously resolved: "That the Vestry Committee having fully discussed the Rev. Lawrence Clare's letter as to his position under the National Service Acts, considers he is doing more useful work by continuing in his present position than by joining the army; but it will be glad to give him every facility for taking up suitable work in connection with the Y.M.C.A. abroad if any such opportunity occurs."

Bradford.—The Rev. Thomas Paxton, who is leaving Bradford for Scarborough, has been the recipient of gifts from the officials and friends of the Khaki Club, for which he has done such admirable work as one of its honorary secretaries, from the Bradford Branch of the National Commercial Temperance League, of which he has been a member for the past seven years, and from the members of Chapel Lane Chapel and Sunday School. The presentation from the Khaki Club was made by the Chairman of the Bradford Chamber of Commerce at a large gathering presided over by the Lord Mayor, Councillor H. H. Tetley, who was accompanied by the Lady Mayoress, and the warmest appreciation was expressed of Mr. Paxton's services. The presentation consisted of an illuminated address in book form, together with a purse containing over £203 from the officials and friends of the Club. A framed photograph was also presented on behalf of the soldiers and sailors by Corporal A. Downs. In his reply Mr. Paxton said the work he had tried to do for the Club had been the greatest pleasure of his life, and no one was more sorry than he that the condition of his health had rendered it necessary that he should give it up. He threw himself, we may add, whole-heartedly into the organisation of the Khaki Club four years ago, and became largely instrumental in making it the centre where all soldiers and sailors, on their arrival in the city, were met and supplied with refreshments, as well as afterwards conveyed in motors to their own homes. He always endeavoured to meet the trains at any hour of the day or night and personally extend an invitation and a welcome to the Club. Frequently, too, he would arrange motor rides for the soldiers and sailors into the country.

Bury: Bank Street.—The 4th Bury (Bank Street) Girl Guides Company had an Open Night on July 9, which proved a great success, this being the first public effort since the formation of the company. Mrs. S. Smethurst took the chair.—It is announced in the Calendar that Sam Bridge, R.F.A., was killed in action on May 28, at the age of 26.

Chesham, Bury.—The death is announced in the Calendar of Joe Elliott, who was struck by a piece of shell while on patrol duty in France on July 7 and killed instantly. He entered the army in a brave and fearless spirit, and his officer speaks very highly of his devotion to duty.

Dundee.—The Rev. Richard Lee, formerly of Chesham, has accepted the leadership of the Free Religious Movement at Dundee, and commenced his duties there on August 4.

Framlingham and Bedford.—The members of the Suffolk Village Mission, who have an outing together every summer, spent an enjoyable day on July 22 at Aldeburgh.

Gee Cross.—The final stage in the celebration of the jubilee of the Rev. H. E. Dowson as minister of Hyde Chapel was reached on Saturday, July 27, when a new east window was unveiled in the presence of a large congregation. A short and impressive service was conducted by the Rev. F. Heming Vaughan. Among those present were the Rev. H. E. and Mrs. Dowson, Miss Margaret Ashton, Miss Ethel Dowson, Miss Margaret Dowson, Captain and Mrs. Reekie, Mrs. Worthington, and Mrs. Kessler. Lord Ashton was unavoidably absent. Mr. A. Barlow, chairman of the Jubilee Celebration Committee, said the work had been decided upon with the consultation and approval of Mr. Dowson. It was proposed to place a record in suitable stone by

side of the window, which would give details for all future generations to read, and they hoped to get a description of the window, approved by the artist, explaining its meaning. Miss Ashton unveiled the window, and presented it to Mr. Dowson on behalf of the congregation, and in the course of a speech full of warm appreciation of the work which he and Mrs. Dowson had done for the congregation—of which she herself was one of the oldest members—said:—"We feel it is a trifling thing we can do for you. It may seem like giving ourselves an additional present, but it comes from our hearts, we know that you will cherish it in the years to come as a symbol of our love and admiration for you, and we know you will receive it in that spirit from us." The Rev. F. H. Vaughan then offered the dedicatory prayer. Mr. Dowson acknowledged the presentation with much emotion, and in a characteristic speech expressed his warm attachment to Hyde Chapel and its congregation, and his deep sense of the privilege that had been given to him as their minister for so many happy years. He concluded with these words:—"I rejoice that no doctrine in theology is the distinguishing mark of our window. It is something far more, it breathes the Christianity shared by all Christians alike in the larger church to which, thank God, we all belong. Jesus is no better and no worse whatever theological explanation be given to His matchless divine personality. In this chapel we follow Him, and we love Him and bear His sacred name, because to us He is the life with God to which we have set our faces, and with no meaner prayer than that we may grow up in the likeness of His spirit."

Glossop.—The Free Churches of Glossop held a United Intercession Service on Remembrance Day in the Unitarian Church at 8 P.M., conducted by the Rev. Joseph Wilson. The War Liturgy drawn up by the National Conference and the British and Foreign Unitarian Association was used, and the service was choral. The congregation which crowded the building represented all the Free Churches of the town and included a few Anglicans. Miss Lily Almond sang a solo. The following ministers took part in the proceedings: the Revs. W. G. Goodwin and J. Brierley, Congregationalists; the Rev. E. Dennis, Wesleyan Reform; the Rev. W. H. Hunter, Primitive Methodist; and the Rev. H. Cullen, Wesleyan.

Horwich.—The Unitarian Church has suffered a sad loss in the death of Mrs. W. B. Burgess, the wife of the Church Secretary, which was sudden and quite unexpected. Mrs. Burgess, who was only 32, was held in the highest respect, and much sympathy is felt for her husband. A memorial service was conducted by the minister, the Rev. H. B. Hannah, on Sunday evening, July 28, when there was a crowded attendance.—On Sunday evening, August 4, a Flower Service was conducted by Mr. Hannah, the first held for many years. There was a great array of choice flowers which were afterwards sent to the military hospital. The outlook for this church, which has had a long struggle, is brightening, and headway is being made in every direction. Fifteen new members have joined during the last six months.

Kendal.—The Sunday School Anniversary and Flower Festival was celebrated on Sunday and Monday, July 21 and 22. The primary class sang at both services on the Sunday, when the Rev. C. E. Mercer preached morning and evening, and on Monday a cantata was rendered by the school.

Liverpool: Hope Street.—The evening services during August will be similar in character to those of last year, namely, simple services of Christian faith, worship, and meditation. On Sunday, September 8, the first of a series of four special evening addresses on 'Christianity and International Reconstruction' will be given. The subjects of these addresses are as follows: September 8, 'The Lordship of Christ and the Unity of Nations'; September 15, 'The Christian Moral Basis of a League of Nations'; September 22, 'The International of Christ and the International of Labour'; September 29, 'The Necessary Christian Regeneration of Heart.'—At a meeting of the Hope Street congregation specially called for the purpose after morning worship on July 28, a resolution of affectionate respect and admiration for Capt. the Rev. Walter Short, and sympathy for Mrs. Short was passed. Mr. Short's death is a great loss to liberal religion in the Liverpool district.

Liverpool: Ullet Road.—In the absence, through indisposition, of the Rev. C. M. Wright, a short devotional service was held on Sunday evening by Mr. R. Durning Holt, M.P., President of the British and Foreign Unitarian Association.

London: Blackfriars Mission.—A successful Flower Show was held on Thursday, August 1, at Stamford Street Chapel, when plants grown by the Sunday scholars, their parents, and others were exhibited. The chair was taken by Mr. A. A. Tayler, and Miss Grace Mitchell, who acted as Judge, gave an address. Mrs. Stephenson

distributed the prizes.—On August 4, the fourth anniversary of the war, the evening service was of a special character, and the occasion formed the subject of Mr. Stephenson's discourse. There are fifty-one men on the Roll of Honour of the Mission, three of whom have died.

London: Essex Church.—On Monday evening, by the invitation of the Manager, the Rev. J. H. Weatherall gave a brief address to the audience at the Coronet Theatre, and read to them Mr. Lloyd George's Message to the Nation.

Mansfield.—The Rev. T. P. Spedding, Missionary Agent of the British and Foreign Unitarian Association, has received and accepted a cordial invitation to the pastorate of this congregation, and will enter on his new duties on October 6.—News has been received (at Essex Hall) from Private Cecil Larratt, 2nd Sherwood Foresters, who is a prisoner of war at Frankfort-on-Oder. He is in good health.

Padiham.—The Rev. J. H. Ewbank, of Swinton, has accepted an invitation to Nazareth Unitarian Chapel, and will begin his ministry there in November.

Poole.—The Sunday School Anniversary took place on Sunday, July 27. In the evening a special form of service, prepared by the minister (the Rev. G. B. Stallworthy), much of it his own composition, in which the scholars took the leading part, was held, and was of a highly instructive and devotional character. The collection was for the summer outing, which took place on Wednesday, August 1, when a party of nearly one hundred marched to Branksome Chine, and a most happy time was spent on the sands. The Rev. G. B. and Mrs. Stallworthy, Mr. W. E. Stephens (Superintendent), Mrs. Stephens, and Mrs. Dean accompanied the party.

Pudsey.—An open-air sacred concert was given in Pudsey Park on Sunday evening, July 28, by the Pudsey Unitarian Church choir, largely augmented for the occasion. Mr. Joseph A. Webster was the conductor and Mr. Arthur Webster the pianist. The programme included popular hymns, one being Mr. Wm. Muff's 'Response,' anthems, and choruses. As the Mayor was away from home, his place as chairman was taken by Alderman C. H. Haley, Deputy Mayor, who complimented conductor and members of band and chorus on the excellent services they had rendered. There was a large attendance of the public, and a collection and other receipts resulted in £45 being raised for the benefit of local wounded soldiers and sailors.

Rochdale.—There are 127 names on the Unitarian Church Roll of Honour, of whom 13 have been killed in action or have died of wounds, and 2 have died from other causes.

Stalybridge.—A Memorial Service for the late Capt. Walter Short, minister of the Bootle Free Church, was held at the Unitarian Church last Sunday evening.—Arrangements have now been made to set the Rev. John Ellis free for service with the Y.M.C.A. for the duration of the war, and he expects to return to France about the middle of September. The Rev. N. McLachlan will act as *locum tenens* for the ensuing year.

Wareham.—The Sunday School Anniversary Service was held in the evening of last Sunday, August 4. Special hymns were sung by the scholars and congregation and an anthem by the choir. Solo parts were taken by Miss Dean, Miss Hodge, and Miss Tubbs. There was a good congregation present although there was a "United" Remembrance Service held on the Walls, to which our congregation was not invited!). The service was conducted by the Rev. G. B. Stallworthy of Poole, who gave a most helpful address bearing on the School Anniversary and the fourth anniversary of the war. The collection was for the scholars' outing to Swanage, fixed for next Wednesday. The front of the church has been cleaned and painted and trees planted at the foot of the steps; the denominational name has been painted in large letters over the front—"Free Christian Church (Unitarian)"—giving the place an appearance of life and activity. Any preachers or speakers or other Church workers coming south for holiday will be welcomed here, and if they write to Mr. W. E. Stephens, Hon. Lay Minister, St. Ladoed, Wimborne Road, Poole, he will be pleased to arrange for special bills.

* * * THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.

DEATH.

TYSSSEN.—On July 31, at 59 Priory Road, N.W.6, after 18 months' intermittent illness, Samuel Roland, late an officer in the Royal Engineers, eldest son of Amherst Daniel Tyssen, D.C.L., aged 32 years.

OUR CALENDAR.

SUNDAY, August 11.

LONDON.

Acton, Creffield Road, 11.15 and 7, Mr. A. J. HOWARD HULME.
Bell Street, Edgware Road. No Service on Aug. 11th.
Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. C. A. PIPER.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Lukes, City Road, 11 and 6.30, Mr. J. H. SMITH.
Essex Church, The Mall, Notting Hill Gate, 11, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church. Closed till Sept. 8.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 6.30, Miss MAUD B. BURTT.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. F. K. FREESTON.
Highgate Hill Unitarian Christian Church, 11, Mr. F. COLEBROOK.
Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.
Islington, Unity Church, Upper Street. Closed. Re-open on October 6.
Kentish Town, Clarence Road, N.W., no morning service; 6.30, Rev. F. HANKINSON.
Kilburn, Quex Road, church closed.
Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Miss W. M. MURTON.
Mansford Street Church and Mission, Bethnal Green, 6.30, Mr. F. EDWIN ALLEN.
Peckham, Avondale Road, 11 and 6.30, Mr. J. BEGG.
Rhyl Street, Kentish Town, 11 and 6.30, Rev. W. H. ROSE.
South Norwood, League House, 141 Portland Road, 6.30, Rev. J. H. SMITH.
Stoke Newington Green, 11.15, Mr. ION PRITCHARD.
Stratford Unitarian Church, 11, Mr. GEORGE WOOLLARD; 6.30, Mr. JOSEPH P. ROSLING.
University Hall, Gordon Square, W.C. Services suspended until September 22.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, no morning service; 6.30.

ABERYSTWYTH, New Street Meeting House, 11. Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, Rev. E. W. MARTIN.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Mr. W. HARGREAVES.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. W. COPELAND BOWIE, D.D.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN ROW, 10.45, Rev. ERNEST A. SMITH, B.Sc.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. H. BODELL SMITH.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. M. WRIGHT, M.A.
LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. C. ROPER, B.A.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 6.30, Rev. C. M. WRIGHT, M.A.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale. The church will be closed.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.
OXFORD, Manchester College. Chapel closed.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. ALFRED HALL, M.A., B.D.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. F. HALL.
TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. C. E. JEWELL.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. D. DAVIS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 11.15 and 6.30, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

WINNEPEG, CANADA.

All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

Notice of any alteration in the Calendar for next week should be sent to *The Publisher*, 13 BREAM'S BUILDINGS, E.C.4, not later than Thursday Morning.

The name of the Minister of the Church is inserted unless instructions are received to the contrary.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

DR. JACKS is contributing a noteworthy series of articles to *The Star* in elucidation of a plan for founding the League of Nations on a basis of Mutual Insurance against economic collapse under the enormous debts which all the belligerents will have to bear. He tells us that he got the idea from a book by the late Prof. Royce, of Harvard, on 'Insurance and the War' (Macmillan, 1916), in which international provision is proposed to cope with natural calamities—famines, earthquakes, etc.—in the first instance, but with a view to closer interdependence and intercourse generally. He adds that in correspondence Dr. Royce, before his death, referred to the problem of national indebtedness, and would no doubt agree with the extension of his scheme so as to meet this greatest of calamities. As set forth by Dr. Jacks there would be an incorporation of Mutual Insurance formed by the belligerents, with such neutrals as might wish to join; a common Fund should be created, to begin with, by conversion of a fixed proportion of National Debts, transfer of colonial possession (especially those most likely to be subjects of future dispute), and by appropriation of any indemnity imposed to international uses. Each State would then take out a Policy, insuring wholly or in part, the payment on its National Debt, and pay a premium actuarially fixed. We commend the articles to the study of thoughtful persons. They appeared on Monday, Tuesday and Wednesday this week, and re-commence next Monday.

* * *

IN a letter written just before the battle began which drove the Germans from the Marne and long weeks before the victorious attack east of Amiens, Dr. S. A. Eliot of Boston said: "Just now I think I am right in saying that there is a distinct feeling of confidence on this side of the sea. There is a general impression

that the German wave has reached its high tide and that the next six months will see its backward flow. That may be part of the sanguine American temperament, and yet it seems based on some pretty reliable facts. I have not myself been one of the believers in any rapid ending of the struggle. It has seemed to me that it was likely to be fearfully prolonged; but to-day, at any rate, I am in a more optimistic mood, and find myself inclined to take up again seriously the possibilities of reviving our relationships with the free churches of the free nations." Our friend goes on to speak of his dream that in 1920 there may be an international gathering over there to celebrate the tercentenary of the Pilgrim Fathers at Plymouth, and that in 1925—the birth-year of both the American Unitarian Association and the British and Foreign Unitarian Association—there may be one in London. Well, it is not bad to "dream" now and then. Meanwhile, we are "getting on with the war."

* * *

Now that there is enough sunshine to go round we commend to seekers for health that prescription of Walt Whitman's to "loaf, and invite your soul." Most of us are too busy as a rule, or think we are, to open ourselves to the great healing tides that flow around us; but in these glorious summer days, to the light of which the news of victory adds hope and cheer, if chastened, there should be a chance for us to do better, to drink in vigour of mind and body, and get readier for the next stage of the journey, the next spell of service. The example of Whitman in his camp work in the Civil War is worth noting. He told a correspondent how he succeeded so well in nursing and comforting the wounded. It was more by keeping himself at the top of physical fitness than by giving physic, tit-bits, money, or anything that money can buy. He fortified himself for each tour by previous rest, "bath, clean clothes, a good meal, and as cheerful an appearance as possible." A good hint, this, to religious teachers especially.

* * *

WE call attention elsewhere to 'The League of Nations.' The Bishop of Oxford, Dr. Gore, speaks of it as 'The

Opportunity of the Church.' He says, in a pamphlet with this title, "The world's despair is the Church's hope." The proposed League "will rest, confessedly, on no religious sanction such as the Middle Ages would have provided or professed to provide. Nevertheless, it will rest upon the idea of a fellowship of humanity, supreme in its interests over all separate national claims, a fellowship based on justice and the rights of weaker as well as stronger nations—an idea which has mainly had its origin in Christian thought or imagination, and which is the product of a civilisation at least deeply leavened by Christianity and to which the name of Christ is still the name above every name. Let the Church of Christ, then," adds the Bishop, "marshal all its divided forces to welcome and keep to the front in the attention of mankind this League of Nations, based on the recognition of the fellowship of nations, and force it into practical realisation."

* * *

THE Rev. Clay MacCauley, who has worked in the Unitarian cause in Japan for nearly thirty years, was the recipient of a remarkable manifestation of esteem on the attainment of his 75th birthday in May. A banquet given at Tokyo in his honour was attended by a hundred and fifty persons prominent in literary, political, social, and religious circles, including University professors, nobles, and clerical and lay representatives of Episcopal, Congregational, Methodist, Baptist, Roman Catholic, Universalist, and other Christian bodies, beside his Unitarian friends. There were also present Shinto, Buddhist, and Confucian representatives. Cordial letters were received from the Anglican Bishop and the head of the Orthodox missions; and the Emperor himself sent Dr. MacCauley the decoration of "The Sacred Treasure (third class)," an honour rarely bestowed on foreigners not of official rank. The newspapers gave large space to the event, and wrote in terms of warm appreciation of Dr. MacCauley's long service in uplifting the life of the whole community.

* * *

THE Report of two doctors to the United States Government on the conditions affecting the health and morals of American troops in Europe has been

represented in our newspapers this week by a striking diagram dealing with the drink question as modified by recent control. The old observation that people cannot be made sober by Act of Parliament will be henceforth sillier than ever, in the light of the figures now published. The great fall in the number of convictions for drunkenness, to less than a fifth in 1918 (six months) compared with 1913, may be partly due to laxity; but the statistics of alcoholic disease would appear to show beyond a doubt that the evil has been greatly reduced. Thus, in a given area, the cases of delirium tremens last year fell to about a fifth of the number four years ago, deaths from alcoholism to less than a third for the country as a whole, and from cirrhosis of the liver to little more than a half. The figures for attempted suicide and suffocation of infants show a corresponding reduction. Things are quite bad enough as they are, but restricted facilities are clearly a powerful means to improvement, and the nation will be foolish indeed if it does not insist on their continuance and stiffening.

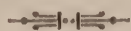
* * *

ANOTHER side of the question of soldiers' health, that relating to sexual diseases, is not included in the sections published from this Report. We wish we could receive equal assurance of improvement in this direction, but the evidence available is in fact most disquieting—and disgraceful. In its way the notorious Regulation 40 D, which gives power to inflict compulsory examination on women accused of communicating disease, is eloquent of the alarm of the army doctors. In the course of a case before a London magistrate this week the prosecuting lawyer declared that young soldiers by the hundred were being incapacitated in this vile way, and urged the necessity of the utmost rigour in carrying out the Regulation. Whether this method of protecting men from the results of vice will prove as useful as the promoters hope is at least doubtful; but common sense would insist that if one sex is treated as dangerous in the communication of disease the other should be so. The numerous protests being made against the ill-treatment of women, often apparently on trumped up accusation, show that some sense of fairness, not to say of decency, yet remains in our regulation-ridden times.

* * *

AMONG American Unitarian ministers who have visited Essex Hall this week, we had the pleasure of welcoming the Rev. A. H. Coar of Holyoke, Mass., where he has been minister for the past eleven years. He is at present engaged at the American Army Officers' Inn in Cavendish Square, London. The Rev. G. A. Mark of All Souls Unitarian Church, Dorchester, Mass., who is announced to preach at Acton, on Sunday next, and at Stamford Street on the following Sunday, is engaged in American Y.M.C.A. work at Russell Square. Mr. Mark, on his arrival in London, stayed a few nights at Lawrence House. Both were interested in the American Room at Essex Hall, and at seeing the portrait of Dr. Charles W. Eliot decked with the Stars and Stripes of the United States.

THE PROBLEM OF THE LEAGUE.



WHEN Mr. Balfour told an attentive House of Commons the other day that he was not only a supporter of the proposed "League of Nations" but a "vehement" supporter some people were a little surprised. But Mr. Balfour has been to America; he has met there and conversed with President Wilson and the men of high ability and equal sense who are upholding their great leader's standard; and he is *himself*—a man whose politics have sometimes puzzled his friends and whose temperament has sometimes betrayed him into a half-indolent, half-cynical aloofness from the violent eagerness of narrower and less cultivated minds, but also a man who has not reached three score years and ten without searchings of heart as to the meaning of life. Lesser men, in whom broad human sympathies are dulled by self-seeking or subordinated to sectional interests may easily wonder at the vehemence of our Foreign Secretary. The proposed League is to them little more than just one counter the more with which statesmen and diplomatists play their game. Some public men in this country have received the idea with marked coolness, others with expressions of contempt. Apparently, though our impression may be wrong, there is less liking for it in France than here; how the Italians and others regard it we are even less able to judge. Count Reventlow, whose patriotic ardour at least is beyond question, hotly denounces it. The acceptance of it by Germany, he says, would signify defeat. The record may be borne in mind when our own ardent spirits declare it little better than a betrayal of our country.

Fortunately, a large number of the ablest men at home share Mr. Balfour's energetic devotion to the cause. If in the United States the proportion of its adherents, at any rate avowed, seems larger than here, that is what might be expected in a land where vast multitudes of men have grown up in an atmosphere of democratic ideals. Yet even there the responsible leaders feel the need of creating a massive popular feeling on the subject. They are planning an education campaign by which to bring the idea and meaning of the League home to the average citizen. If such a campaign is needed over there it certainly is on this side, where use and wont have a power far beyond that exercised in the young Republic of the West, and where the spectre of militarism is so threateningly close that men are apt to be infected with the panic fears that rob them of self-mastery and obscure the far seen vision of a sanely constructed world. And if the people are to be educated at all wisely they need much more than a vague appeal to their emotions. God knows there should be no need of rousing these. The agonies we have suffered and must still endure, the unspeakable horrors that have haunted us day by day, our piteous bereavements and shattered hopes, and the knowledge we have that so many other nations on earth have shared this hell with us, should make unnecessary any reminder of what this

war means, and what every war henceforth must mean. We are told—and who can doubt it—that as the present war exceeds all previous wars in disaster to the human race so must any future struggle of the kind exceed the catastrophe of this. Viscount Grey of Falloden, whose reputation has been so splendidly cleared for Germans by their own Ambassador to this country, may well bid the people of every land "Learn or Perish!"

The phrase, as many of our readers know, occurs in the closing sentences of a pamphlet entitled 'The League of Nations' recently issued by Lord Grey, extensive quotations from which have appeared in the newspapers. We earnestly beg serious-minded persons—there should be no others in these times, but, alas! there are, even now—we urge with the utmost vehemence on our own part that serious-minded persons will not content themselves with having merely glanced at such quotations as if they had but an ephemeral significance. The whole pamphlet is but a short one, it is published (by the Oxford University Press) at threepence. It is the first of a series which ought to be read and pondered far and wide. Especially they should read and ponder this literature who are responsible in any degree as teachers and leaders of opinion. And most especially, as it seems to us, those ministers who for any reason have not gone to the war are bound in honour to give their whole heart and soul and strength to this home campaign. It is little enough in comparison with the sacrifice made by those who have gone, and yet the demand is for no mean or perfunctory service here.

For, as we have said, mere emotion, however exalted, is not enough for the purpose—a purpose big with the destinies of mankind and therefore needing the most careful consideration of all the factors of the problem, and a strenuous application of soundest and shrewdest wisdom. The titles of the various pamphlets alluded to indicate some of the knotty points involved, and we shall only deceive ourselves and betray posterity if we gloss over the difficulties in a gush of enthusiasm. No such fault can be brought against the writers, whose names will be recognised as those of men not only eminent in intellect but of undoubted candour. Thus far the series includes, in addition to Viscount Grey's, 'The League of Nations and the Coming Rule of Law,' by Sir Frederick Pollock; 'The League of Nations and the Democratic Idea,' by Prof. Gilbert Murray; 'The League of Nations in History,' by Prof. A. F. Pollard; 'The League of Nations and Freedom of the Seas,' by Sir Julian Corbett; and two others, respectively by Mr. Arthur Henderson and Sir Sydney Olivier, deal with the relation of the League to 'Labour' and to 'Primitive Peoples.'

We have been told, through Parliament, that the Allies are "carefully considering" the whole subject. Second to getting the war well won there is nothing they could better do, for no winning will be well unless it leads to such a constructive settlement as shall safeguard the future. But it is one thing for statesmen and diplomatists to consider and to arrange among themselves, quite

another for nations to be imbued with wise principles and fortified by instructed judgment. And nowadays it is the nation that wars, not a separable military machine, and if there is to be peace on earth the nations at large must make it. The need is imperative, therefore, of a widespread effort, in all civilised lands, to get this thing understood, its implications clearly seen and sincerely accepted, and the required force of will generated to carry it past all obstacles—of passion or self-interest among the rest—into triumphant establishment as a permanent human institution. It will cost some sacrifice of deep-rooted sentiment, still more surrender of selfish aims, and it will tax to the fullest extent the mental and moral capacity of mankind to grapple with fate. But all the price thus indicated—and, dare we believe, all the price paid in these awful years—will find an equivalent boon in a new era for our race. Let us believe it, not faint-heartedly, but as those who have inherited the conviction that the life of all men is subject to a Divine Purpose, and whose daily prayer is that the Divine Kingdom may come. If the intelligent zeal of good people were but equal to their devoutness of aspiration the Kingdom would be brought much nearer than it seems to be. Once more we say to all our friends—read, study, master this subject, if not in more extended works at least in this series of short but instructive essays. Help our people to “Learn” and not to “Perish.”

THINK ABOUT EDUCATION

Now that Mr. Fisher's Bill has become law it is by far the most voluminous Education Act on the Statute Book. Turning its many pages we see that its greatness lies less in material changes than in a great new endeavour to make the nation think about education as they have never thought before.

THE CALL TO ACTION.

In keeping with the eloquent orations by which Mr. Fisher commended his bill to the country, the Act strikes a note of idealism, calling on the nation and on its governors, both central and local, to lift their eyes, and lift their hearts, to take a broadminded and long sighted survey of the nation's educational needs. After the bitter strife of past years, and in face of a great national emergency, the time is ripe to raise educational policy to a higher plane; to treat it as an affair of the spirit deeper than political, theological, and social differences; to unite all the forces of the nation in tolerance and charity for the protection and nurture of the growing body and the unfolding spirit and character of each individual child. Can it be done? There is a new spirit abroad recognising how greatly education increases national strength; that artificial barriers between different classes of the community must be removed; that in the period of adolescence the State must assume some firmer guardianship of youth; and that every child must be led to his appropriate development of intellectual, spiritual, and vocational efficiency.

A NATIONAL SURVEY.

Regarding the Act from this point of view, perhaps its most important clause is one that excited no debate in Parliament.

It is section 28, and completes the requirement that every school or educational institution in the land shall furnish the Board of Education with such particulars about itself as the Board may prescribe. There is probably no civilised country in Europe in which the Government knows so little of what is going on in the field of education as England; and without interfering with the excellent work and the valuable experiments carried on in very large numbers of private and other schools and institutions outside the Board's present system, the Board takes power to inform themselves and Parliament of the quantity and quality of the total provision of education in the country. Here will be food for thought and inspiration when all that is now hidden is laid bare and the work and ideals of every institution made public.

THE NEW DAWN.

The next great provision on these lines is in section 1, where every complete Local Authority is directed to contribute to the establishment of a national system of public education available for all persons capable of profiting thereby, by providing for the progressive development and comprehensive organisation of education in their area; and by section 6 they may co-operate and combine with other Authorities for matters of common interest which it is necessary or convenient to consider in relation to areas larger than those of individual Education Authorities. Thus the whole country is bidden to think and consult and make plans. For the prescribed machinery is the making of local schemes prepared in consultation with all minor authorities, and with parents or other persons or bodies of persons interested; with public inquiries and conferences in the background; and reports to Parliament and other publicity, and possible fines, as the compelling force. The whole field of national education is thrown open, the whole nation is bidden to think, and power is given to the Board of Education to compel them to act. The pith of the Act of 1870 was that sufficient elementary schools must be provided; the addition of 1902 was that Local Authorities should take such steps as seem to them desirable to supply education other than elementary. The addition of 1918 is that a complete national system must be progressively developed and comprehensively organised to the satisfaction of Parliament. This is the new dawn of greater things. Years may be required to fulfil this mandate, but the limitations which confined national effort to a few definitely prescribed material things are broken down, and the whole field is thrown open to the idealist, to see visions and to dream dreams, and to make dreams come true.

SOCIAL AND PHYSICAL WELFARE.

The most comprehensive of the new powers conferred by the Act are on the physical side. All schools and educational institutions in the country may be brought under the system of medical inspection and treatment recently introduced into the public elementary schools, and facilities for social and physical training in the day or evening may be provided in school or out of school in respect of any person of any age who is attending an educational institution. The whole nation from 2 years of age onwards may be enrolled in various kinds of schools, and educational institutions, and then the schools thrown open to the active medical service of the Board of Education and the Local Authorities. They are forbidden only to establish a general domiciliary service—the school is to be the centre—but working through the school the medical inspector and adviser lays his hand on the nation. And at the same time any school child is forbidden to be employed in any labour exercised by way of trade or for the

purposes of gain before 12 years of age; or for more than two hours on any school day if over 12 years of age; and the employment of every working child is to be under the direct supervision and control of the school authorities.

THE EDUCATION MANDATE.

Educationally, the ideals and aspirations of educational reformers and the experiments of many years—too often frowned upon—are now crystallised in a direct mandate. Old powers are reinforced and some new ones given. They fall into three stages. For the infants nursery schools and classes from 2 years of age upwards may be recognised for all whose healthy physical and mental development require attention to their health, nourishment, and physical welfare. For the older scholars in elementary schools practical instruction in such subjects as cookery for girls and handicrafts for boys becomes obligatory; with advanced courses for the more intelligent children and their preparation for further education in other schools. And when the age of adolescence is reached all those who are not continuing their education in a suitable and efficient manner may be compelled to attend, for 320 hours a year, at free and obligatory continuation schools during their hours of employment, and their employers must release them for the purpose. Here is a programme of physical and mental training inscribed on the statute book. It embodies the plans of generations of educationists, it endorses work which is being done here and there. It is now established by Parliament as a settled national policy, which with wise and inspiring leadership and effective machinery and administration may gradually be brought into operation.

ADMINISTRATION.

The administrative machinery of education is renovated and lubricated in many details; but the larger issues of popular control and the problems of civil and religious liberty for teacher and scholar which have, for a century or more, made the education question the thorniest of political problems are carefully evaded. Parliament appeared to feel that the educational ideal should have its turn and a new resolve be registered. The stirrings of democracy as against both autocracy and bureaucracy, and the powers of ecclesiasticism in the civic sphere are both going through a greater test at the present moment than even the education question can supply. The next few years may settle these things in a drastic manner in this country and in others, and perhaps “take in its stride” the smaller issues underlying the problems of national education which in more normal times have seemed to be insoluble.

THE FUTURE.

At any rate this new Act is not the end. It is merely a measure of “administrative provisions” in all the practical reforms it embodies, but it enshrines a new spirit and a new hope. It is a trumpet call to the humblest educational worker to apply himself with a new energy and confidence to his own particular bit of work; and to the philosopher and statesman to see that in the reconstruction of society, which the war is bringing about, the educational machinery of the nation is established on free, unsectarian, and democratic lines. Let every lover of his country think of that.

A. J. MUNDELLA.

THE Rev. Dr. MacCarthy, who has been a welcome visitor in some of our churches this year, sailed on Wednesday, August 7, for Montreal, on his way to Waltham, Mass., where he resumes duty in September.

BOOKS AND REVIEWS.

WAYFARINGS.

MANY "wayfarers" have told the story of their emancipation from the fetters of creed under which their souls could not grow, and of their emergence into a freer and brighter faith; but the story we read in these pages* has a special characteristic that gives it a place of its own amongst such narratives. From the rigid and heartless Calvinism under which the child was born to the serene and glowing creedlessness of the septuagenarian there is a progress, with many critical and decisive moments, but in which there are no terrible struggles between the restraints of still revered, loved, or feared traditions and the insistent demands and pressures of growing life. Our wayfarer never had to give up anything that he much valued at the moment when he abandoned it; nor can he well be said to have known the sudden relief from realised oppression that comes to a man when he can boldly say: "I don't believe it" of the creed that had darkened life to him. For it seems that to our hero the process was always one of quiet transformation and "metabolism" within, unaccompanied by any direct or conscious challenge of his creed for the time being, but independent of it, and then some transforming spiritual experience that opened up, as by a direct revelation, a new world of joy, of awe and of beauty, or, rather, laid a new and palpable reality of wonder and glory upon the old world, that transfigured it to the seer's eyes. Then he would look for his old creed to see how it consorted with his new life, and would find that it had simply gone; and at the same time the changed and transmuted life that had been developed within it would rush into union with the new joy of the revelation as something that *belonged to it* and had already unconsciously prepared to meet it.

Our "wayfarer" has a power that is very rare of recording these moments of insight and transfiguration in words of direct simplicity and clarity that make them realisable to the less sensitive reader as a veritable access to the world that he too knows, after his fashion and within the limits of his susceptibility. What the "wayfarer" sees is no unreal glamour that an over-excited mind casts over a drab world. It is something that is really there. And it is always a genuine and firsthand discovery on the wayfarer's part. He encounters its superlative expression in Wordsworth or Thoreau or Edward Carpenter, for instance, *after* he has received it direct and unexpected, as a sudden gift from objective realities outside himself; and in every case but one it is out of doors that he receives it. And it is this that makes the portions of his record that tell of his immediate commerce with nature overshadow, or rather outshine, to his reader the expository essays in which he tries to interpret "the greater comrades" of his journey, that is to say, the writers who have most enlarged and inspired his soul.

I have spoken as if moments of supreme vision were of frequent occurrence to our pilgrim. Relatively speaking this is so. He himself notes that "conversion," in all the manifold variety in which it is known to the "twice-born," is always assumed to come once for all. Every man must be "born again," perhaps, but it is assumed that he can only be born again once. Not so with our companion in these wayfarings. He feels that he has been "converted" many times, but never *from* anything, always *to* something, and always to something more of what he already had, and yet to something more that made it something other than it was; and always

with a certain catastrophic decisiveness of expansion and change.

And the end is an old age of serene and intense peace and joy, profoundly agnostic, but yet more profoundly trustful and revering, that faces life and death with an impartial welcome, and that even the horror of the European war which broke upon it could only shake and could not disturb.

P. H. W.

THE DAUGHTER OF GOD.

THERE is a Buddhist story which relates how the great Master once turned in to the lowly hut of a barber and spake high things to him as though he were an equal to the saints. And when he was gone and the poor man had regained self-possession and composure after the wonderful experience, he burst out into a chant detailing the interview, every verse of which ends "Even to me—the Barber!" "And I said: 'Is Nirvana for such as I?' And he said 'Yes, for thee!' Even for me—the Barber!" The records of mysticism prove that no lowliness of condition is a barrier to transcendental experience. Jacob Boehme was a little man, of mean aspect, with low forehead and hooked nose, but he could have also chanted: "The Lord came even to me—a shoemaker!" And the "Good Armelle" was a peasant by birth and a domestic servant by occupation, yet she had experiences that would have made the young nun whom Sir Philip Neri visited at the Pope's instigation lift her nose still higher with spiritual pride than she is reported to have done. Without the help of any special training, Armelle Nicolas passed through all the steps to the final mystical union with God by her own instinctive aspiration and struggle. The ardent force of love and devotion in this young Frenchwoman (who died in 1671) was completely transfigured into devotion to her spiritual Lord, whom she addresses in the amorous language of lovers, and of whose caresses and favours she continually speaks with frank rapture. She must have been a very sensitive psychic, for the thought-forms bred by her Catholic faith, vivified, no doubt, by the inflow of Divine inspiration, assumed shape, colour, and vitality. She could see, hear, and feel in the concrete images used by religious art, or in symbolic drama, as objective operations, her spiritual or astral intuitions. One need not suppose the accompaniment of hysterical hallucination to invalidate the reality of her experiences; nor quarrel with the idiosyncrasy that would translate every subliminal inrush into terms of lovers' meetings and embraces. However sublimated, the energies of sex remain even in the saint. She was illiterate and of no account in the world, but she would have understood the phrase of St. Augustine *introrsum ascendere*, or the idea of St. Juan of the Cross's "Night of the Soul," or Ruysbroek's "incomprehensible joy of beatitude." Of her, as of another, it could be said: "What the sea is to the fish, and air is to the bird, and fire to the salamander, so is the heart of God to the daughter of love." For that was her favourite title, conferred, as she believed, by the Lord of Love Himself. Her story was written down by some nun or priest, and has been published in several languages. And now Mr. Thomas Taylor Allen has given an English translation to the world, which Messrs. Allenson have published as an important addition to the literature of mysticism. Most people would find it tedious reading, but to the student of psychology it offers another piece of evidence that, as Prof. W. James said, "there is about mystical utterances an eternal unanimity which ought to make a critic stop and think, and which brings it about that the mystical classics have neither birthday nor native land. Perpetually telling of the unity of man with God, their speech antedates languages, and they do not grow old." J. T. D.

"O CANADA!"

I RECENTLY made a visit to two large Canadian camps in the South of England, one consisting of 20,000 men, the other of 15,000. For five days I constantly had talks with various leaders and officers and in the evenings I addressed men gathered together in the Recreation Huts of the Canadian Y.M.C.A.—men from the most varied homes, from Prince Edward Island in the East, to Victoria in British Columbia in the West, who have offered themselves for military service in this country, crossing the Atlantic Ocean, and bringing a contribution to the British forces, the value of which is not to be estimated in statistics.

If one attempts to characterise the Canadian young manhood, what impresses one most is that self-dignity and independence which marks the man, due to the physical freedom of moving over large spaces. Magnificent rivers, wild forests, "ocean-like prairies," snow-capped mountains seem to have afforded an environment which has re-acted on the inner springs of individual and corporate life, and to have formed men of wide views and large hearts, from childhood onwards. The great fisheries, forests, and vast resources of wheat-lands, and the riches of the fur-trade, have made young Canadians believe that there is nothing in the world too good to be true, both from their country and themselves individually. It is wonderful, if we in the Old Country come to mix with these, our kinsmen, to realise that such men, with glorious careers before them, well-on-the-make, have, unhesitatingly, put aside their own selfish interests to help the cause of the Mother Country, in spite of the separation of distance of some thousands of miles, which have vanished before the intense imagination of these determined young free citizens, with whom it may be said, in so large a proportion of them, religion and politics are illuminated with living ideas in the mind, as the physical world is lit up with the sun. Wherever you go amongst them you hear in their talk: "Oh, you see his viewpoint is so and so"; "His proposition is" in such and such a direction. The Canadians live in an atmosphere of frank, independent, and considered views. One might go further, and say, in many cases, they are men of strong convictions.

And so into this war these men bring spacious faith in the cause for which we are fighting—and for Great Britain herself. It has been said that no one truly loves a person or country until he sees errors, faults, and weaknesses in the light of a smiling appeal to humour, without degeneration into cynicism. The Canadian is full of genial humour, deferentially conveyed, with a gentleman's tact, but never forgetting what his "country" and all other countries owe to England. As one of their own poets has said, clearly reflecting the general enthusiastic belief in the Mother Country:—

And whatever the people that dwell beneath,
Or whatever the alien tongue,
Over the freedom and peace of the world
Is the flag of England flung
Till the last great freedom is found,
And the last great truth be taught,
Till the last great deed be done,
And the last great battle is fought;
Till the last great fighter is slain in the last
great fight,
And the war-wolf is dead in his den,
England, breeder of hope and valour and
might,
Iron mother of men.

Nowhere do you find a deeper determination that the war must be fought out to victory, and nowhere do free citizens of a free country adapt themselves more readily and more effectively to the new conditions of military life. More significant still is

* Wayfarings: a Record of Adventure and Liberation in the Life of the Spirit. By William J. Jupp. London: Headley Bros. Price 6s.

the absence, on the one hand, in the officers of any professional aloofness from men of inferior official rank when off duty; and the presence, on the other, of a desire to advance a good deal in the direction of anticipating the wishes and plans of each other—in other words, a *camaraderie* of goodwill and common aims.

The Canadians who frequent the Y.M.C.A. Huts thus have the brotherly instinct, in spite of their enormous diversities. It is not only that they are united in their great adventure of military enterprise. They are not bound together for fighting as an end in itself, nor, indeed, mainly even to be a source of strength to the Mother Country. The war to them is an occasion of proof of fealty to their principles, of self-government, of freedom for all,—for small nations as well as big nations—for Serbia, for Belgium, for Poland. The fight for humanism, as against militarism, is no mere balancing of words. Canadians are pacifists essentially, and their greatest gift to the world may be, in the future, that of social organisation on the basis of individual independence. As one of the strongest and most efficient of captains said to me before I was about to lecture: "It is up to you to get and keep your grip on the boys. No one will 'support' you from the platform. I can assure you, if any Canadian does not feel you are giving him something worth while, he will move off, without a moment's hesitation. He won't pretend he is interested when he isn't."

In England, we should say, this attitude is bad for the lecturer or teacher, but the Canadians regard it as particularly good for him in what ought to be "his view-point." I believe they are right, and I believe they are right in many of the points where they differ from us. The fact is that the Englishman is an inarticulate person, whilst the Canadian is essentially articulate. He thinks; he would not use the soil to advantage if he didn't; and there is no one to do his thinking for him. He knows what he thinks; he is definite and decisive, for if he were not he would lose his opportunity. Neither Nature nor his human competitors wait; they go on acting, and he must do the same. Lastly, he can give expression to what he thinks. He is thoroughly articulate.

The Canadian camps, therefore, contain many groups of thinkers, which in their religious, social, and political philosophy would do credit to many an Oxford or Cambridge College, dons included. They have many men of the canny, cautiousness of a Socrates in approaching other people's opinions, and in seeking for information thereon. But, in the background, they have their own views, which sweep forward like a torrent from their inward vision, founded on personal experience of life, not second or third-hand leanings from books.

Man after man tells you this war will alter, or one should rather say intensify, the attitude of the Canadian, when he lays down his soldiership and returns to civil life in the soldier's spirit. It is the same vision as that of General Smuts: "We want to see greater happiness among all classes of the community. We want to see more justice in this country. We want to see less poverty and less luxury. We want to see better standards of living more generally diffused throughout the whole community; we want more economic freedom and security for all workers in a world in which, I hope, there will be no idlers, rich or poor."

Yes, Canadians will agree. Not only so, but there are dozens of the Canadians saying the same things as General Smuts, in language equally simple and forcible, every one a centre of profound influence amongst larger groups, who are good and active listeners. One point not perhaps sufficiently emphasised is the presence of the Canadian ministers of religion in the ranks. One of these told me he could not understand how an English clergyman

could feel himself able to act as chaplain unless he had completed a reasonable length of actual military service. Another, minister of one of the largest of the churches in Toronto, was organising a highly successful Khaki College in the camp, where soldiers were informed that a class would be gladly undertaken in ancient Greek, if desired. At present war is the central duty of life to these men, but they realise that in the life of their country war is only a phase, interrupting the course of civilisation, which having been interrupted will start its course on a higher level and with ideals of humanism secured in the face of death, privation, suffering. For these ideals your normal Canadian is prepared both to live and to die.

Meantime, he goes about his tasks blithely, persistently, and in a concentrated manner. War is to him pioneering work. He has battled with physical forces, and has acquired will and energy to meet military brute force, as if, indeed, this were his only object in life. But there is a soul a-stir within him, which can be satisfied with nothing but a future world of humanism. And Canada's gift to the world after the war will be a surprise to many. "We mean," as one man put it to me, "to make the war worth while in the social future of our people."

FOSTER WATSON.

UNDER THE PLANE TREE AT ELY.

WE were admiring the great plane tree in the Bishop's garden at Ely. "You get a better notion of the size of it," said the Bishop, "when you see two or three hundred people taking tea under its branches." The ex-moderator of the Established Kirk of Scotland and the Unitarian minister did not dispute the episcopal assertion. It was not difficult to visualise the scene, and taste the tea in imagination. The ex-moderator had come to Cambridge to discourse upon 'Unity between Christian Denominations'; and it seemed rather a curious fact that representatives of the two great State Churches in Britain, with a representative of the freest of all Free Churches, were gathered in friendly converse under the far spread branches of the great tree. So close together in space, under one tree, but what miles apart: gulfs unbridgable dividing us. And yet there were points of connection in the past. The Free Church minister had been drawn to the spot by a family tradition: in the private chapel of the Bishop's palace, close at hand, an ancestor of his had received ordination from a predecessor of the Bishop in 1768. The plane tree was more than a century old then. Planted, probably, at the Restoration, it had witnessed the great disruption of 1662. Would it witness a great reunion of the Churches of England and Scotland before it fell?

Possibly; astute adjustment may do much. But the thought of such a union recalls Abraham Lincoln's words: "I have never united myself to any Church because I have found difficulty in giving my assent without mental reservation, to the complicated statements of Christian doctrine which characterise their articles of belief and confession of faith. When any Church will inscribe over its altar as its sole qualification for membership the Saviour's condensed statement of the Gospel, that Church will I join with all my heart and all my soul."

CLEMENT E. PIKE.

CORRESPONDENCE.

THE INTERNATIONAL CONFERENCE OF DIVINES.

To the Editor of THE INQUIRER.

SIR,—Look here upon this picture and on that." The one is the presentment of the Rev. Walter Short, whose memory you have so properly delighted to honour, and who died, as he had said of such a fate, "a glorious death in the service of God and country." Well may we say with Hamlet, "See what a grace was seated on this brow!"

The other picture discloses to us the Rev. Dr. Mellor of Liverpool, who proposes to deliver addresses and hold services in September, "which will be designed to direct thought and prayer towards the International Meeting of Christians of all countries, neutral and belligerent, which it is hoped to hold in the autumn," &c. "We must create the atmosphere," he says.

One of our ministers takes his life in his hands, and dies for righteousness. Another would meet in meek embrace men who have encouraged and excused the most bestial outrages, the most damnable atrocities, and who have shown no sign of sorrow or repentance! What words are strong enough to condemn him?

We cannot, I presume, stop Dr. Mellor and his friends from taking such action as they choose, but should he attempt to induce the British and Foreign or the Conference to send representatives to these meetings, I warn him that it will wreck that body, and split our ranks.—Yours, &c.,

JOHN C. WARREN.

Nottingham.

SAILORS AND SOLDIERS IN HOSPITAL.

To the Editor of THE INQUIRER.

SIR,—The Committee of the British and Foreign Unitarian Association have made arrangements by which the names of Unitarian sailors and soldiers received at Essex Hall will be forwarded at once to the nearest minister, who will visit the hospital with as little delay as possible and afterwards communicate direct with the relatives. Several ministers have been doing this work regularly for some time past, and others have expressed their willingness to render this service to the wounded when called upon. If there is no minister living near, so that a railway journey is necessary before a visit can be made, the travelling expenses of ministers will be paid by the Association.—Yours, &c.,

W. COPELAND BOWIE, Secretary.
Essex Hall.

JOHN POUND'S HOUSE.

To the Editor of THE INQUIRER.

SIR,—On behalf of the Unitarian Historical Society, will you give me leave to acknowledge the following donations:—

	£	s.	d.
Previously acknowledged	..	1	10 0
Mrs. L. M. Aspland	..	0	10 0
Miss Florence Hill	..	0	10 0
Dr. Courtney Kenny	..	1	1 0
Miss E. R. Lee	..	1	0 0
R. Pain, Esq.	..	0	10 6
Miss Catherine Scott	..	0	6 0
Mrs. S. J. Talbot	..	1	0 0
		£6	7 6

Mr. C. B. Chappell kindly sends a drawing of John Pound's House which he made a few years ago.

A further sum of £10 or £12 is still required to do the repairs and place a tablet on the house.—Yours, &c.,

R. M. MONTGOMERY,
Hon. Treasurer, U.H.S.
Essex Hall, Essex Street, Strand, W.C.2.

NEWS OF THE CHURCHES.

Atherton.—The local *Weekly Journal*, August 9, says: "Remembrance Day at Atherton was marked by a regrettable incident. At a time when the country is passing through one of the severest trials in its history, and when every section of the community, without distinction of class or creed, is making heavy sacrifices, it seems incredible that sectarian differences and prejudices should be allowed to creep in and mar an event such as a united intercession service. Yet this is what the members of one religious society in Atherton allege happened on Sunday. According to statements made by certain members of the Vigilance Committee, the Unitarian Church, better known as Chowbent Chapel, was not asked to the united service because the invitations were confined to churches represented on the Committee, and from that body the Unitarians were excluded at the time of its formation on religious grounds. We shall be greatly surprised if this explanation satisfies either the Unitarian body or sensible-minded citizens of Atherton. If anything, it is an aggravation of the offence. The aim of the Vigilance Committee, as we understand it, is to bring the churches together in closer unity with a view to undertaking a vigorous purity campaign in the district. Are the Unitarians unfitted to engage in a movement of this character, and on an occasion such as a united war intercession service are they so far beyond the pale that their co-religionists in Atherton cannot tolerate their presence at the proceedings? We cannot think that this is the view taken by the Atherton churches either individually or collectively. But what has happened warrants such an inference being drawn, and the sooner the Vigilance Committee puts itself right with the Unitarian body and the public regarding these matters the better for all concerned."—The Rev. J. J. Wright in his sermon, August 4, said we needed on Remembrance Day to clear our minds once again as to what the whole war meant. It meant might or right, militarism or liberty, world-slavery or world-freedom. For every nation on earth, for every man or woman alive, it was now either one or the other. Still further, on that day we would not forget the men who had fought and were fighting for us. Should we ourselves be worth fighting for if we did not remember these men? And if, in that chapel, and within their own hearts, they could not help thinking of their 140 boys away from home on this divine duty, and especially of the 18 or 20 boys who had laid down their lives for England and righteousness, it was because they were nearest and dearest to them, and to remember them that day made even that day more sacred to them. Finally, would the world, in the words of the text, "turn unto the Lord" as the result of the war? He did not know. But what he did know was that that was the world's only safety against worse wars in the future. Only a deeper sense of God and a higher sense of humanity was going to raise mankind above the lust and devilry of war. The world had tried everything else—diplomacy, balance of power, autocracy, democracy, trade, commerce, individualism, socialism, art, and music, science, and education—and yet it had landed itself in this most gigantically fiendish war. The religion of divine Sonship and human brotherhood, revealed and realised through Jesus Christ, was the only cure for war.—Last Sunday morning Mr. Wright's subject was 'Prussianism in Religion and Kaiserism in Atherton.'

Ballyclare.—The Rev. Percival Godding (2nd Lieut.), whose internment as a prisoner of war at Rastatt, Baden, has been recorded, reports that in consequence of the release of a chaplain at the camp he has been invited to conduct services, which are attended by some sixty fellow prisoners.

Bradford.—The Rev. A. Cobden Smith formerly of Holbeck, Leeds, has been cordially welcomed to the pastorate of Chapel Lane Church. Among the speakers were the Revs. Vivian Pomeroy and W. Paxton (Congregationalists). The former referred specially to the drawing together of the different denominations, and declared that the old spirit of aloofness between churches was henceforth impossible.

Colne.—The Quarterly Meeting of church members was held after evening service on Sunday. Considerably increased attendances at each service were reported, while the offerings and members' subscriptions were largely in excess of previous years. Arrangements are proceeding for a Sale of Work at the end of the year to clear off a debt of £155 and to assist the Church Funds.

Fallsworth.—The Dob Lane congregation and Sunday school, at the recent half-yearly meetings, reported fairly satisfactory progress under present conditions. The number of lads and men on their joint Roll of Honour is now 215.

Four have recently died, viz.: Private J. Coates and Bandsman F. Whalley, killed in action; Seaman E. Dodd, drowned through capsizing of ship's boat; and Private L. I. Gaskell, died in camp. Four are reported wounded, and the following are now known to be prisoners in Germany: Corporal A. Clough, Privates E. Booth, W. Travis, H. Sellers, and C. Moore. Private Harold Fielding is "missing."—A life-long member of the congregation, Mr. J. F. Partington, has died in his 58th year.

India: Khasi Hills.—The Rev. Nilmani Chakrabarti is visiting the Khasi Hills on behalf of the British and Foreign Unitarian Association and the Sadharan Brahmo Samaj. At Mowlong, Shella, Mastow, Nongwar, and Nonkraw people flocked round him and rejoiced to see their old father again in their midst. About ninety men and women attended the divine service conducted by him on the Sunday morning and felt inspired by hearing his edifying sermon. The Khasis do not worship idols, they are not slaves to custom and tradition, and the caste system is unknown to them. A leader of a village consisting of two hundred houses a few miles from Shillong, came to see the Rev. Nilmani Chakrabarti and asked him to establish there a Brahmo school and a Brahmo Samaj.

Johannesburg.—The little circle of friends here has held together by monthly services among themselves, but with ever-increasing difficulties due to their pastorless condition. If an energetic and tactful minister could be secured after the war—the possibility before then is too remote to hope for—it is felt that a large opportunity presents itself for the spread of Unitarian teaching and worship. Among the faithful attendants from the first, seven years ago, was Mrs. Holman, formerly of Lewes, whose death is recorded with much regret.

Leeds: Hunslet.—The celebration of the Jubilee of the Hunslet Church has already begun and will continue till the end of December. During this time the minister, the Rev. A. Leslie Smith, will frequently preach on the subject of the Unitarian faith and position with the object of kindling the love and deepening the loyalty of members of the congregation to their church. The Jubilee Fund will, it is hoped, grow from week to week, and in due time the appeal will be extended to other churches in the country.

Leeds: Mill Hill.—During August Lieut.-Col. Bullock is giving a series of sermons on 'Atheism,' 'Pantheism,' 'Materialism,' and 'Agnosticism' respectively, as alternatives to Theism. The first of these was delivered last Sunday morning, and the second last Sunday evening. In reference to Atheism, the preacher commenced with a reference to Paley's well-known argument from design which, he said, might have to be restated nowadays. When they saw a painting, they sought for the cause at the back of the effect, and found a painter. Then they had to seek for the cause of him. If God were the cause of the painter, did God require a cause? God was the consummation of all causes. He had argued this with street-corner "rationalists" in Leeds, and had always come back to the point that there must be a cause independent of all other causes. Atheism gave him no satisfactory explanation of the things round about him, while Theism did, for he could conceive of "nothing" becoming "something" under all-powerful hands, but not of itself. Cosmologically, the world was a world of order, not chaos; one ruled by government, and not by chance. Atheism had no satisfactory explanation for the order of things. It had been said that they no longer needed evidence of design, that Darwinism had killed it. But Prof. Huxley had said that the mechanical and the molecular arrangement of the universe were not in conflict. Every muscle in his system, every fibre in his being, called out against the argument that the body was self-made. Man could not have been the product of something that could not think. For the above reasons, he was not willing to accept the suggestion that, at the end of the war, they should give Atheism a trial, and see if, without God, man could build a better world than God had wrought with man. In reference to Pantheism, Col. Bullock said that this was Atheism under another name. It said that there was no personal God, from which it followed that there was nothing right or wrong. It was a source of several errors of the present day, e.g., Christian Science. The latter said that there was nothing but God in the world, and that, therefore, there could be no pain, because pain was not good. Such teaching was contrary to human experience, and was simply juggling with facts. If there were nothing in the world but God, how could they explain the present war? Had God divided Himself into two parts, and sent one into Germany, and the other into France? The theory was only true in the sense that everything in the world owed its origin to God. God had placed things in the world for man to use, and it was open to man to use them rightly or wrongly. If he did the latter, God could hardly be blamed for it.

The minister, the Rev. Nicol Cross, in a letter dated July 21, printed in *The Record*, says: "I last wrote you from the deserts of Egypt, to-day I am writing from a potato-field in Northern France. Instead of the interminable sand, I am looking round on verdant hills and avenues of trees." He is now stationed, it appears, somewhere on the Seine between Paris and the North Coast, "pitched fairly high, but also not dry" above the river, and he and his comrades in the R.A.M.C. are naturally hoping for leave before they are sent up the line. In a previous letter, written in Egypt on June 30, which also appears in *The Record*, Mr. Nicol Cross speaks in very plain language of the moral and spiritual dangers awaiting the lads we are sending out from our English homes, and of the appalling state of things in great cities like Cairo and Alexandria, which is ruining many of the men for life. "War," he says, "has been praised by certain Englishmen, as by Germans, as a tonic and a purifier, but my experience clearly is that as regards the soldiers themselves it is a negation of personality and manhood, which renders degeneration easy and to some extent almost inevitable.... It is a condition which good men will seek to terminate as soon as vital causes and interests permit. To prolong it a day beyond that, for merely material or purely imperialistic ends, would be a damning responsibility."—Second Lieut. Arthur Hirst has been awarded the Military Cross. He originally joined the ranks of the West Yorks, and now holds a commission in the York and Lancashire Regiment. James Fenton, a former member of the school, has been awarded the Military Medal for bravery in carrying in wounded under heavy fire.

Leeds: Yorkshire Unitarian Union.—At the recent Quarterly Meeting of the Yorkshire Unitarian Union there was a good attendance of representatives, including sixteen ministers, and the following resolutions, moved by the President, Mr. Grosvenor Talbot, J.P., and seconded by the Rev. W. L. Schroeder, M.A., were passed in silence, those present standing—Resolved: "That this Union place on record the deep sense of the loss sustained by the death of the Rev. Charles Hargrove, D.Litt., M.A., who as President for three years, and as friend and counsellor throughout the thirty-six years of his ministry at Mill Hill, proved his loyalty to the cause for which the Yorkshire Unitarian Union stands. An enlightened scholarship, an attractive personality, a zealous interest in the religious welfare of the people, and a high and devoted regard for the things of the spirit, combined to command the admiration and affection of those privileged in the work of the Union to be his colleagues and friends." Resolved: "That this Union, having heard with sorrow the sad news of the tragically sudden death of its honoured Treasurer, Mr. Julius Hess, who for nine years served the Union faithfully and well, record its sense of the loss sustained and its deep sympathy with Mrs. Hess and her daughter, to whom it would offer the tribute of a high and sincere regard for a man singularly modest, whose work elicited the praise of all who knew it." The meeting was held at the Mansion House, Roundhay, on the invitation of Mr. and Mrs. Geo. E. Verity, who entertained their guests to tea. The ministers held a meeting in the forenoon at Mill Hill Chapel vestry and the Rev. J. Hanson Green, M.A., of Holmfirth, read a paper on 'Christ among the Doctors: Some Thoughts on the Church and Education.'

Liverpool District Missionary Association.—It has not yet been decided what form the combined efforts of the churches of the Association will take during the winter, but it is hoped that at least two, and possibly more, United Services will be held similar to that in Hope Street Church in April last when Dr. Jacks preached. The first service will probably be held at the same church on October 10.

Ottawa, Canada.—Lieut.-Col. C. S. Bullock having definitely resigned his ministry at Ottawa, the congregation have appointed the Rev. H. J. Adlard as his successor. Mr. Adlard has been in charge of the Unitarian Church at Dunkirk, N.Y., for the past five years, where he has taken an active part in the religious, intellectual, and social life of the community.

Rochdale.—Last week a very happy and inspiring series of services and meetings were held at Clover Street in celebration of the centenary of the church. In addition to the Rev. John Evans, *pastor loci*, the Rev. T. P. Spedding, a former pastor during twenty-one years, took part. The collections and donations amounted to £169.

Stalybridge.—The Men's Class in connection with the Unitarian Church, in spite of the difficulties of the present time, is "carrying on," and some excellent papers have been read during the past session. The Class was numerically very strong before the war, but forty-eight members are at present serving with the forces,

and five of the number have made the supreme sacrifice. It is encouraging to note that when the lads are home on leave they seem to make it a point of honour to attend the class, thus showing what a hold the school has upon their affections. In December the class learned with great regret of the death of Private J. Dearnaley, who was killed in an air-raid in France.

AMONG the recipients of the Military Cross at the recent investiture by the King was Capt. J. H. Bounds of the 2/3rd East Lancashire Field Ambulance. The name of Capt. Bounds will be familiar to those who have noted the various occasions in which he has assisted the arrangements made by the Rev. T. P. Spedding in his camp visitations, especially in connection with work at Crowborough and Colchester, where at one time nearly one hundred Unitarians were stationed. Capt. Bounds was recommended for the Military Cross for special service on two occasions. During the retirement of the 5th Army he succeeded in bringing wounded men from under fire, and his action led also to some sixty men, who had made up their minds to capture, effecting a safe retreat. On the second occasion Capt. Bounds took waggons for medical stores which he obtained from a store that had been abandoned and was even then under German gun fire.

*** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.*

BELGIAN HOSPITAL FUND.

182ND LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	21,048	6	8
Miss J. Mellor	0	10	0
X. (44th)	1	0	0
The Rev. and Mrs. T. Bowen Evans (33rd)	1	0	0
Miss Blake (23rd)	2	0	0
Mr. and Mrs. J. T. Osler (8th) ..	20	0	0
Northgate End Chapel, Halifax, per Mr. J. Teal (27th) ..	1	8	9
Miss Anne Garrett (18th) ..	0	10	0
Dr. Deefosse, Belgian Army Medical Corps (2nd) ..	0	11	2
Mr. F. Maddison (40th) ..	0	10	0
Miss Gairdner	2	2	0
	£21,077	18	7

Parcels have been received from: Miss E. C. Harvey; Miss C. R. Holland; Miss E. A. Eveleigh; Miss M. B. Lamb; Miss Clark; Miss G. Martineau; Highgate Ladies Sewing Circle (per Mrs. Charlesworth).

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

MRS. WALTER SHORT writes warning the anxious or bereaved against impostors who claim special knowledge of soldiers named in the lists of missing or killed, and one of whom has called professing to be a friend of her late husband Capt. Walter Short. In her case the imposture did not lead to serious financial loss, such as we know to have been unfortunately suffered in other cases. The War Office authorities have received information about several of these most despicable of swindlers, and if any one is approached in a similar manner he or she will do well not only to be on guard but, if possible, to take such action as may lead to a conviction.

MARRIAGE.

CASH—GRAY.—On August 12, at High Street Chapel, Warwick, by Rev. Leonard Short, Thomas Arnold Cash to Sarah Eleanor Gray, both of Coventry.

DEATHS.

COOKE-TAYLOR.—On August 12, at Bath, Richard Whately Cooke-Taylor, J.P., F.S.S., late H.M. Supt. Inspector of Factories, aged 76. Cremation on Thursday at Birmingham. No flowers.

HOLMAN.—On June 4, at Johannesburg, Ann Eliza, wife of F. J. Holman, formerly of Lewes, aged 70.

RIDLEY.—On August 12, Ernest William Ridley, J.P., of Greyfriars, Alexandra Road, Reading, eldest son of William Walford Ridley, of Reading, aged 58.

OUR CALENDAR.

SUNDAY, August 18.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. GEORGE A. MARK (U.S.A.)
 Bell Street, Edgware Road, 6.30, Rev. A. GOLAND, M.A.
 Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.
 Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. G. LANSDOWN.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. C. A. PIPER.
 Croydon, Free Christian Church, Wellesley Road, 11 and 6.30.
 Dingley Place Mission, St. Luke's, City Road, 11 and 6.30, Mr. JOHN BEGG.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. BERTRAM LISTER, M.A.
 Essex Hall, Essex Street, Strand, Theistic Church. Closed till Sept. 8.
 Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 6.30, Mr. S. FIELD.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15, Miss MARY FRANCIS; 6.30, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. F. K. FREESTON.
 Highgate Hill Unitarian Christian Church, 11, Mr. H. G. CHANCELLOR, M.P.
 Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.
 Islington, Unity Church, Upper Street. Closed. Re-open on October 6.
 Kentish Town, Clarence Road, N.W., no morning service; 6.30, Rev. F. HANKINSON.
 Kilburn, Quex Road, church closed.
 Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. F. COLLECOTT.
 Mansford Street Church and Mission, Bethnal Green, 6.30, Mr. W. J. CLARK.
 Peckham, Avondale Road, 11 and 6.30, Mr. A. J. HOWARD HULME.
 Rhyl Street, Kentish Town, 11 and 6.30, Mrs. BLUES.
 South Norwood, League House, 141 Portland Road, 6.30, Mr. E. CAPLETON.
 Stoke Newington Green, 11.15, Mr. H. TITFORD.
 Stratford Unitarian Church, 11 and 6.30, Mr. JOSEPH P. ROSLING.
 University Hall, Gordon Square, W.C. Services suspended until September 22.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
 Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
 Woolwich, Co-operative Hall, Parson's Hill, no morning service; 6.30, Miss A. BRINDLEY, B.A.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, Rev. F. W. MARTIN.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STRUT.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTIER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. MARION PHILLIPS.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. M. WRIGHT, M.A.

LIVERPOOL, Bootle Free Church, 11, Mr. J. M. HEANEY; 6.30, Rev. J. C. ODGERS, B.A.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 6.30, Rev. C. M. WRIGHT, M.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Mr. JOHN KINSMAN.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. GWILYM EVANS, B.A.

MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. DENDY AGATE, B.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.

OXFORD, Manchester College. Chapel closed.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. ALFRED HALL, M.A., B.D.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. G. A. PAYNE.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. F. ALLEN.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. D. DAVIS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. S. T. PAGESMITH.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

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LONDON, SATURDAY, AUGUST 24, 1918.

[TWO PENCE.]

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

CONTINUING his articles in *The Star*, Dr. Jacks has this week further elucidated his scheme of International Insurance, to which we have already drawn attention. He holds that his proposal is manifestly a more promising step than that of any forced League of Nations, the idea of which, indeed, appears self-contradictory. To draw together in providing a common fund for common needs is, he believes, a practicable beginning for a real League; it would give a precise and concrete bit of work for such a League to do. Obviously, the subject demands and deserves very careful study, and we hope these articles will be cast by Dr. Jacks into book form ere long, so as to make appeal to that part of the world that does not happen to bask in the ray of our lively evening contemporary.

* * *

WITH the merits of the 'bus strikers' case this week we need not deal here; there has been general approval of the women's argument that equal work should have equal pay. But is there not a lamentable lack of commonsense, not to say wisdom, in having no other method of securing a decision than this? How much loss of time, of money, and of comfort—perhaps of much more than comfort—this strike has entailed can be best imagined by those who have been among the hapless crowds of workers morning and evening. That it has been on the whole borne with reasonable cheerfulness does not in any degree prove that it is a reasonable way of settling disputes of the kind. Observing such incidents one is inclined to agree with the worthy who was sure the world

was not yet near its end, it being so clearly in the stage of crude adolescence.

* * *

DR. HENSON has started a new correspondence in *The Times*, on Reunion. He specially urges that it should begin at home. "Not less perverse than the morality which wept for the woes of slaves in Africa while indifferent to the deeper miseries of factory-children in England is the ardour which seeks ecclesiastical agreement with foreigners abroad while acquiescing in isolation from Christian neighbours at home." Reunion, he says, must be based either on the "political" ground of one type of ecclesiastical government, or the "evangelical," which unites on a "fundamental faith." He points to the service on August 4, in the nave of Canterbury Cathedral, organised with the Archbishop's approval, in which Nonconformist ministers prayed and preached, and believes the example will have a good effect in every parish in the country. We wish it may. Canon Streeter supports Dr. Henson; "unless we can achieve a League of Churches, and that soon, organised Christianity will be demonstrated bankrupt." Other clerics, without demurring to the plea, still emphasise the necessity of episcopacy. The real difficulty, as ever, is to persuade men to think more of the end than of the means.

* * *

THE REV. ALEX. WEBSTER, whose death we record, was in his way a man of genius, remarkable for his intellectual ability and his practical activity. Keen of mind, with a Scotsman's love of theological argument, he was an observant student of progressive movements of thought and life, and he proved himself a diligent worker on their behalf. He was widely read in the literature of his native land, and with tireless energy he poured out his incisive and stimulating thoughts in pulpit and press. A democrat to the core, he attacked the citadels of privilege and wealth with a vigour that sometimes startled his friends as well as angered his enemies. The

last time we saw Mr. Webster standing on the Broad Hill, among the sand dunes skirting the sea at Aberdeen, he looked a veritable prophet of the Lord as, with outstretched arm, his grey locks caught in the breeze, he proclaimed the words of truth and righteousness to the assembled crowd. The Unitarian ministry has attracted varied types of men, some of whom meteor-like have come and gone, leaving only a trailing and rapidly disappearing cloud behind. Mr. Webster in early manhood became a Unitarian; and with growing confidence he continued until the end. He travelled far and wide in all weathers that he might proclaim a free religious faith to his fellow-countrymen. An honest thinker, an earnest worker, a sincere friend, if any man ever deserved the "Well done, good and faithful servant," that man was Alexander Webster.

* * *

AN impression has got abroad that the Brahmo Samaj, the Indian theistic church, is largely political. We note with interest a passage in *The Indian Messenger*—which, *mutatis mutandis*, might have been written about Unitarians and their churches here. "The Brahmo Samaj," says our contemporary, "is a religious organisation, and as such has no politics of its own. Brahmos certainly have, but these they have, not as members of the Brahmo Samaj, but as citizens. It is quite natural that they should find themselves divided in the matter of politics. We have amongst us cautious administrators, members of Councils, Government officials, and young and old enthusiasts. It is idle to expect that their politics will be of one uniform kind. Everybody is free to his own political views. But one thing we can expect of the members of the Brahmo Samaj. And it is this, that they will take good care not to import their political differences into the work of the Brahmo Samaj. There can be no greater disservice done to the cause of theism in India than to import political differences into its work with the inevitable result of wrecking the work itself in which all are equally interested."

IN the June issue of *The Museums Journal* Miss Ethel M. Spiller, of the Art Teachers' Guild, gives a lively picture of efforts made at the Victoria and Albert Museum to interest children, from the baby stage upward, in the contents of some of the galleries, and this, not by pointing out their beauty alone, but by way of practical copying of pictures, drawing of curios, sharing in needlework, weaving, block-cutting and printing, and so forth. The object was not merely to make a happy holiday for the children, but, as she says, to "teach young people to read a museum." Fortunate young people they will be if they are delivered from the sense of deadly dullness which, to tell the truth, evidently afflicts most visitors to art museums, who, surrounded by things exquisite and eloquent of human aspirations, catch no gleam even of wonder. "The least satisfactory sight is the profound ignorance of many of the great public-school boys, who maintain a supercilious air throughout, and to whom, because of this attitude of mind, nothing in a museum can speak." We think we know some older people to whom the friendly guidance in their youth of such helpers as Miss Spiller would have been a priceless boon. Well, it's never too late to learn, and not all our treasures are shut up "during the war."

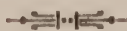
* * *

IN a recent speech delivered by Sir J. Compton-Rickett, M.P., at a meeting of the London Council for the promotion of Public Morality, the Bishop of London presiding, a strong plea was urged on behalf of providing opportunities for wholesome intercourse between young people in our great cities. "Repression will make vice difficult, but will not destroy it.... The respectability of the religious world does not end with repression. It must build up a sweeter and sounder morality. It is a costly matter to rescue the lost. It is far cheaper to keep the soul unsoiled." The speaker urged the opening of canteens at the churches where young people could meet for amusement and refreshment. "Even if those who draw near to the Father's house should hear music and dancing, that would be better than finding only a charwoman in charge.... In the light of the war we are beginning to realise as churches a larger duty. Religion must be taught unconventionally as well as conventionally." It is good to hear that tone, and to believe that Sir Joseph speaks for a great many laymen, and not a few clerics, in the churches at large.

* * *

BANKERS are busy reminding their customers that on and after September 1 every cheque must bear an additional penny stamp. Those of our readers who wish to save their pence should see to it that their subscriptions to our Chapels and Missionary Associations are dispatched to the respective treasurers before the end of August. If they have paid all such dues already and still wish to enjoy a thrifty mood in the very act of disbursement, our Belgian Fund would be an excellent "objective," and the heavier the bombardment the better.

THEIR MUSIC.



GEORGE ELIOT said it was "the gladness of the world." And yet she was not unacquainted with a world that had in it many sorrows, blots, and desolations. Her conception of things was not one moulded by genial wishes, but by serious thought upon that inflexible order in nature and in morals which must be accepted and obeyed. In some respects her world was darker, we think, than it might have been had she been able to cherish a philosophy less stern. But, with all her sensitiveness to life's tragedies, that great writer possessed the priceless gift of humour, and it is humour's way to convert even gloom to its own uses. In the midst of life's worst it is possible to recall its best, and to use the blackness of the background as so much better means for heightening the high lights of the picture. We also, as well as George Eliot, if we have a little of her wisdom, may permit ourselves to dream of a heavenly life, though brought as we are from day to day "nigh unto the gates of death." Beside the things which dim the eyes and furrow the brow, there are smiles yet, and there is the duty of creating them.

So, in this hour of the world, when its sadness rather than its gladness presses upon the mind, and when the very grace and golden bounty of earth seem ironically to render more bitter the bitterness of man's lot, we may as of old be moved by this writer's words to take heart again, not merely to endure but—what might seem more difficult, yet is to honest effort easier—to help others to endure. She pictured in those memorable words, happily familiar, her "choir invisible" as giving an undying music to the world, a music that in perpetual triumph over death helps the world to live victoriously. The "gladness" which their strains inspired was clearly, in her idea, far elevated above a transient pleasantness. It was a light penetrating to the deepest depths of the soul. In it was included the joy of the generous, the exultation of the bold who dare all things for the sake of right, the superb disdain of selfish aims, and the consciousness of purposes lofty and pure, that "pierce the night like stars," and persist till their greater issues are attained.

Such fine births of soul, then, attend the music of that glorious company of the "immortal dead." Such is the character of that high "gladness" with which, were it possible, it would be well to be suffused even in this hour. It is possible. No one, indeed, less courageously a believer than St. Paul dare reckon the sufferings of the present time as a "light affliction"; but there are some, and we believe many, who very truly, however strangely, even inexplicably, have known something of the noble energy of spirit that loyally accepts the conditions laid down for this generation, and counts it far from being the least blessed in having been set such great things to do, to live for or to die. Now, let us heartily maintain

that, while to have been thus quickened is a wonderful addition to our existence, there is a greater addition yet, and just as possible. It is to share not only as receivers but givers of this "music"—this high "gladness." It is to have had the prayer already granted in part, and while still visible to one another to have joined the invisible choir, and to be taking our share already in that benign activity that sways to good the growing life of man.

Here, we know well, the choicest souls do most and best; yet here also the humblest sincere lover of his kind can really do something and do it well. The gallant hearted comrade in toil as well as in fight, the bright-witted companion who by his magic can strike sparks out of flinty circumstances and with a jest exorcise dismay and dudgeon, the friend whose understanding glance is worth more than all the mere words of strangers untried,—these and all others who help the day along and keep alive the lamps of trust when the night is darkest, are they not, as really as they are modestly, among the minstrels of the world's "gladness"? As the wise phrase runs, these are they who "add sunshine to daylight." They make life more worth while; and if, in their child-like *naïveté*, they move to dull scorn the philosophers who can conclusively prove (if anyone cared to listen to them) that "that which is crooked cannot be made straight," such people have somehow an undeniable record of helping. It has even been granted to some of them to be to other souls "the cup of strength" in the "great agony" of our days, and to give heart's peace in place of despair. If the comforted have been thus blessed how great must be the gladness of the comforters! Well may he, of all men, who thinks of his dead as still "living unto God," and who knows from his own experience how their music helps him, seek even now to join them in their ministry of inspiration and joy.

EDUCATION AND THE FUTURE.

MANY of your readers must have rejoiced as they read Mr. A. J. Mundella's article in *THE INQUIRER*. For more years than I can reckon, he has laboured with diligence and patience for progress and efficiency in national education. The career of an ardent reformer of education in England (it has been better in Scotland) is arduous and tempestuous. It has often proved a laborious and disappointing task to persuade members of Parliament, or to arouse the general public, to take any keen or intelligent interest in questions of educational theory or policy. Some of us have attended conferences, addressed meetings, written memoranda without end, only to find that our time and thought and labour were apparently in vain. Few people could be induced to trouble themselves over so dull a topic as the training and development of the minds and bodies of the children of the nation. It required some "Beer and Bible" cry to kindle interest or arouse either sympathy or antagonism to what the educational reformer was after. Governments, Liberal as well as Conservative, seemed to regard the Education Department as a suitable

place to which to send a party politician who was unfitted to become a Secretary of State; and if by chance a really able man found his way there, the office was apparently regarded as a political stepping-stone to something higher and better. Again and again, before an Education Minister had succeeded in completing the task to which he had set his hand, he was "promoted." No wonder that educational reformers were frequently in despair over the apathy and folly displayed by the leaders of political parties.

The war has brought into temporary prominence in the management of the affairs of the nation not a few incompetents and failures; but one of its conspicuous successes was the appointment of Mr. Fisher as Minister of Education. Here was a man possessing knowledge, capacity, eloquence, and, above all, imagination and vision. He set himself to work with the determination to succeed. Disappointments and difficulties did not daunt his courage, or turn him aside from his main object. He was ready to profit by criticism and experience; and if he could not get all he desired, he was too wise a man to fret and sulk over his task. He shovelled on one side the hot cinders accumulated by sectarian and theological controversy; and if there remains the possibility that the cinders may be fanned into flame after the war, probably Mr. Fisher is hopeful that the good results flowing from the Education Act will make the general public, and especially working men and women, impatient of priests and bigots of every class and name, and thus enable him to round off and complete a magnificent scheme of national education.

In the course of a fairly long experience, I do not remember ever having read a leading article in *The Times* so full of discernment and enthusiasm for a large and generous system of national education as the one that appeared when the new Education Bill became an Act of Parliament. Lord Sheffield himself, the doyen of educational reformers, whose life-long labours have constituted so largely to the progress of education in this country, could not have written more enthusiastically than the leader-writer of the article 'Towards Reconstruction' on August 10. Let me with special satisfaction in consideration of the appearance of such views in *The Times* transcribe a few sentences:—

"The Education Act of 1918 is destined, we believe, to influence for good the lives of countless men and women in the unknown future, and to play no inconsiderable part in the rebuilding of all that has been shattered in English life during the last four years of violence and upheaval.... Although the Act is a war-measure, it is also a great peace-measure; and we believe that when the historian of the future, sifting the dust from the grains of endeavour, weighs our national contribution in the scales, he will not fail to remember that, at the very crisis of our fate, we fought not only for the immediate freedom of the world, but also for the freedom of the next generation. That is the real meaning of the Education Act. It is a charter of justice, freedom, and opportunity for English children.... The intention of all the provisions of this Act is to open wide the gates of opportunity. How far that intention is carried out will depend mainly on the energy and public spirit of the local authorities to whom largely increased powers are now entrusted." Nothing could be better said.

W. COPELAND BOWIE.

THE Anti-Slavery and Aborigines Protection Society urges that the 185,000 slaves in German East Africa should be freed under the British supremacy now established there, and asks for petitions in support.

BOOKS AND REVIEWS.

A BISHOP CONSOLES.*

THIS little book is dedicated by the Bishop to the memory of the brave sons of his bereaved clergy and their wives, "who have given their lives to God and their country in the present war." It is a book of thoughtful reasoning in the light of modern knowledge and the Christian experience of a man of devout heart, urging the naturalness of death, and the continuity of life, which death cannot interrupt. It does not touch directly upon the bitter tragedies and soul-stirring experiences of the present time, but with wholesome sense and true benevolence offers consolatory thoughts and wise counsel concerning life as a moral discipline, the inevitable ending of its earthly stage, and the right preparation to be made for that which comes after.

It is not well, in Dr. Diggle's view, to attempt to pry into the future, beyond the information given us and the limits laid down in Holy Scripture. For himself, he asks for no messages from the dead, and while admitting that apart from all charlatanism there are people of sane and sober habits of thinking given to the investigation of the phenomena of modern spiritualism, the chief lesson he draws from this is that materialism has left men hungry and thirsty and sick. There is, he holds, a better way, and "the best medicine for spiritualism is spirituality." What we should aim at is a right interpretation of the teaching of the gospel, "in terms of mental, moral, and spiritual reasonableness."

That being so, one wonders a little at certain things the Bishop accepts as fact, on the ground that they are revealed in Scripture. He speaks very definitely, for instance, of the spiritual body with which Christ descended into Hades (not "Hell") to preach to the spiritual bodies of the long waiting dead, and with which he welcomed the spiritual body of the repentant robber. This, he declares, is not to be confounded with the risen body, which subsequently left the sepulchre, without disturbing the linen clothes, and on divers occasions appeared to those who believed on the Lord and loved him. That risen body was, so to speak, the completion and final form of Christ's spiritual body, as ours will be at the general resurrection on the last day.

But while we may differ from the Bishop's estimate of the authority and value of such definite statements regarding future conditions, this does not prevent the satisfaction with which we follow the broader lines of his reasoning and listen to his counsel as to the essential facts of personal and spiritual life. The body, as the instrument of our life here, he reminds us, is dying daily, while yet the personality, that which we are, remains. So we ought to realise, when the garment of the flesh is finally laid aside, the man remains, as truly alive, though under different conditions, in the hereafter. Throughout our life here it is the making of the man, the formation of character, the development of personal spiritual power, on right lines of obedience, reverence, trust, and love, that must be our chief concern. There is no other way rightly to prepare for the future. A death-bed repentance is a poor thing. As to the end of our mortal life, it is well for us that the time of its coming is shrouded in uncertainty, for that is not our concern and the uncertainty should keep us attentive to the vital things of character and present duty. There are insidious dangers of mental, moral, and spiritual death, which attack and often overcome a man, while he is still in the flesh. It is against these that he must guard. As to what shall be hereafter, the Bishop leaves us with

* Death and the After-Life. By the Rt. Rev. J. W. Diggle, D.D., Bishop of Carlisle. Williams & Norgate. 2s. 6d. net.

the quiet assurance that "nothing will happen within the veil at variance, or out of keeping, with the mercy and the justice of God." It is good teaching, and there are many at this time to whom it will come as a message of comfort and strength.

AN ABUSED BOOKLET.

LET me call the attention of your readers to a booklet written by Mr. Ignatius Singer of Bradford on 'The Theocracy of Jesus' (C. W. Daniel, Ltd., 1s. net). The paper was originally read at one of the conferences on the 'Practise of Religion' held in Bank Street school last winter—not, as stated in the preface, "before the 'Brotherhood' affiliated with Bank Street Chapel," for there is no such 'Brotherhood.' It provoked a good deal of discussion and interest on that occasion, and I hope that its publication may carry the author's message to a much wider field. It is specially deserving of the consideration of members of our own group of churches because in the main its conclusions are characteristically Unitarian. Moreover, as an attempt to interpret one aspect of the teaching of Jesus in the light, not of Christian tradition and dogma, but of scientific commonsense and literary probability it should be welcome to those of us who are pledged to the pursuit of truth, and who maintain the responsibility of freedom in religion.

The only public notice so far taken of the booklet (so far as I am aware) is in a publication known as *The Faith and the Flock*, and in one of "Artifex's" *Manchester Guardian* articles. The former is apparently a super-orthodox journal, which finds it "difficult to understand" "how any audience that had any respect for its own intelligence could listen to the end to such a production." The review in this journal should itself be a recommendation to the booklet for all who do not confuse intelligence and credulity. Canon Peter Green ("Artifex") is frankly abusive—one would have thought that this kind of attempt to discountenance inquiry in matters theological would have been alien to the Canon's spirit. But it appears that even "liberal" Christians can become infuriated by the attempt, especially on the part of a scientific layman, to read the gospels in the sunshine of common sense, instead of the "dim, religious light" of ecclesiastical tradition.

I commend Mr. Singer's booklet very warmly to the attention of readers of THE INQUIRER.

J. CYRIL FLOWER.

BELGIAN HOSPITAL FUND.

183RD LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	21,077	18	7
Miss A. E. Abbott	0	2	6
Miss M. Lakin	1	1	0
Melbourne Unitarian Young People's Guild, per Miss Wren	1	0	0
West Grove Women's League, Cardiff, per Mrs. Fox (37th)	0	8	0
"Thomasina Smith"	0	10	0
Mr. and Mrs. Fred F. Perris ..	2	2	0
Anonymous	2	10	0
Mr. A. W. Harris	1	1	0
	£21,086	13	1

Parcels have been received from: Miss A. J. Partridge; The Misses F. A. and M. Smith; Mrs. Titterton; Miss Clark.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

CORRESPONDENCE.

THE PROPOSED INTERNATIONAL CHRISTIAN MEETING.

To the Editor of THE INQUIRER.

SIR,—It is with very great regret that I find myself obliged to differ from one of our most honoured leaders in the moral that he draws from the recent death of the Rev. Walter Short at the front, which he contrasts with Dr. Mellor's September addresses in connection with the proposed International Christian Meeting.

I hope that others, whose words will carry more weight than mine, will reply to Mr. Warren, but meanwhile, as one who very much hopes that the British and Foreign Unitarian Association may be represented at the meeting, I venture to suggest to your readers another point of view.

I hope Mr. Warren will feel able to believe that it is from no desire to excuse German outrages, nor from any lack of respect for the memory of the late Rev. Walter Short and others who have fallen in the war, that I support the idea of the International Christian Meeting.

1. It seems to me that every addition to the casualty list increases the duty of those at home to watch and work for every possible means of eradicating the spirit of militarism and of laying the basis for a more reasonable and more humane method of settling international affairs than war. The Rev. Walter Short believed his duty led him to the trenches, and we rightly honour him because he chose what was to him the path of duty; but it must not be forgotten that many ministers honestly believe and have been encouraged to believe that their duty lay at home, helping to guard our national life from the poison of that spirit of hatred and revenge which is so apt to be bred in time of war, and fostering the spirit of human sympathy and conciliation which is essential if the objects for which the Rev. Walter Short died are really to be gained.

2. Sometime the representatives of the nations now at war will have to meet to arrange peace. They have already met to discuss questions concerning prisoners of war—but terms of peace will be of little permanent use unless behind the hands that sign the terms there are nations with an honest true desire and will for a real peace. It is for us at home to foster that desire and will for peace in our own nation and, whenever we have an opportunity, in other nations also.

For these reasons I welcome all meetings between the belligerent nations as possible openings to the fulfilment of our objects. Meetings of members of a particular trade or profession or of holders of a particular political theory may all have their uses, but inasmuch as they are sectional, there is with them always the danger that they may create fresh divisions. This objection does not apply to the International Christian Meeting, whose object is to find a basis of unity stronger and deeper and broader than the forces that divide us, a means of approach which (in the words of Lord Parmoor) "should initiate conciliation even with those who have deeply offended us, and then surely we may not be without hope that the terrible war cloud may be dispersed and we may have a new era of Christian hope, charity, and peace."

Sir, these seem to me sufficiently strong arguments for supporting wholeheartedly the proposed International Christian Meeting, but for me they are strengthened and confirmed by all I have learned to honour in our Unitarian traditions and the reasonable practical Christianity which is the Unitarian inheritance. Thanks to my Unitarian upbringing, confirmed more and more by experience, I have been led to

believe in the response of mankind to the appeal of reason and self-sacrificing love, and in the necessity of overcoming evil with good, and to try to apply my religious principles to present-day problems. The international problem is the most urgent of all at this time. It is a problem worthy of our mettle. What nobler work can we take up than the attempt to bring to bear upon it the principles of our faith. Along the lines of the International Christian Meeting we have a grand opportunity of proving the worth of Unitarian Christianity and seeking an honourable solution of our present difficulties. By other means we may lop off branches, but this is surely the only hopeful way of permanently uprooting the evil spirit which now poisons international life. If we do not uproot it, the Rev. Walter Short and all those who have given their lives on the field of battle will have died in vain.—Yours, &c.,

E. ROSALIND LEE.

Penmaen, S.O., Glamorgan.

'THINK ABOUT EDUCATION.'

To the Editor of THE INQUIRER.

SIR,—Mr. Mundella's article 'Think about Education' has the right note in it. Every one who comes in contact with working men must acknowledge how clamant and insistent is their demand for higher education for their children. The difficulty with them, however, is that they do not know how to secure this educational privilege. It therefore behoves us who are able, to see how much is allowed by the Fisher Bill, what claims the working classes may make for their children's improved education. It is only by the pressure of public opinion that Education Committees will act. It is my experience that they are not pioneers, but on the other hand require gentle prodding on.

By section 7 there is no limit to the expenditure that may be incurred by an Education Committee for education other than elementary. By section 24 an Education Committee can provide maintenance allowances, and section 32 provides for the setting up of central classes and schools, so that nothing now stands in the way of an Education Committee granting further education to all children likely to profit by it. If they would all follow the example of Sheffield and free the municipal secondary schools a step would be taken the effect of which is incalculable.

Section 17 allows Education Committees to provide playing fields, school swimming baths, school baths, and holiday camps, so it is to be hoped that demands will be made for all these boons. Section 7 allows no exemption under 14 or 15 if the Local Education Authority so desires. It is essential that local demands shall arise with the object of lengthening the child's stay at school. All these sections of the Act are in force to-day and if public opinion were at once instructed, a great step would be taken in broadening the outlook of the people and of granting the amenities of life to those who otherwise would become only cogs and wheels in the industrial machine.—Yours, &c.

JAS. P. REDISH.

JAPAN AND UNITARIANISM.

To the Editor of THE INQUIRER.

SIR,—The note in your last issue recording the honour paid to the Rev. Clay MacCauley, a Unitarian minister, in appreciation of his work in Japan in uplifting the life of the whole community, and the reports in the daily press of the arrival in this country last week of Prince Tokugawa, President of the Red Cross Society of Japan, has recalled to my memory that on Sunday, March 28, 1886, in the Free Christian Church, Kentish Town, the Marquis Tokugawa, a relative

of the Tycoon of Japan, was received into the Christian Church, the rite of baptism being performed at the close of the morning service by the Rev. James Panton Ham, and at its conclusion a copy of the Revised Version of the Bible, with a short address, was presented to the Marquis (a pupil of Mr. Ham) in the name of the congregation by the secretary of the church, Mr. Charles Hind. I have a pleasant memory of the occasion, having been one of those present who welcomed him into the Christian faith.

At the Annual Meeting of the congregation, held in the following year, on January 25, a very interesting address was given by the Marquis Tokugawa respecting the introduction of the principles of Unitarian Christianity into his native country and concluded as follows: "I am also very glad that the time has come to fulfil the sincere desire of the respected secretary of this church. When I was baptised last year, in this very church, he gave me a handsome present (the Bible), and asked me to let my fellow-countrymen know the true teaching of our Lord Jesus Christ on the one Godhead and the one brotherhood of mankind. I will endeavour as much as I can, to introduce the true Christianity which I am professing to our dear Japan."

Thinking the above may be of interest to your readers.—Yours, &c.,

FREDERIC ALLEN.

7 Linden Terrace, Newton Abbot.
August 19, 1918.

THE CAMBRIDGE SUMMER SCHOOL.

ECONOMY of space allows little more than a mention of the holding of the Summer School at Cambridge this year in an endeavour to study the United States of America. A general impression of the lectures is impossible, so immense is the ground to be covered, so astounding the array of facts and figures, so many-faceted the orb of tendencies, energies, ambitions, and achievements, so grandiose and architectural the plans projected. The difficulty of generalising on this vast subject was manifest. The lecturers gave a series of acute analyses of sections of reality in America, always inducing a sense of bigness in things done, to be done, or wanting doing, that left their hearers exhausted in the effort to grasp them. Perhaps the attempt to cover such an area, to spread themselves so extensively, was sufficient to explain why we did not feel ourselves taken, on the whole, so high or so deep as on other occasions, except when we came to the war. Not quite so often did that strange but immediately recognisable quality we may call revelation strike home to us. Yet there were precious and revealing moments.

The United States of America was treated historically, geographically, politically, municipally, educationally (particularly educationally), morally, and from the points of view of science, the press, scientific medicine, architecture, and literature. Yale was represented by Dr. Burnstead, Dr. Canby, and Mr. G. H. Nettleton; Harvard by Dr. Santayana, Mr. F. C. de Sumichrast and Mr. Jerome D. Greene; Columbia by Dr. Cunliffe; Johns Hopkins by Sir William Osler. The difficulties in the way of lecturers and audience when the claims of military and national service are remembered were naturally great, and limited the number of speakers and hearers. The latter counted this year something over four hundred, a small number comparatively, and consisted largely of women, though there was a fair "sprinkling" of men. As most of these people act as vehicles of ideas, many being in the teaching profession, the essence of the lectures

reaches a greater audience than actually heard them.

The balance between materialism and idealism in the United States seemed to be held until the description of the country's attitude towards and organisation for the war definitely weighed the scale down for idealism. There was absolute unanimity here in the lecturers. The people entered on the war for an ideal, on a clear-cut alternative of ideas. Knowing precisely what they are fighting for, they will never cease from fight until they have got it. Their gradual and largely unwilling arrival at their present point of view, which, as General Biddle insisted in the inaugural lecture, reverses all their former policy, their slow because incredulous awaking to the moral issues involved, making neutrality either a crime or a stupidity, the welding into one of the many-languaged, many-natured nation on an ideal issue, is a moral triumph unparalleled in the world's history, and is matched in the physical sphere by the stupendous measures taken to further it. The systematised subordination, done voluntarily and nationally, of all the parts to the whole, of all purposes to one purpose, presents a spectacle awe-inspiring to their Allies and awful to their enemies. As we listened to the account of miracles done or doing, of world-forces being marshalled for the Right, some of us must have had a vision of the Allies of the Old World standing in the breach for four years, while the tempest of barbarism raged and menaced in front and treachery secretly undermined or stabbed behind; decimated, slaughtered, agonising, but always standing in the breach and keeping back the tide. And now comes this Michael of the New World, young-eyed and clear-eyed, invincible in arms and in heart, winging his strong flight over the seas where those impotent devilries lurk, to stand beside them—at last! Those of us who survive may well exult at this hour (even if we have learnt, in four years, to rejoice with trembling) that those of us who have died, our martyred multitudes, have not died in vain. One could detect a note of thankfulness in the lecturers that America had not to her own undoing made the Great Renunciation.

Prof. Canby in his examination of the spirit and tendencies of American contemporary literature insisted that this will be another tree, not another branch, though it was grafted from British literature. He made the interesting forecast that America, idealistic and democratic, may find a literature for the new democracy coming after the war; but it will not be by imitation, nor by fine writing, nor by strangeness. It is unfortunate that Emerson was inadequately treated, but Lowell and Whitman found masterly interpreters in Mr. A. J. Wyatt and Mr. P. L. Babington respectively. The high water-mark of personal interpretation was reached by Lord Charnwood in his lectures on Abraham Lincoln. The intense vision and power of them solemnised his hearers as if by a sense of contact with the god-like figure he presented. We could not fail to be struck by the parallelism of events and contentions with those of to-day. "We did not make this war," said Lincoln, answering the familiar "pacifist," "we accepted it.... The war will end when the definite purpose for which we entered it is accomplished. Please God, the war will never end, unless the purpose is accomplished." And yet, said Lord Charnwood, he was the most tenderhearted person who ever wielded great power.

Dr. Santayana's exquisite and subtle lecture on 'William James and Josiah Royce' had only one fault: it ended too soon.

The accompanying course on 'Unity' between denominations, between nations, and between classes, was scarcely secondary in interest to the other. Prompted and

fostered by experience in men and things at the front, where the present "religious" divisions appear not so much a sin as an absurdity, the time seems rapidly to have become ripe for initiation of a new experiment of spiritual reconciliation in corporate life. This was urged by all the speakers. The note of power was struck pre-eminently by Mr. J. C. Clynes (that wonderful man much altered and aged since we heard him in 1917), Mr. G. N. Barnes in his masterly presentment of a League of Nations, Mr. W. A. Appleton fresh from his mission to American Labour, the Bishop of Peterborough, Canon Masterman, and Dr. Selbie. The latter's inspired common sense is always refreshing.

The Churchmen's Union, holding its Conference at Girton College, had an interesting meeting in Magdalene Library, presided over by the Dean of Carlisle. It was quite familiar to hear Dr. Rashdall tell the story of the person who described Modern Churchmen as "those are the people who believe nothing." Discussion was invited, but no protest was made against what might sound to some surprising statements of faith, or rather of expression of faith.

Mr. J. A. R. Marriott, M.P., preached on August 4 to an overflowing congregation in St. Edward's Church. The point of view of the able layman, finely and modestly put, was of peculiar interest. By using her men of exceptional mind and soul in this way the Church might go far in solving one of her problems.

One looks wistfully at notebooks bursting with good things. Yet will not all these be written when the University publishes this course of 1918 in full in the early autumn? F. ROBERTS.

THE LATE CAPT. WALTER SHORT.

A BROTHER officer, Capt. Oliphant, who was the last to see the Rev. Walter Short alive, has sent details of his last moments. Wounded in the arm on the morning of July 20 he and others in like case were still fired at and still further wounded by the enemy; and in spite of gallant efforts—one stretcher-bearer tried four times to rescue him—it was impossible to rescue him. "After that," writes Capt. Oliphant, "I passed over the scene with my men, and then saw Capt. Short, who was dying. I stopped and spoke to him and ordered two stretcher-bearers again to tend to his needs, though I knew he was drawing near his end. Kneeling beside him, he looked up and in a faint voice (with a heavenly smile on his handsome face) he said, 'I'm done for, old boy. Give my love to —.' I pressed his hand in a last farewell. The sentence was never finished, but well was the meaning known. No other scene on a battlefield has ever left such an impression, and never have I seen a man die who looked so happy amidst the horrors of war. He crossed the Jordan with a benign smile on his face, and if it be my fate to die in this war I humbly pray that I may meet my Maker in a manner similar to Capt. W. Short."

Capt. Oliphant saw his friend interred, along with other officers and men, in a cornfield near a vineyard, with beautiful woods on two sides and a picturesque French village on another.

The senior chaplain (non-Church of England), the Rev. H. Gerard Price, has also written, and mentions the introduction he had to Capt. Short from the Rev. J. G. Gibson, Wesleyan chaplain, who spoke of the "very high reputation he bore with both officers and men." It is abundantly evident that our late friend was much beloved in the regiment, as by his Church and his numerous friends at home.

MEMORIAL NOTICE.

THE REV. ALEXANDER WEBSTER.

WE record with deep regret the death, on August 16, of the Rev. Alexander Webster, at his home at Aberdeen. He was in his 79th year, and had retired from active service in 1910; but he retained a vivid interest to the last in public affairs, especially literary and religious, and his pen was still busy as in former years. In its excellent obituary notice *The Aberdeen Free Press* says:—

Mr. Webster was a native of Old Meldrum, but when 10 years of age removed to Airdrie. When quite a young man he took up residence in Glasgow, where he was a devoted Sunday school teacher and an adherent of the Free Church of Scotland. He was urged to study for the ministry of the Free Church, but owing to his religious views did not entertain the suggestion, and soon afterwards he entered the Unitarian ministry. His first settled charge was at Paisley (1872-74), but he was afterwards transferred to Perth (1875-79), and subsequently to Glasgow (South St. Mungo Street, 1879-84), where he began the active political work, with which during the latter part of his life he was more or less associated. He became acquainted with Michael Davitt, and other leaders of Irish Home Rule, and he was chairman of Mr. Henry George's first committee. Later he espoused the cause of Socialism, and was the first delegate sent from Scotland to the meetings of the Social Democratic Federation in London.

His ministry in Aberdeen began in 1884, when he was settled in the Unitarian Church in George Street. He at once threw himself vigorously into political and philanthropic movements. He spoke regularly in the open-air at the Broad Hill Sunday after Sunday for a number of years. He took a large part in the discussion of labour questions, and frequently appeared on public platforms. In 1889 Mr. Webster inaugurated the well-known Children's Fresh-Air Fortnight scheme, which has been productive of so much benefit year in and year out to many children in Aberdeen. A breakdown in health compelled Mr. Webster to seek a more restful sphere, and (in 1891) he accepted a call to the Unitarian Church in Kilmarnock. He remained in Kilmarnock for four years, and in 1895 the congregation in Aberdeen turned again to Mr. Webster, whose health had been fully restored, and in March of the year named he began his second ministry in Aberdeen, which lasted till 1910.

Mr. Webster resumed his addresses on the Broad Hill, and renewed his interest in public work, and his popularity was shown in 1897, when as a candidate for the School Board he was returned at the top of the poll, and after a violent controversy, which is now largely forgotten, became chairman of the Board by a majority of 8 to 6 over the late Prof. Robertson. Three years later he was returned third on the poll, although absent from Aberdeen during the election. Mr. Webster, however, had in view a new Unitarian Church in Aberdeen, and he retired from the School Board in order to devote all his energies to that important project. As the result of his exertions the present excellent suite of buildings at the corner of Skene Street were erected at a cost of £7,000. In September, 1910, as stated above, he retired from his charge owing to failing health, and received many hearty expressions of appreciation of his personal character and public service.

Mr. Webster was a prolific writer of pamphlets and a keen debater. In his farewell sermon in the Unitarian Church he mentioned that he had written and delivered nearly 1,800 sermons; he had conducted 298 open-air meetings and 16

public debates, and he believed that his publications had been more numerous than those of any other Unitarian minister in Scotland. One of his debates, it may be mentioned, took place on two successive nights in October, 1886, with Mr. Lancelot Oliver, and he also carried on a written controversy with the late Dr. Alexander Stewart, in reply to his volume 'Divinity of Christ.' Mr. Webster was a diligent student of Burns, and his publications include 'Burns and the Kirk,' 'The Ideals of Robert Burns,' and 'The Religion of Robert Burns.' He contributed articles on social, economic, and other subjects to many papers and periodicals. He frequently contributed to the columns of *The Free Press*, and was an exceedingly ready and direct writer. Numerous tales and sketches written by Mr. Webster were published in *The Weekly Free Press*. His best-known public work—'My Pilgrimage from Calvinism to Unitarianism'—ran into many editions, and his writings on Burns had also a wide constituency. Mr. Webster was courageous and fearless in the expression of his views. At the time of the Boer War he openly spoke against the policy of the Government, with the result that his meetings were broken up amidst scenes of great disorder, and many citizens will recall the disturbances which occurred on a Sunday night in the Trades Hall, which required to be quelled by the calling out of the military. Although Mr. Webster's views on public questions were subjected to much hostile criticism and opposition, his honesty, candour, and straightforwardness were recognised and respected. He occupied for many years a considerable place in the public life of Aberdeen, and his labours, particularly on behalf of education and social reform, well entitled him to the esteem of the community.

It may be added that Mr. Webster, whose whole-hearted devotion and splendid sincerity won the admiration of Unitarians far and wide, was the preacher at the British and Foreign Unitarian Association anniversary in 1907, and a book of his, 'Theology in Scotland: Reviewed by a Heretic,' was published recently by the Lindsey Press and contains an excellent portrait. Twice married he has left a widow, for whom deep sympathy will be felt, and three sons, the eldest being Mr. W. O. Webster, Principal of the Aberdeen Business College.

The funeral took place on Monday, when there was a large attendance. The Rev. H. Dawtreay officiated at the service in the church and at the subsequent interment at Old Meldrum, and in the course of his address spoke of their late friend's conspicuous qualities of originality, zeal, alertness, adaptability, and entire sincerity. He had declared: "On some things I resolved at the outset, and I made the compact with my conscience, that I would speak what I thought, use no phrases however pious or unctuous that did not express my conviction, and always be thorough in my thinking and straightforward in my conduct." Such a man would have been out of place in any but a free pulpit. He never spoke for worldly favour, or for the sake of gaining the approval of a congregation. He regarded himself as an instrument of the truth, charged with its message, endowed with its persuasion. We thank God for his brave life.

A GERMAN LIBERAL.

THE following "note" which we find in *The Christian Register* will be read with special interest by those among us who have tried to believe that the Kaiser and his like are not the only men of German stock that ever were: "We say it with tenderness and poignancy: Prof. Walter Rauschenbusch of Rochester probably died of a broken heart. The Great War did it. He repre-

sented in his birth and breeding that spiritual lineage of Germany which for us is now well-nigh extinct; and just because he was primarily the fruit of true spiritual discipline (which some of us know and lament with keen regret), his eyes could not for their very purity behold or believe the iniquity. Poet in spirit he was to begin with, whose heart found its consonance with the Infinite Harmony; and on the manward quest his whole eager being, with its superb intellectual discipline, went out especially to the innumerable unfavoured ones, who need so much and get so little of help to see God as He is, to enjoy Him in comparative quiet, and to live in economic safety. In order to realise for them this ineffably beautiful estate, what was more natural than that he should seek the social meaning of the gospel of Jesus Christ? He wrote not only the first great book on the social order from the Christian viewpoint, really getting at the teachings, but the greatest book that has been written in that field. If our readers do not know it with gratitude and appreciation, please let them have for their very own 'Christianity and the Social Crisis.' It has influenced more preachers than any book in twenty years. We are familiar with his other notable works, and with his extraordinary gifts as a lecturer. His prayers were incomparable, in our current tongue. He was the sanest, truest, most spiritual interpreter of social questions in America. He never lost his balance, and he never stood still. The present writer sat among cultivated Germans in Berlin, before the war, and they said that of all the men who spoke at the Congress of Religious Liberals in that city in 1910, Prof. Rauschenbusch made the profoundest impression. Nothing in this epoch is harder to bear than the untimely going of such a seer and saint and effectual lover of his kind as Walter Rauschenbusch."

"IGNOTUS" of *The Manchester City News* in a long and very appreciative article last Saturday, reviewed our friend the Rev. A. W. Fox's new book, 'The Ethics and Theology of the Old Testament.' "I have seldom read," he said, "a theological work with so much satisfaction, even with thankfulness." Considering the fierce onslaught recently made by "Ignotus" on most churches and parsons this is remarkable testimony to Mr. Fox's book, which is described as "a work full of reverence, one which will help a doubter and confute a sceptic." We hope to give an account of this useful volume in an early issue.

NEWS OF THE CHURCHES.

Aberdeen.—On Sunday morning the Rev. H. Dawtreay made feeling reference to the death of the Rev. Alexander Webster, former minister of the church, and at the close the congregation adopted a message of sympathy to be sent to Mrs. Webster and her family. It said "This congregation and the cause of religion in Scotland, owe more to Mr. Webster than can be told. He was our loyal friend, and a true father in God to us, and we hold and shall hold him ever in grateful and loving remembrance."

Atherton.—The Rev. J. J. Wright's sermon at Chowbent, August 10, in connection with the regrettable exclusion of the Unitarian congregation from the United Service, August 4, was given in full in the *Leigh Chronicle*, and is reprinted as a pamphlet with the title 'Prussianism in Religion and Kaiserism in Atherton.' Identifying "Kaiserism" with the disposition to "lord it" over others, Mr. Wright points out that this arrogant spirit is chiefly manifested by High Churchism: "There is only one Church, and the High Church is it!" Such was the assumption, though many good Churchmen, like Bishop Diggle and Bishop Henson denounce the setting up of a "corner in religion" as they describe it. After recounting the recent incidents, as reported in last week's *INQUIRER*, the preacher expressed his deep regret that they should have happened. In nearly 28 years of his ministry there their con-

gregation had frequently shared in united work and worship with others. "Who or what is at work to poison and divide this good old spirit of Atherton?" he asked, and indicated pretty clearly whence the mischief came; and in conclusion he said:—"Profiteering in wartime is an abomination. Yet I will tell you what is more abominable. It is to take war's deaths, and even people's sorrows, and to exploit them in the interest of a church. Well, we of this chapel will neither exploit nor be exploited; no, nor are we going to be ignored. We are never ignored when money is wanted, we are never ignored when hard work is needed, and we have not been ignored when flesh and blood was required to meet this war. Why have they taken 140 young men from this chapel as fit to fight for them, if these same young men, or their parents and relatives, are not fit, here at home, to pray with them? If Unitarians are to be excluded from 'united' services at home, Unitarians should be exempted from active service at the front. Alas, they can never give us back our dead who have already died for England. But all the thousands of Unitarians now in army and navy ought to be relieved; the motor ambulances and the soldiers' huts for rest and refreshment, which our Unitarian Sunday schools and chapels have provided, ought to be given back to us; the hostels and the hospitals run in Belgium and in France by Unitarians ought to be closed; all the £42,000, in money and goods, which the readers of one Unitarian paper alone have subscribed, ought to be returned to us—if Unitarians are unfit to be included when England prays together for those who are fighting England's battles. It is surely the limit, not only of intolerance, but of insolence, to take our money, to take our goods, to take even our flesh and blood, and then to damn our souls. Of course, the thing is absurd, and we should treat it as an absurdity were it not, in these times, so serious. Think of it. For four years, as a country and a commonwealth, we have been sinking all differences, class and party, creed and colour, unitedly spending millions of money and shedding rivers of blood. For what? To kill, once for all, Prussianism among the nations and Kaiserism among their rulers. And are we in England, after fighting and suffering unitedly to kill these things abroad, are we going now to be divided, and allow, here at home, either Prussianism in religion or Kaiserism in Atherton? If so we shall get what we deserve. But if not, then the officials and members of the Atherton Churches will need to take action immediately. Their eyes have now been opened. They had evidently been hoodwinked into entering a so-called Vigilance Committee, which is dogmatically exclusive. Either the Atherton Free Churches agree with that exclusion or they don't. If they don't, they they can instruct their delegates on the Vigilance Committee to make it entirely inclusive, or withdraw from it. Failing this, some of us, even in war time—but oh, the pity of it—will now have to revive again the Atherton Free Church Union, which for many years so vigorously kept the State clergy in Atherton within decent bounds. Like war, this may now be laid upon us in Atherton as a moral and spiritual necessity. And I know many in Atherton who will rise to it."

Framlingham and Bedford.—On Sunday, August 11, our two Sunday Schools met at Bedford for united Anniversary Services, when there were good attendances both afternoon and evening, friends from the Framlingham congregation helping with their presence. The children sang well, and three of the scholars recited the afternoon Bible lessons. We are deeply indebted to the Rev. J. Arthur Pearson (who with Mrs. and Miss Pearson, is staying in the neighbourhood), for the afternoon's address, and for his further kindly help in conducting the evening service. His sermon in the evening, and also the talk to the children in the afternoon, were greatly appreciated and will be long remembered. On the following day, August 12th, the scholars again united for their Annual Treat, which this year took place at Framlingham. After a pleasant, happy day, a short devotional service was held in the Old Meeting House, at which Mr. Pearson again assisted.

Great Hucklow Holiday Home. A legacy of £20 has been paid to the Great Hucklow Holiday Home under the will of the late Mrs. Moss of Gee Cross, Hyde.

Newport (I.W.).—The Rev. Randall Jones, of Pendleton, who has been staying in the Isle of Wight, has occupied the pulpit for the three Sundays. On August 11 the Sunday School Anniversary Services were held. Powerful sermons were preached to large congregations, and the collections more than doubled that of previous years. On August 15 the Sunday School Outing took place at Sandown. Favoured with brilliant weather the children enjoyed themselves on the sands. A bountiful tea was provided, 105 parents and scholars sat down. Mr. and Mrs. L. Chatfield Clarke and Miss Eveleigh accompanied the Party, and the Rev. R. Jones cycled from Niton to meet us at Sandown.

Newton Abbot.—On Saturday afternoon, August 4, a United Service of Prayer and

Thanksgiving, arranged by the ministers of the town, was held in the Courtenay Park, and attended by a large number of the townspeople. The service was conducted by the rector and three of the Nonconformist pastors; the local band of the Salvation Army accompanied the singing of the hymns, one of which, suggested by the Unitarian minister (Rev. F. Allen), was Dr. R. J. Wrexford's 'Lord, while for all mankind we pray.' A collection was made for the Newton Abbot Hospital, the service concluding with the National Anthem.

Portsmouth: St. Thomas Street.—The Eightieth birthday of the Rev. T. Bond, pastor of the General Baptist Church, was celebrated by a "floral tea," arranged by the ladies of the sewing circle. Among the tokens of affectionate esteem were bouquets presented to Mr. and Mrs. Bond by Master Harold and Miss Betty Levette and Miss Joan Murch. Mr. E. Pervin, on behalf of the ladies, congratulated their minister and wished him many happy returns of the day, and Mr. Bond made a feeling response.

Rochdale.—As briefly reported last week, the Centennial Meetings proved a great success in every way. There were large attendances on Saturday evening and on Sunday. At the Conversation on Saturday evening the Chairman, Mr. Walter Scott (Treasurer of the Church and of the Centenary Fund), struck the right note in his very admirable opening address in which he offered his greeting to all assembled, indicated the aims of the Centenary Committee, spoke from his long and prominent connection with Clover Street Chapel, the Day School and the Sunday School, and expressed his conviction that at no time had the various institutions been in a more flourishing state than they were to-day, and that therefore the outlook for the future was full of promise. The other speakers caught his enthusiasm, dwelt upon their happy association with Clover Street, re-called the achievements of the past, and urged the present workers to endeavour to make the future more glorious still. These addressed the meeting in the following order: Mr. Frederick Horstall, Miss Smithies, Miss Elliott (daughter of the late Rev. T. R. Elliott and of Mrs. Elliott, who also was present), Mr. Wright Wilcock, and the Rev. T. P. Spedding. The Sunday services were made perfectly appropriate throughout. As was expected in the August "Messenger," it was a disappointment to all that the two former ministers of Clover Street Chapel, Alderman James Briggs, of Crews, and the Rev. J. Crowther Hirst, of Gateacre, were unable on account of their health to be present and take part in the arrangements, especially on the Sunday: Mr. Evans took the morning service, and the Rev. T. P. Spedding, who received an affectionate welcome on all hands, took the afternoon and evening services as well as the Communion Service. After the Communion service opportunity was taken to express the sympathy felt for Mrs. Spedding and himself and their son in the bereavement that has recently befallen them, and to convey to them the best of wishes for a happy settlement at Mansfield, where Mr. Spedding takes up the regular ministry again, in October.

West Bromwich.—The Annual General Meeting of the Congregational Society was held on Wednesday last, Mr. J. J. Bowater in the chair in place of Mr. E. Jackson, President, who was unavoidably absent. The Secretary's report recorded a year of strenuous work, and the Treasurer's statement of accounts showed that the Society was in a position to hand over to the Church Treasurer a substantial cheque, considerably larger in amount than that of any previous year. Most of the institutions controlled by the Congregational Society are in a vigorous condition, notwithstanding the fact that all the young men of the congregation are serving with His Majesty's forces. Our Church has suffered very much during the last four years through the decrease of subscribers—the financial loss amounting to more than 40%—and through the absence of our young men, but many of the existing members have materially increased their subscriptions, and several new subscribers have lately been secured, and we look forward to better times with the conclusion of the Great War and the return of our boys. The Pastor has formed a troop of Boy Scouts, whose existence and enthusiasm were lately demonstrated by the turning-out and thorough cleaning of the large schoolroom, stage, &c.—an act thoroughly in keeping with the scout spirit.

**** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.**

MARRIAGES.

TAYLOR—SEDGFIELD.—On August 21, at the Highgate Hill Unitarian Church, London, by the Rev. A. A. Charlesworth, Thomas Butler Taylor of The Grange, Highgate, to Marian, second daughter of the late Henry Brougham Sedgfield of Poole, Dorset, and Mrs. Sedgfield of 50 Whitehall Park, N.19.
At Home—The Grange, October 5 and 6, from 4 to 6 P.M.

WOOD—WATSON.—On August 19, at St. Mary's Church, Crumpsall, by the Rev. R. B. B. Trustin, B.A., Capt. Humphrey Rayner Wood, R.G.A., son of G. W. Rayner Wood, J.P., Singleton, Bury Old Road, Manchester, to Sylvia May, second daughter of C. J. and Mrs. Watson, The Sycamores, Broughton Park, Manchester.

DEATH.

WEBSTER.—On Friday, August 16, at The Cottage, Westerton Road, Cults, Aberdeen, the Rev. Alexander Webster, aged 78.

OUR CALENDAR.

SUNDAY, August 25.

LONDON.

Acton, Creffield Road, 11.15 and 7, Mr. J. BEGG.
Bell Street, Edgware Road, 6.30, Rev. A. GOLLAND, M.A.
Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. G. A. MARK, of Dorchester, Mass., U.S.A.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. W. COPELAND BOWIE.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. D. DELTA EVANS.
Dingley Place Mission, St. Lukes, City Road, 11 and 6.30, Mr. JOSEPH P. ROSLING.
Essex Church, The Mall, Notting Hill Gate, 11, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church. Closed till Sept. 8.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 6.30, Mr. A. STEPHEN NOEL.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
Hampstead, Roslyn Hill Chapel, 11 and 6.30, Rev. F. K. FREESTON.
Highgate Hill Unitarian Christian Church, 11, Mr. S. P. PENWARDEN.
Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.
Islington, Unity Church, Upper Street. Closed. Re-open on October 6.
Kentish Town, Clarence Road, N.W., no morning service; 6.30, Rev. F. HANKINSON.
Kilburn, Quex Road, church closed.
Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. COLLECOTT.
Mansford Street Church and Mission, Bethnal Green, 6.30, Mr. J. L. GERRARD.
Peckham, Avondale Road, 11 and 6.30, Mr. J. W. PETERKEN.
Rhyl Street, Kentish Town, 6.30, Mrs. BLUES.
South Norwood, League House, 141 Portland Road, 6.30, Mr. A. J. HOWARD HULME.
Stoke Newington Green, 11.15, Mr. T. P. YOUNG.
Stratford Unitarian Church, 11, Mr. F. COLLECOTT; 6.30, ———.
University Hall, Gordon Square, W.C. Services suspended until September 22.
Vandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Mr. H. B. LAWFOOD, B.A.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, no morning service; 6.30, Mr. J. H. CRISP.

ABERYSTWYTH, New Street Meeting House, 11. Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LELOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, Rev. E. W. MARTIN.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. W. G. TARRANT, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STR ET.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN ROW, 10.45, Rev. ERNEST A. SMITH, B.Sc.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. H. WOODS PERRIS.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. M. WRIGHT, M.A.
LIVERPOOL, Bootle Free Church, 11, Mr. R. F. LISTER; 6.30, Mr. J. ECCLES.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 6.30, Rev. C. M. WRIGHT, M.A.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Mr. E. R. FYSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. W. G. CADMAN.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.
OXFORD, Manchester College. Chapel closed.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. ALFRED HALL, M.A., B.D.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. G. A. PAYNE.
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. C. E. JEWELL.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. D. DAVIS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 11.15 and 6.30, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

WINNEPEG, CANADA.

All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

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The Directors regret to state that the very large increase in the cost of paper and printing made it necessary to raise the price of THE INQUIRER to 2d. weekly, from and including our issue of JULY 6.

Subscribers would greatly help our depleted and consequently over-burdened office staff if they would kindly forward, without individual application, the additional subscription required for the rest of the year 1918, viz., 1s. 1d.

The Inquirer.

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LONDON, SATURDAY, AUGUST 31, 1918.

[TWO PENCE.]

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NOTES OF THE WEEK.

All letters and manuscripts or the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

THE great change which has taken place in the aspect of the western front during the past six weeks is all the more gratifying, we maintain, in view of its gradual character. Unlike the series of overwhelming attacks made by the Germans, from the great offensive in March to the crossing of the Marne, the military pressure of the Allies has been on the whole steady and sustained, even if so cautious and apparently tentative at times as to beget some degree of doubt whether it could lead to important, not to say decisive, results. The end of the struggle is not yet reached, but enough has been done by now to reassure the least optimistic. We may surely take breath with more confidence than at any time since the rude shaking we (and our Parliamentary prophets) received five months ago, when in spite of long enough forewarning our lines were smashed through with such disastrous effect. Looking back, we have abundant cause to be thankful that our own armies in particular, though the others, and notably the French, rank in this respect with them, stood fast in the hour of worst peril, and saved the Great Cause from a defeat, which though we could never have acquiesced in it would have been an immediate world catastrophe. There is much yet to do and to bear, but we may gratefully believe the tide has definitely turned.

THE German Colonial Minister, Dr. Solf, made a sufficiently dexterous statement of his country's case last week, and had it not come as a sequel to other and very different representations by men of equal authority or greater, many of us would have been more favourably impressed. Unfortunately, we cannot erase from the record the things done as well as the things said, by which the German mind and policy have been revealed;

and the time is really too short for us not to remember how the dominant military party have secured the downfall of one speaker after another who has voiced anything like moderate ambitions. Lord Robert Cecil suggests that there is a big "if" about Dr. Solf's reputed expressions; but taking them as authentic he has pointed to some decided steps in advance of prior statements. Among these is the declaration that Belgium is to be set up in absolute independence again, which is something. As to the question of the German colonies, Lord Robert reaffirms the Premier's assurance that this is a matter to be settled, not by any present occupying Power or Powers, but by the conference that deals with the terms of peace.

WE take occasion also to note what Lord Robert Cecil, whose personal ability and character no less than his official status add weight to his words, has said about the League of Nations. Incidentally, having been asked by the Dean of Christ Church, Oxford, to state his view of the policy advocated by Lord Lansdowne and his friends, he says he is persuaded, while a "vehement" advocate of peace—the epithet recalls Mr. Balfour's recent use of it in regard to his support of the proposition of a League of Nations—that German militarism must be made to recognise plainly its failure as a policy. "Moloch must be humiliated in the sight of all his votaries, if they are to accept a purer faith." Thus, like most of his countrymen, Lord Robert, while intensely desiring a pacific world, can see no prospect of attaining it while the bullying element in Europe is left untamed.

As to the League, Lord Robert says: "This, every hater of war—and who does not hate war?—must heartily support. Yet we must not be blind to the extent and difficulty of the change we desire. The diplomatic and political machinery is the smallest part of the task. All nations need a conversion of heart before the League can realise our hopes and make an end of war. To think of the League of Nations merely as a diplomatic structure because it must begin by a

diplomatic instrument is like thinking of baptism as a hydropathic treatment because it is administered by immersion or affusion. In both it is the inward change that is the essence....To make an end of war, nothing less is requisite than a shifting of the centre of human allegiance from nationality to something wider. We need to feel a supernational patriotism. Such a change as this cannot be effected by the experience of war, however terrible, or by any treaty however solemn. It must be the work of moral and religious influence, and probably of a long period of time." This reflection must come home to all thoughtful persons, and it reinforces our plea for assiduous devotion to the creation of a right spirit, as well as a right understanding, on the subject.

WHEN we invited our readers last week to bombard our Belgian Fund with their cheques before the stamp tax doubled, we did not anticipate the imminent arrival of a special appeal from Mr. Drummond. As will be seen in another column he is throwing his full energy, as usual, into the task in hand; and we shall have much pleasure in being the channel between generous donors and himself, so that the very necessary work he speaks of may be promptly undertaken. If such donors cannot get their cheques written before the new tax is in force—well, they may like to inaugurate the twopenny régime by a special adventure into this most admirable form of helping to win the war. And, even then, the Belgian Fund will not, we are sure, lose their practical sympathy and support.

THOSE of our ministers and other friends who attended the Boston Congress eleven years ago will recall with warm gratitude the boundless generosity of hosts and hostesses towards Unitarians from the Old Country. The flowing thousands of young soldiers now temporarily with us on their way from the United States to the battlefields of France afford an opportunity, nay, impose a duty, which must not be neglected. A strong plea has been published and is

urgently supported by men and women who are or have been visiting the States, especially for the purpose of enlisting sympathy for the cause of the Allies, that all possible courtesy and hospitality should be shown to these men, now thousands of miles away from home. The British soldier, even if "leave" is at long intervals, does get his glance at home and home folk now and again, and is always able to communicate in a few days by means of our wonderful postal service. Not so these Americans, whose yearnings must be intense at times; and what theirs are like who have sent them forth to fight side by side with our own sons we need not be told. It should be a delight to have any share in brightening the world for both by such services as we can render.

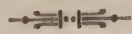
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DOUBTLESS the conditions will much hamper the carrying out of organised hospitality, but in some of the larger centres it ought to be possible to arrange more than casual attentions. When in connection with the visit of the United States delegates to the Berlin Congress Liverpool and London gave feasts of welcome there were young men among the hosts upon whose help in this genial work we cannot now rely; they are in khaki or blue, some are gone into captivity, some are sadly maimed, some are beyond these voices. For the sake of those who are absent, as well as for the sheer happiness of the thing, those of us who are carrying on ought surely to do something really worth while. The Americans have profited by our experience, in addition to their own fine business faculty, and we believe we might get much assistance from their officials in tracking out and gathering the Unitarians together from time to time. We should all be glad to welcome them to our own homes; but that is a food and servant difficulty not easy to surmount. But let us try what we can do. We shall welcome suggestions from our readers.

* * *

THERE are in India to-day several preachers and teachers connected with the Brahmo Samaj who had the privilege of studying at Manchester College while the late Dr. Drummond was Principal. It is gratifying to learn that the Theists of India are not forgetful of their indebtedness to him. *The Indian Messenger* says: "The death of Dr. James Drummond, late Principal of Manchester College, Oxford, removes a notable exponent of liberal religion. He was not only a great scholar but also, what is rarer, a veritable saint. His long life was devoted to the pursuit of religion and knowledge in a spirit of absolute self-forgetfulness. Meek, gentle, unwavering, profoundly devout, he lived like an ancient Indian *rishi* in the English society of the nineteenth and twentieth centuries.... Dr. Drummond's life proved that even in this age of industrial civilisation the noblest type of piety and devotion was not unattainable. Liberal religion all the world over is poorer by the death of this high-souled man, who was a real disciple of Christ in truth and in spirit."

MAKING GOOD.



WE do not suppose that when certain wretches planned this war they had in view more than the main results, as they hoped them to be. The Kaiser, it is true, has long since been credited with disavowing responsibility—he did not plan *this* war! But whether he or others let loose the avalanche, the course it has taken illustrates that strange intermingling of the evil and the good which marks all human experience. Many a bye-product which was assuredly far from entering the war party's field of vision has emerged and established itself, with quite unbounded potentiality for the future of human society. Instances will readily occur to mind—the closer organisation of industry and supply, the employment of women, the extended cultivation of the soil, the conquest of the air as a means of transit, these are some of them. Less imposing but no less important, perhaps, is the emergence of a new hope for those who a short time ago were the despair of themselves and of all but those grace endowed spirits who have learned from the Gospel to "despair of no man."

It is into the personal, rather than the general aspects of human life, that we find ourselves led by the stories given us, on the most indisputable authority, of men in the Forces who have, as the phrase goes, "made good." A year or two ago they were simply, but appallingly, set aside from the ordinary run of men; they belonged, we said, to "the criminal classes." The term is at once a record of individual and of social failure. The man, for whatever reasons, has failed to behave himself according to the moral—or shall we say the legal—standard of respectable citizenship, and in particular to "earn an honest living." Society, meaning the rest of us, who presumably have not failed that way, has unmistakably failed in dealing creditably with its criminals—unless, indeed, there is something to be proud of in shutting up specimens of our race in bare, hateful cells, putting them into degrading clothes, and setting them to servile tasks. If we were all compelled to a season of "war-work" (let us say) as warders in one or other of His Majesty's prisons—we will not suggest our undergoing experimentally a few weeks' confinement there—we should probably be shaken considerably out of our sleepy acceptance of these things as unpleasant necessities of civilised life.

They are not necessities. That is the conclusion to which this war, amongst its other teachings, is forcibly directing our attention. We should be fools and blind to miss the lesson. Scotland Yard is not usually regarded as a benevolent institution, though some of us know how sincerely and wisely some police agents, at any rate, deal with their unhappy human problems. But at this moment it can take you into its library, where the tabulated masses of biography are rarely lifted out of sordid dreariness by the touch of romance, and it can point to names that have suddenly brightened

into respectability, merit, even into fame. Taken into the army, fed, trained, disciplined, given "a chance," the former prison-birds have not only equalled their comrades but in not a few cases surpassed them. It needs little imagination to understand how a man who has been down in the gutter, who has long lost everybody's respect, his own included, would snatch at this opportunity of recovering himself.

Now, it may be justly remarked that after all it is only an exceptional man, here or there, who has thus won the M.M. or the D.C.M., still more rare, though some have done it, we believe, has been the achieving of the V.C. And if the critic is disposed to be cynical he may suggest that the reduction of the criminal population at home is due to compulsion into military service. Very possibly so; but even then the point arises whether, seeing that military organisation can do so much, civil and industrial organisation might not do equally well. However, not all the population is in the Forces, and amongst those who are left out we suppose would be found a considerable number of those physical and mental degenerates whom we have learnt to regard as the chief recruiting ground of criminals. And the fact that stares us in the face is that 20 out of 69 prisons have been closed since the war began, and the number of inmates of county goals has fallen to less than a sixth of what it was. Sir Evelyn Ruggles-Brise, the Chairman of the Prisons Commission, who has expert knowledge here ranging over many years, finds the causes of this change, as gratifying as it is startling, in two chief directions. In the first place, practically every one can get employment; in the second, there is less facility for drinking. Hence one would infer that if we desire the rank and file of quondam criminals to "make good," not as brilliant fighters but simply as honest workers, society must see to it that, not only during war but also in peace, there shall be employment in plenty and not so much drink.

But Sir Evelyn has something else to say as to this reduction of crime in our land. He tells us that it has been going on since long before the war, and that, whatever may be credited to war-time measures, it is largely due to the more intelligent treatment of young offenders which has obtained of late. Twenty years ago nearly twenty thousand young people were convicted per annum; the total now is but a fifth of that number. The better methods include the operations of the After-Care Societies, who claim to have prevented from 70 to 80 per cent of those young offenders who have come under their attention from sinking into habitual crime. It would appear from this and other indications that, bad as things are, they are growing better. Society itself is at last on the way to "make good," an achievement more meritorious than many ribbons and stars, and one which, of all people, we Unitarians, with our vision of the divine element in every soul of man are most deeply concerned.

THE FUNDAMENTAL PRINCIPLE OF SOCIAL RECONSTRUCTION

THE way in which we treat our fellowmen and ourselves will depend upon what is our view of Personality, its origin, its nature, and its destiny. The Christian conception of Personality is, I hold, the only sure basis of effectual and abiding social reform. It is the foundation of all true democracy and of all consecrated life. Let us endeavour to get a firmer grip of this fundamental principle which, if realised, would transform the world and the life of every one of us, and bring us nearer to the image of Him in Whose likeness we were created, Whose image we so often destroy.

Christian teaching is plain. I find here, as I find nowhere else, the profoundest respect and reverence for the sacredness and eternal value of every individual soul. We are all children of one same equal Father: we are all brothers and sisters before Him. It matters not whether we be rich or poor, wise or ignorant, civilised or savage, healthy or diseased, sane or mad, saint or sinner, white or black, red, brown, or yellow, English or German—we all came from God, we all share the same essential nature, and we shall all, I believe, in the long run, when we have been purged and purified and glorified, go back to God who is our home, and share together the same destinies in that "imperial palace whence we come." What concerns Christianity is our souls, and one man's soul is as precious as any. "There is," writes Walt Whitman, "in respect of the absolute soul, in the possession of such by each single individual, something so transcendent, so incapable of gradations, that, to that extent, it places all beings on a common level, utterly regardless of the distinctions of intellect, virtue, station, or any height or lowliness whatever." In the world we are somebodies or nobodies, influential or negligible, learned or ignorant, rich or in poverty; there are all sorts of differences among us—high society and low society, West Ends and East Ends; some are fed on dainties and some on the meanest fare; some have every advantage life can offer and some have no advantages whatsoever. In the sight of God we are all equally sacred. This is at the heart of Christianity and constitutes its uniqueness and preciousness.

It is necessary, however, to offset what has been said by another no less important consideration. Teach the perfectibility and essential divinity of man how we will, we shall gravely and fearfully and fatally err if we leave out of account the other side of the picture, the inclinations and impulses and urges driving him and forcing him to sin, the fact that he has a lower as well as a higher nature, and that there is scarcely any bottom to the pit into which that lower nature may plunge and precipitate him, if he allow these inclinations and impulses and urges to obtain entire mastery over him. Though we have issued from the slime, the tug of the slime is often pulling at us, we have a whole animal ancestry to our lineage, and the conflict between our lower and our higher nature is often a battle to the death, from which the grace of God can alone deliver us. We must not forget what an agonising struggle is frequently demanded of poor frail human beings when they have been once subjugated by their passions, to extricate themselves from the swamps in which they flounder and too often perish. Let us teach the divinity of man to the utmost, but let us never forget the horror of sin, the havoc it works not only on the sinner but on the sinner's nearest and dearest, and on the hapless victims of his lust and

crime. We must ever beware lest we underestimate man's frailty, lest we give him an overweening pride and confidence in himself. We must still teach him humility, his utter and extreme need of divine help if the higher in him is ultimately to triumph over the lower. We must never forget the precipices which dip sheer and lie yawning along his path. It will not do to give a Caliban absolute freedom if we have any care at all for Miranda. We are confronted at one and the same time by both the dignity and the frailty of man, and we shall err in our reckonings if we leave either of these factors out of account. There is God in man, but He is always in man, and His revealing is conditioned by man's frailties and imperfections no less than by his sublimities and perfections. There are two sides to us which we may call the earthly and the heavenly. Both claim their due. But there is this difference between them. What is essential in us is the heavenly: what is earthly in us is only temporary, has its importance, its extreme importance even, for our earthly life, yet is only of real and abiding value in so far as it prepares and fits us for that heavenly life which is our home and native air where our inmost being all the time belongs.

What a difference it would make if in our dealings with our fellow-men we always regarded all men and women as being essentially of divine origin, and as having immortal souls and eternal destinies! Should we then grind men down body and soul under the ruthless wheels of industry? Should we ever regard them as mere cogs in the industrial machine? Should we ever slight any one, much less degrade any one? There would be no more sweating, no more overwork and under-pay, no more poverty, no more bad housing, no more inhumanity of man to man, no more war. And if we could all take up this attitude towards ourselves there would be no more sin, no more drunkenness, no more lying, no more bestiality; we should feel that we are indeed the temple of God, and we should dread to defile the temple in which He dwells. This is Christianity, and, to my understanding, no other religion approaches it in insight and penetration, and in conveying just this same profound respect for each man's and each woman's soul, or inmost part of them.

Let us now cast the searchlight of this fundamental and revealing Christian principle upon the world and society as we know them to-day. In the light of this fundamental Christian principle man has a right to a reasonable standard of life such as befits a spiritual being and not a beast of burden, which is kept fit merely for the material profit of man. A man is neither a horse nor a machine, and wages should be more than an item in the cost of production. The end of industrial and commercial organisation should be not merely increased production but human welfare. Yet, before the war, "Out of the eight to eight-and-a-half million adult workmen in the United Kingdom, it is doubtful if there were one million who were receiving what is really a living wage" (Ryan).

In the light of our fundamental Christian principle man has a right to a decent house and home adapted to the highest interests of a good and happy family life. Before the war, housing conditions were bad enough. They are far worse now. In 1901 about 8 per cent of the population were living in conditions of definite over-crowding, over half a million in one-roomed tenements. The cottages in nearly half the villages were unsatisfactory; in over one-fourth of them there were not enough cottages of any kind. It would be a reasonable estimate to compute that one million additional houses are needed in the United Kingdom in order to make housing conditions really satisfactory.

In the light of our fundamental Christian principle what about sweated industries?

The Daily News held a Sweated Industries Exhibition in 1906. It revealed the fact that 22 industries (out of the 197 for which statistics are given) had the monstrous average working-day of 15 to 16 hours, that 80 worked for more than 12 hours a day, and that not less than 184 worked for 10 hours a day or more. This was three years before the passing of the Trade Boards Act, which in 1913 affected 13 industries. Laundries are still, however, allowed to work women for as much as 14 hours in any one day, and in times of pressure these hours are often terribly exceeded. Waitresses, before the war, often had to work for 70 to 96 hours a week. Railway porters are sometimes on duty 16 hours a day. Omnibus conductors in 1910 were working on an average 15 hours a day, and usually for 13 days a fortnight. And so on.

These are some of the grosser facts. I could go on under different heads with the same tale of this general brutal disregard throughout society of the elementary rights of every human being.

I would like, however, to end on a higher note. The words are those of a great leader of the Church now dead: "No man may with impunity outrage that human dignity which God Himself treats with reverence, nor stand in the way of that higher life which is the preparation for the eternal life of Heaven. Nay more; no man has in this matter power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his right; he cannot give up his soul to servitude; for it is not man's own rights which are here in question, but the rights of God."

H. H. JOHNSON.

CORRESPONDENCE.

THE LATE

REV. ALEXANDER WEBSTER.

The Editor of THE INQUIRER.

SIR,—It is not for me to offer my tribute of deep admiration of the late Rev. Alexander Webster to your columns, but there is one incident in his life which is of interest and is not, I think, generally known, which I venture to submit. When, early in his career, Mr. Webster was in Glasgow, the Rev. Philip Wicksteed went there to give lectures on the Old Testament and the Higher Criticism, and met Mr. Webster. The latter introduced to him Henry George's 'Progress and Poverty' and Mr. Wicksteed read it in the train back to the south. It "set his brain on fire": he felt sure that George was wrong, and resolved to study economics to be able to refute him. This study he pursued with members of the fellowship which afterwards became the Fabian Society—but they were then Marxists. They challenged Mr. Wicksteed to write an article for a certain magazine, confuting Marx. Mr. Wicksteed accepted—and converted his fellows. This incident in the life of Mr. Webster I had from himself.—

Yours, &c. R. F. RATTRAY.

Dr. Robert Lyons, who was intimately associated with the Rev. Alexander Webster during the last years of his ministry, and was the chairman of his church committee for some years before he resigned, sends us a sympathetic appreciation of one whom he regarded as an honoured and beloved friend. We append the following passages:—

"Mr. Webster's chief characteristics were his intense love of justice, his broad-mindedness, and his high moral courage. These qualities were displayed in many

fields—political, social, and economic. He was endowed with the rare courage of advocating a cause when convinced of its justice, even when that cause was scornfully denounced by politicians and their unthinking, blindly-obedient followers. He possessed in large measure that bravery of soul. His was not the nature to seek safety by shouting with the majority. He had the strength to stand alone. It was often his fate to do so, as it is that of all pioneers. He was never fettered by the slavery of the herd instinct. He had a keen eye and a healthy contempt for the cant of conformity, for the tyranny of custom, for the moral and intellectual death so often associated with conventional respectability.

"Mr. Webster's wisdom as a pioneer was indicated by his strenuous labours for the furtherance and freedom of education, for he knew that it is only by real education that mankind can progress. On this was based his passion for the welfare of children. In the struggle for the emancipation of women he was a fearless worker, and here he and I were linked together in closest sympathy. Another bond between us—we had many—consisted in our love of Ireland, her history, humour, pathos, beauty and people. As an Irishman my heart warmed with pleasure and pride when listening to his sympathetic and informed advocacy of the claims of Ireland for justice and freedom. But I only mention this as an example of Mr. Webster's large-mindedness and his freedom from ignorant insular prejudice, for this great Scotsman had a sympathy that was world-embracing and a burning desire to include all mankind in a great Brotherhood based on co-operation and justice. He was and remained to the end a genuine Internationalist. He loved with a special warmth his own beautiful country; but his love for his fellow-men had no frontiers. Of him it can be truly said that he did not live for self alone. During many years he laboured strenuously, spending his strength unselfishly so that others might reap where he had sown. There in the quiet graveyard at Old Meldrum, near the purple hills he loved so well, we assembled for the last rites and ceremonies, in full confidence that the Great Father of us all had received him with the welcoming words,—Well done, thou good and faithful servant; enter thou into thy rest, into the joys, the glories, the wonders of thy Eternal Home."

MR. DRUMMOND'S "HUTS FUND."

To the Editor of THE INQUIRER.

SIR,—I am afraid that I have earned a reputation with the readers of THE INQUIRER of being a bold beggar. But a reputation once earned it becomes a virtue to live up to it. Accordingly, I shall make no apology for pursuing my spendthrift course and asking for what I want. There are still countless generous hearts at home eager to help our men, and I believe really grateful for opportunities of giving where they know that their money is required. I have described already the big cluster of huts where I have the happy privilege of serving at present. It has grown with the need and is now one of the biggest institutes for our men to be found in France. It teems with life. Men are really happy here. We are continually made to feel, as they leave us to go up the line, that it has been a real bit of home to them. But expansion has meant that the arrangements which were adequate three and a half years ago are now quite unsuitable. Moreover, time and weather and the ceaseless pressure of crowds cause serious dilapidations. The consequence is that it has become a matter of urgent necessity to reconstruct part of our equipment before the winter sets in. The

boiler house and the kitchen are far too small and no longer weather-proof. The store and yard must also be planned anew, and the simple rooms occupied by the workers are cramped and unsuitable for a staff of seven or eight. There is no comfort of any kind for our lady-workers. It is the last thing that they would think of for themselves, but I feel that something must be done at once to guard them from unnecessary exposure and physical strain. No words of mine could describe what they have done for our men in this place. Two of them have been here for more than three years, and all are here not as birds of passage but to spend and be spent to the limit of their strength for the duration of the war. Plans for all this most necessary work are in hand. The price of labour and material is very high and I reckon that we shall need about £500 for this absolutely necessary work. I should esteem it a very gracious and generous act on the part of the readers of THE INQUIRER, with whom I have had such pleasant relations in the past, if they would give the whole or part of this sum. I cannot think of any better way of helping our fighting men or of showing goodwill towards those who are trying to be their friends.

By the courtesy of the acting-editor, the Rev. W. G. Tarrant, contributions may be sent to him at 13 Bream's Buildings, London, E.C.4, and will be acknowledged in the columns of THE INQUIRER. May I add that the money contributed recently for our central Y.M.C.A. library and for various purposes connected with this Hut has been most useful. The piano generously given by Mr. Ronald Jones was used for the first time at a concert last Saturday and has given great pleasure. Should there be any balance over in connection with this new appeal, it can be used for our Christmas fund, an object which our lady workers have very much at heart. Even in this grilling August weather it is necessary to begin to think about Christmas, if it is to be a joyous festival for the men as it has always been in this Hut hitherto.—Yours, &c.,

WM. H. DRUMMOND.

Camp 15, B.I.B.D.,
B.E.F., France.
August 23, 1918.

COLONEL BULLOCK AND CHRISTIAN SCIENCE.

To the Editor of THE INQUIRER.

SIR,—Lieut.-Colonel Bullock is reported, in your issue of the 17th inst., to have said, in his lecture on atheism at Mill Hill, Leeds, that atheism was the source of Christian Science. Now atheism is defined as disbelief in, or denial of, the existence of God. Christian Science, on the other hand, declares that God is All-in-all. How the latter teaching can be derived from the former, it would be difficult for any sane logical person to find out. It is but one more example of the hopeless tangles that people get into while attempting to criticise that of which they have no knowledge.

Our critic further said that Christian Science teaches that there is nothing but God in the world, and that therefore there could be no pain, because pain was not good. Such teaching, he says, "is contrary to human experience and is simply juggling with facts." Christian Science teaches that the universe of God's creating is spiritual, and not material. In referring to the material sense of the world, St. John says: "Love not the world, neither the things that are in the world. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of

God abideth for ever." From this it is quite evident that the world, as it appears to the five physical senses, is not the outcome of Spirit. Mrs. Eddy, writing on page 209 of 'Science and Health, with Key to the Scriptures,' throws great light on this subject. She says: "The compounded minerals or aggregated substances composing the earth, the relations which constituent masses hold to each other, the magnitudes, distances, and revolutions of the celestial bodies, are of no real importance, when we remember that they all must give place to the spiritual fact by the translation of man and the universe back into Spirit. In proportion as this is done, man and the universe will be found harmonious and eternal."—Yours, &c.

CHARLES W. J. TENNANT.

JOHN POUNDS' HOUSE.

To the Editor of THE INQUIRER.

SIR,—Will you give me leave to acknowledge with thanks the following donations received by the Unitarian Historical Society towards the restoration, for which they have made themselves responsible, of John Pounds' House at Portsmouth:—

	£	s.	d.
Already acknowledged	6	7	6
Mrs. E. Brown	1	1	0
Miss Mary L. Bruce	1	0	0
Mr. B. Hingley	1	1	0
Miss Leigh-Smith	5	0	0
Mrs. Arnold Lupton	0	10	6
Mr. John Sale	1	0	0
Mrs. M. Taylor	0	10	0
	£16	10	0

The work has now been put in hand; and upon removing the decayed woodwork it has been found that more woodwork was decayed than was thought to be the case. The result of this is that the cost of the repairs will slightly exceed £24, and an appeal is made for further donations to cover this amount. A block for use in the Transactions of the Society is being made from the sketch of John Pounds' House kindly presented by Mr. Chappell; and it is proposed to strike off a few copies and to send one to each donor.—Yours, &c.,

R. M. MONTGOMERY,

Hon. Treasurer U.H.S.

Essex Hall, Essex Street, Strand, W.C.2.
August 28, 1918.

BELGIAN HOSPITAL FUND.

184TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	21,086	13	1
Mrs. Wm. Tangye	10	0	0
Miss S. R. Courtauld	10	0	0
Mrs. Wallace Bruce	10	10	0
Miss L. M. Rimmington	1	0	0
Miss E. M. Thew	5	0	0
Mr. and Mrs. C. W. Chitty	4	0	0
Mr. F. B. Dunkerley	20	0	0
Mrs. Peyton	25	0	0
	£21,172	3	1

Parcels have been received from:—Miss B. F. Comport; West Grove Women's League, Cardiff, per Mrs. Fox; Ullet Road Sewing Circle, Liverpool, per Mrs. Redfern.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

DUNDEE, THE FREE RELIGIOUS MOVEMENT.

Forty years ago people in Scotland were growing sceptical concerning the orthodox presentations of life after death. The doctrine of eternal punishment was rejected, and amongst religious leaders there were those who urged its deletion from doctrinal standards. But the penalty for such action was severe. For his stand on this point the Rev. David Macrae was, by the Supreme Court of the United Presbyterian Church, solemnly deposed from his status as minister. This was in 1879. Mr. Macrae had at the time received a call from School Wynd Church, Dundee, but being thus expelled from the ministry he was no longer acceptable to the Presbytery. The congregation of School Wynd, however, had been inspired by their late revered pastor, the Rev. George Gilfillan, with a deep respect for freedom of thought, and a portion of them resolved that the reformer should not be silenced. They left their church, and Mr. Macrae began his ministry, not in School Wynd Church, but amongst those who had come out, a homeless people meeting in a hired hall. The largest hall in the city was engaged, and there the people flocked to hear the bold preacher who had dared to denounce the Confession of Faith. Mr. Macrae's ministry prospered, and after seven years of strenuous labour a handsome building was erected, which, in honour of the Rev. George Gilfillan, was named the Gilfillan Memorial Church; and here Mr. Macrae continued his good work until 1897, when declining health compelled him to retire. His successor, the Rev. Walter Walsh, continued the traditions of the church, ever urging the need for freedom of thought. But in course of time, theological interest having shifted from eternal punishment to the New Theology, the day came when to some minds the name "Christian" was a stumbling-block. The Gilfillan Memorial Church was described in its constitution as a "Christian church for the promotion of goodness and truth"; and, regarding this as a limitation, an effort was made in 1911 to alter the name to The Church of To-day. Unhappily this caused a cleavage in the church, and led to a lawsuit, the final outcome of which was a permanent division, one section breaking away and forming what is now known as the Free Religious Movement. Since then, under the leadership of the Rev. Henry Dawtrey, these lovers of truth and freedom have worshipped, as did their fathers forty years ago, in a hired hall; but they are not now concerned about the Confession of Faith, nor about the New Theology, so much as about cherishing a high ideal of life. In one of their monthly magazines their attitude is thus given: "We stand for that which is the supreme need of modern times—the cultivation of the inner life that is in every man, of that living and spiritual religion by the neglect of which, in our days, there has followed widespread degeneration in the character of men." The members of the movement give their leader freedom to proclaim the truth as it is revealed to him; for out of strife and suffering has come the recognition that all sincere aspiration is worthy of respect, and that only by loyalty to the light within can spiritual progress be made.

From instinctive rejection of the idea of a vindictive and unforgiving Creator, through the mazes of the New Theology, to the vision of a world regenerated by righteousness—such is the path along which these free religious travellers have come. Truly a dark and stormy way, yet well worth the struggle, for theirs is the religion of the future, the practical religion for which the world is waiting.

H. J. D.

A "Y" WORKER'S STORY.

THE Rev. F. J. Gauld, till recently Unitarian minister at Toledo, Ohio, and a visitor to the British and Foreign Unitarian Association meetings a few years ago, tells the readers of *The Christian Register* some of his experiences and observations as a Y.M.C.A. worker in France, and we quote the following for readers on this side. It refers to the period of the latest German offensive:—

At six o'clock I went to a neighbouring village, where I found my effects dumped on the roadside. This place was heavily shelled all the morning to prevent troop and convoy movements. I remained there during the morning to await developments and find what to do with our goods. In the meantime a stream of wounded Tommies poured through the town toward the rear. A few of us were able to pass out drinks and cigarettes to cheer them on the way. I confess I should like to have been in a quieter spot, but when I suggested to several Tommies near me that we might seek an *abri*, one remarked that the ground was quite soft near us and the shells would sink without doing injury. So I had to appear as phlegmatic as they were and sit and watch the shells drop about us, throwing up geysers of dirt higher than the highest trees.

I went to the centre of the town on an errand when shells falling on the roads and houses close by scattered their *éclats* and debris uncomfortably near. Seeking a cellar *abri* I found a number of women and crying children. I had a piece of chocolate in my pocket, which I broke into fragments and gave to the children, helping them to forget their fears of the shells. About noon the troops began to pass through the village to the rear. All the front lines were taken by the Germans, and the English were evacuating. The people began to evacuate the near-by towns, and the stream of refugees, which grew worse day by day for a week, filled all the roads, mingling with the convoys of wounded and the impediments of an army in motion. I have never seen anything so sad in this terrible war as these homeless people, very old and very young, fleeing from the enemy, going they knew not where. Sometimes one saw well-to-do farmers driving loaded wagons with household goods and livestock; more often men and women trudging in the heat and dust, carrying all their possessions on their backs, or pushing hand-carts, wheelbarrows, or baby-carriages. Among the little treasures of the lost homes one saw women and children carrying birds or cats and dogs, precious souvenirs of the happier days.

This stream of dispossessed people, their losses and burdens and sorrows, filled the heart with grief. Again and again I thought, If only America could see the suffering brought on this fair land by the greed and lust of the Kaiser's hordes, every man, woman, and child in my free land would rise in unison and dedicate themselves body and soul to the destruction of the power which is bringing this misery on the world.

The enemy had begun his offensive in beautiful weather, with a full moon. While this circumstance may have favoured his plans, it also favoured the refugees and the wounded. In a large base hospital, which had to be evacuated later on account of the bombardment, there was not sufficient room for the wounded, who were placed on the street. In this and another hospital I joined with Y.M.C.A. men in offering what help we could. It was a great relief to be doing something, however inadequate, to satisfy all the need.

The peasants were cultivating their fields and vineyards up to the very last minute, often going about their work while shells were passing overhead. I have seen no

real panic spirit in France. The people are admirable. No wonder their sons are the incomparable soldiers who have won the admiration of all the civilised world. It is a privilege to work with them.

At the close of this offensive the American soldier appeared on the scene, and proved his valour and efficiency by holding and repulsing the enemy, with the captures of terrain and prisoners. This success has given renewed courage and hope to the French, who understand the greatness of the promise of America. This last week I have visited a British base hospital where my boy is undergoing treatment. Next to the pleasure of meeting him and knowing that he was rapidly regaining his strength was the pleasure I felt in seeing thousands of splendid American troops who had recently arrived, and in knowing that they are now pouring into France in a constantly augmented flood. This is the finest augury for victory in the future and a mighty source of encouragement to the battle-scarred troops of France and England.

I have recently seen the American Ambulance Field Service in action in different localities. They are a splendid lot of fellows, and French officers and doctors have spoken to me of their service in terms of the highest praise. Many have recently received the Croix de Guerre for courage and efficiency, and whole sections have been honorably cited in army orders.

English, French, and American women have rendered valuable service in canteens and hospitals. I have seen them all at work under conditions of great danger in the past month. I almost used force to get three English ladies away from a town which was being heavily shelled. Before the impetus of the drive was quite spent I was sent to a *Foyer* [the French equivalent of a Y.M.C.A. hut] to help French and English women who were conducting a canteen alone. As the train was about to start, a messenger came with orders for me to descend. The place of my destination was evacuated by the ladies. The enemy forces were very close. They later occupied the town, but this was about the limit of their advance.

The German prisoners I have seen coming in are a mixed lot, some very young, others quite old for the war. They do not seem to have any advantage in physique over the English and French, and are quite inferior to the Americans. Undoubtedly the rapid and considerable advance of the enemy in the offensive begun on the Chemin des Dames was the result of the surprise with which he launched his attack and the immense numerical superiority of men and guns with which he carried on the offensive. In his second attack from Montdidier to Chateau Thierry, with masses of men and guns, he completely failed. The Allies knew of his plans and prepared.

I should like to tell a little of my personal experience. I believe many of your readers, my friends especially, would be interested, but I must refrain. I have seen the strangest mingling of peoples of all races in the battles of the past month. I have had the pleasure and privilege of passing out chocolate, drinks, biscuits, cigarettes, &c., to the soldiers going up into the firing line, to the refugees, the wounded, all in the name of the Y.M.C.A. This organisation is doing a great work. The American people may rest assured that their whole-hearted support of the Y.M.C.A. is strengthening the morale of the fighting forces of the Allies, as well as offering needed comfort, thus making final victory doubly sure.

NOTES ON SOME RECENT BOOKS.

[A short Notice in this column does not preclude a review in a later issue.]

Africanus. THE PRUSSIAN LASH IN AFRICA. Hodder & Stoughton. 143 pp., 2s. 6d. n.

An unvarnished report of the terrors of German colonial rule in Africa, a system based on slavery and resting on force and cruelty.

Barrett (Sir James W.), C.M.G., F.R.C.S. Lieut.-Col. R.A.M.C. THE TWIN IDEALS: AN EDUCATED COMMONWEALTH; with maps and diagrams; 2 vols. H. K. Lewis & Co. xxxii—512 and xx—504 pp., 25s. n.

The series of articles and addresses comprised in these volumes are remarkable alike for their scientific value, their variety, and the amount of practical information which they convey on problems of vital interest to the Empire. Some of them date from seventeen years back, when Sir James Barrett took an important part in the reorganisation of the Melbourne University, and they embody his views on the best methods of producing an educated people and an enlightened and democratic form of Government. He proceeds from the wise assumption that "liberty and justice cannot be obtained without the constant exercise of responsibility, and that an ignorant proletariat constitutes the greatest danger with which any country can be faced."

Campagnac (E. T.). ELEMENTS OF RELIGION AND RELIGIOUS TEACHING. Cambridge University Press. 139 pp., 3s. n.

Prof. Campagnac delivered these lectures for the benefit of teachers, but "inasmuch as the business of education is one not for teachers alone, but rather for society as a whole," he has now given them to a larger audience. The main function of the teacher, he suggests, is to rediscover Religion and restore it to its just authority.

Clutton-Brock (A.). STUDIES IN CHRISTIANITY. Constable. 168 pp., 4s. 6d. n.

One of the most suggestive writers of our time here discusses Christian ideas in a thoroughly modern way. Those who know his book 'The Ultimate Belief' will gladly welcome his further thoughts; those who do not, had better get his new book at once.

Dorling (Flight-Commander T. Taprell), R.N. RIBBONS AND MEDALS. London, Philip & Son. 56 pp., 2s. n.

This little book has been brought out as a supplement to 'Ribbons and Medals' published in 1916, in consequence of the great number of foreign orders and medals which have been conferred upon British soldiers since then. Even now the list is not complete and the author asks for suggestions as to any improvement which might be made.

Loyson (P. Hyacinthe). FRANCE THE APOSTLE; AND THE ETHICS OF THE WAR. University of London Press. 162 pp., 3s. n.

These three lectures were delivered before the Royal Institution of Great Britain, and their spirit is indicated in the author's statement that they were prepared for the press "when the noblest cause in history was face to face with the direst peril." They are issued as "an act of religious homage" to the British who have died defending France.

Petre (M. D.). DEMOCRACY AT THE CROSS-ROADS. Fisher Unwin. 125 pp., 4s. 6d. n.

Father Tyrrell's biographer has here imitated the title of one of his books, and exhibits the moderate sympathetic spirit revealed in her story of his life. She is heartily democratic, but urges the importance of developing an earnest and truly intelligent mind in the democracy.

PAMPHLETS.

The Freedom of Jerusalem; well illustrated. Hodder & Stoughton. 6d.

Sokolow (N.). ZIONISM IN THE BIBLE. Zionist Organisation. 2d.

THOSE who are desirous of extending a little hospitality to sailors and soldiers on leave in London should write to the Organising Secretary of the International Y.M.C.A. Hospitality League, 25 Montague Street, London, W.C.1. The League has undertaken a very important piece of work, and the warmest sympathy will be felt with their efforts to mitigate, especially for overseas men, the dangers of loneliness, the absence of friends, and the sense of being thousands of miles from home in a strange land.

THE Co-operative Holidays Association has now been in existence more than twenty-five years, and in spite of the difficulties of the present time is carrying on its excellent work with great success and enrolling new members. The Annual Report shows a total of 2,763 guests for the five centres during the past year, and under the Free Holiday scheme for necessitous people 188 persons have been benefitted. The guest-houses are situated amidst beautiful surroundings in Yorkshire, Derbyshire, Sussex, the Lake District, North Wales and Scotland, and in these days when there is a tendency to take holidays in snatches throughout the year, it is well to know where a week may be spent to the best advantage in a genial and democratic atmosphere entirely conducive to freedom from care. This year an interesting extension of the Association's activities has been its co-operation with the Canadian Y.M.C.A. in providing hospitality for Canadian soldiers on leave. The Prohibition principles which it advocates naturally appeal to those who are anxious for the welfare of the Canadian troops, and many fine young fellows from overseas have been welcomed at various centres. Full particulars of the work of the Association and the arrangements made for holiday-seekers may be obtained from the Head Offices, College House, Brunswick Street, Manchester.

NEWS OF THE CHURCHES.

Dewsbury.—On Sunday, August 25th, the Anniversary and Re-opening Services after decoration were held at Unity Church, when the minister, the Rev. John W. Maw, preached appropriate sermons to good congregations. The choir, under the direction of Mr. H. Hemingway, rendered special anthems. Both the church and the schoolroom have been redecorated with great taste and present a very pleasing and comfortable appearance. News has come to hand this week that an old Sunday scholar, Private Arthur Gillings, has gained the Military Medal for brave and distinguished conduct on the field. Arthur Gillings, who is only 20 years of age, is now lying wounded and a prisoner of war in Germany. He has been able to communicate with his parents, and is progressing favourably towards recovery.

Dundee.—The aim of the evening service in connection with the Free Religious Movement is to assist in the practical application of religion to problems of life, literature, and human destiny, and the syllabus of subjects which has been drawn up by the Leader, the Rev. Richard Lee, for the next three months includes some 'After War Problems,' studies of certain notable books, such as Lord Morley's 'Recollections' and Prof. Gilbert Murray's 'Religion of a Scholar,' Bertrand Russell's 'Outlook on Life,' 'The Reasonableness of an Armistice,' and a monthly 'Service of Joy.' There will be a discussion after some of the addresses.

Halifax.—The Rev. W. Lawrence Schroeder, Minister of the Northgate End Chapel, has arranged that a literature reading shall be given on the last Friday in the month at his house. He urges, quite rightly, that "It is good at all times, but especially good in days like the present, to refresh mind and soul at the fountains of a pure and wholesome literature. We need mental change and spiritual recreation, so that we may face the problems of the war with a freshened temper and keener determination to know and establish the truth. Good poetry is one of God's great gifts to life, for thereby we are lifted into an atmosphere in which the education of the soul proceeds sanely and strongly."—It has been decided to change the name of the congregational fund for the relief of the needy from Poor's Purse to Fellowship Fund. It was felt by the Committee that the new title "more adequately described both the operation and the field of the fund, which exists as an evidence of congregational goodwill towards those members who temporarily may need assistance."

Ireland: Moneyrea.—News has only just come to hand of the death of Col. Alexander Porter, Indian Medical Service (retired), which took place in May. Col. Porter, who was 77 years of age, was a native of Moneyrea district, being

the son of the late Alexander Porter of Monlough. After a distinguished career at Queen's College, Belfast, he graduated at Queen's University, and entered the Army Medical Service when quite a young man, spending the greater part of his life in India. Although resident in England since his retirement in 1903, he never forgot his old friends and associations, and often in recent years spent prolonged holidays in his native district, where his genial presence and good nature were much appreciated by his large circle of friends. Col. Porter was a brother of the late Rev. John Porter, for many years minister of our congregation at Ballee, co. Down. Born and brought up in connection with the Unitarian congregation of Moneyrea, he never ceased to be a Unitarian in conviction, and remained a contributor to the funds of that congregation till his death. His many friends in the North of Ireland much regret his decease. He is survived by a widow, two daughters, and a son, the latter a captain in the Indian Army.

Leeds: Mill Hill.—Lieut.-Col. Bullock spoke on Sunday evening, August 18, on "Agnosticism." After explaining how Huxley invented the term, he said there were men who gloried in the term agnostic, but there was no more merit in mere agnosticism than in mere belief or mere disbelief. The person who took agnosticism for granted was no more worthy of respect than the credulous person who believed a thing just because it was told him. He would have them put their beliefs into the crucible, to see if they would stand the test. It was significant that those who had followed Huxley had been less positive as to the impossibility of knowing; that Herbert Spencer, for example, had spoken of religion as something that moved towards righteousness. But, said the preacher, at the back of righteousness there must be something conducive to righteousness. That was where "Nunquam" made his mistake, by saying that if God made man, He was responsible for all that the man did. But God had never made a man: what he had made was a being with the potentialities of a man or a woman, and if God were wholly responsible, there would have been no possibility of persons becoming men or women; they would have been merely animated machines. To say that God did not know what would be the choice of a man or woman, for the good or the bad, was no reflection on God, for God could only know the knowable, though, unlike man, he knew all that was knowable.

Last Sunday, basing his discourse on Kipling's story of 'The Ship that Found Itself,' Col. Bullock said how few were those who went through life's experience without having to encounter storms. Such lives, when they were found, were almost worthless ones. There was no way to make iron or steel plates for the ship except by putting the ore into the furnace, and burning out the dross. And so in life. There was nothing more unfortunate for a lad than to be born with a silver spoon in his mouth. Much better for him if he had to go through the world's rough-and-tumble. If they would read Kipling's story, they would find that every part of the ship was dependent on some other part. So it was in society: they were all members of one body. If the workman said to the capitalist, "I have no use for you," he would soon find himself starving. If the capitalist said to the workman, "I have no use for you," he would find himself having to do things for which he was unfitted, and gradually being reduced to poverty. This unfortunate relationship between two necessary factors of productivity would continue, however, until they took a different view of things. It was unworthy to talk about the number of "hands" that a firm employed. Let them, rather, bear in mind the word that was used when a census was taken of Abraham's household, and it was found to consist of so many "souls." What was true of the body politic was equally true of States. The world was one, and any attempt, after the war, to thrust Germany or any other people out of the comity of nations could only result in disaster. They were not "out" to destroy a people, but only that which made a people what it ought not to be. They must do the right, and, unless they did it, there could be no hope of permanent peace. The Rev. R. Nicol Cross has come home on leave, and is now in Leeds.

Pendleton.—On Sunday, September 29, a Special Service will be held at the Unitarian Church in the morning, at which the new windows, presented by Mr. G. H. Winterbottom, J.P., in memory of his father, the late Mr. Archibald Winterbottom, will be dedicated. The preachers will be the Rev. J. McDowell and the Minister, the Rev. J. Randall Jones. The windows are the work of Mr. Sylvester Sparrow, the eminent London artist.—The congregation is taking part in the effort which is being made in Salford to raise £25,000 to provide parcels of food and other necessities for prisoners of war belonging to the Lancashire Fusiliers, and Lieut.-Col. T. F. Tweed, M.C., Hon. Secretary to the Fund, will attend the evening service on September 8 and briefly explain its objects.

Sheffield: Attercliffe.—On Sunday, Sept. 1, a new turning-point will be made in the history of the Unitarian Church, for on that date the full-time ministry will begin, and Minister and people will make a new beginning. To celebrate this event a Recognition Meeting will be held on Monday, at 7.30. Mr. H. E. Fishburn will preside, and addresses will be given by ministers and laymen of the district.

Sheffield: Unity Church.—Mr. Joseph Barlow, one of the oldest and most faithful members of the church, passed away recently. He was a well-known figure in the Choir, of which he had been a member over fifty years.—On September 15 the Anniversary Services will be conducted by the Rev. Alfred Hall, and on the 29th the Rev. C. J. Street will preach at the Harvest Festival Services.

Sheffield: Upper Chapel.—A cordial welcome has been given to the Rev. Alfred Hall, who is now sharing with the Rev. C. J. Street the work of the ministry, and Mrs. Hall, at a congregational gathering presided over by Mr. G. H. Hunt. Addresses of welcome were given by the Chairman (for Trustees and Committee), Mr. W. R. Barclay (Congregation and District Association), Mr. W. Laycock (Sunday School), the Rev. T. Anderson (Ministers), the Rev. E. H. Titchmarsh (other denominations), and the Rev. C. J. Street. Letters of congratulation and goodwill were read from the Newcastle Congregation and the Northumberland and Durham District Association.—The name of the Rev. Walter Short has been added to the Roll of Honour, making 126 in all. Arthur Foster, who joined the army in February, has fallen in action at the age of 18.

Todmorden.—The Secretary's report gives the names of the following thirteen "brave boys of the congregation" who have fallen during the past year:—Tom Sunderland, Thos. W. Shackleton, Fred Greenwood, Fielden Crabtree, J. W. B. Farrar, James Pickles (missing, now presumed dead), Robert Suthers, Herbert Coupe, Ernest Butterworth, Wilfred Firth, Arthur Whipp, Ernest Barker, and Ronald Shackleton.—The membership keeps high, the present total being 272. The Women's League has given over £50 in donations to various objects. The War Savings' Association shows a membership of a hundred and an issue of nearly 800 certificates. Cordial greetings have been sent to the Rev. Chas. Biggins, junior minister who is on service in the R.A.M.C., having been granted leave of absence by the congregation for the duration of the war.

Wellington, New Zealand.—In the monthly Calendar the Rev. R. E. Hale quotes the following, with cordial agreement, from "a minister who, like myself, left an orthodox church to preserve his honesty": "We Unitarians face the opportunity of our history. In the present world war we can give a message which can come from no other people. The early disciples turned away from their grievous loss with songs on their lips and a flaming fire in their souls. It is called a miracle by some, a legend by others; the fact remains, they were baptised with something which challenged all their energies for good and unified their wills to help the world to their own joy and happiness. We may theorise about God, argue over destiny, wrangle over interpretations of Bible verses, and quibble over hair-splitting differences—all of which gets us nowhere. To-day nations are on their faces in the dust, pleading with God. Peoples, long defying the spiritual, are rushing to the feet of priests and crying for a vision of God. If a few men in the Unitarian Church, fired with a zeal for souls, aflame with a purpose to help humanity out of its indifference and doubt, and glowing with a real love for God and spiritual things could go among our churches, they would give our church a new day." He urges the importance of strengthening the church during the remaining months before he enters camp, in full realisation of the great opportunity which lies before Unitarians of giving the world at the present time a message such as no other people can deliver. The testing time will probably come to the cause in Wellington, together with other churches, as a result of the sacrifices they are making for the war, and we hope they will be able to meet it in a spirit of loyal devotion and consecration.

*** Secretaries of churches which publish Calendars are requested to send the Calendars regularly, and as soon as possible after publication, to the Editor.*

*** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.*

DEATHS.

INDGE.—Alfred James Indge, on August 17th, 1918, after a lingering illness, at 2 Cowley Road, Ilford, Essex, aged 64 years.

Life member of Forest Gate Unitarian Church, and member of Ilford Unitarian Church. Interred at City of London Cemetery on August 21st, 1918.

PASSMORE.—On the 21st inst., at Salisbury, Annie Passmore, widow of the late Frederick Eddy Passmore.

WEBB.—Second Lieut. Richard Joseph Webb, Machine Gun Corps, younger son of Mr. and Mrs. Arthur B. Webb, Fairhaven, Singleton Road, Kersal, Manchester, aged 21. Died a prisoner of war in a German field hospital on June 1st last, from wounds received in action May 27th.

OUR CALENDAR.

SUNDAY, September 1.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 6.30, Rev. A. GOLLAND, M.A.
Bermondsey, Fort Road, 6.30, Mr. BASIL VINEY.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. G. LANSDOWNE.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. MUNN.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Luke's, City Road, 11 and 6.30, Mr. FRANK G. FINCHAM.
Essex Church, The Mall, Notting Hill Gate, 11, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church. Closed till Sept. 8.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11 and 6.30, Mr. J. BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. F. K. FREESTON.
Highgate Hill Unitarian Christian Church, 11, Mr. S. P. PENWARDEN.
Ilford, High Road, 11 and 6.30, Rev. PERCY W. JONES.
Islington, Unity Church, Upper Street. Closed. Re-open on October 6.
Kentish Town, Clarence Road, N.W., no morning service; 6.30, Rev. F. HANKINSON.
Kilburn, Quex Road, 11 and 6.30, Mr. WM. LEE, B.A.
Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. E. R. TYSON.
Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.
Rhyl Street, Kentish Town, 6.30, Mr. S. NOEL.
South Norwood, League House, 141 Portland Road, 6.30, Rev. J. H. SMITH.
Stoke Newington Green, 11.15.
Stratford Unitarian Church, 11 and 6.30, Mr. JOSEPH P. ROSLING.
University Hall, Gordon Square, W.C. Services suspended until September 22.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Mr. A. G. TARRANT, B.Sc.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, no morning service; 6.30, Mr. J. HARRY SMITH.

ABERYSTWYTH, New Street Meeting House, 11. Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, Rev. E. W. MARTIN.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. W. G. TARRANT, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STR. ET.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN ROW, 10.45, Rev. ERNEST A. SMITH, B.Sc.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30, Lieut.-Col. BULLOCK.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. M. WRIGHT, M.A.
LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. J. C. ODGERS.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 6.30, Rev. C. M. WRIGHT, M.A.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Mr. J. W. PETERKEN.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. M. R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.
OXFORD, Manchester College. Chapel closed.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. ALFRED HALL, M.A., B.D.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 11.15 and 6.30, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

WINNEPEG, CANADA.

All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

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LONDON, SATURDAY, SEPTEMBER 7, 1918.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

SEPTEMBER is indeed adding to its calendar of "stricken fields." If we hesitate to use Cromwell's phrase respecting Worcester, coming on the anniversary of Dunbar, and to speak of the British and Canadian turning of the enemy's line of fortification as a "crowning victory," and if our gallant French Allies have not as yet wiped out the memories of Sedan by a full fruition of their valour farther south, it is recognised even by cautious observers that the German position has gone from bad to worse day by day. The month is still but young; and, warned as we are not to expect "too much," we should be less than human, far less than patriots, if we did not cherish great hopes. And what should we be if we did not acknowledge by more than words the zeal and devotion of those who are, with such noble constancy, fighting the good fight? With our grateful pride are mingled sorrow and mourning over those who die that liberty may live; they must not have died in vain.

* * *

IF the readers of THE INQUIRER desire at this day of great things to contribute greatly, in their measure, towards the support and succour of some at least of our brave soldiers, will they not respond heartily and speedily to the "Huts Fund" appeal made by the Rev. W. H. Drummond in our columns last week? As will be seen from the list on another page an encouraging start has been made, but the sum required—which is for the repair and further equipment of premises in a great French centre through which many thousands of men pass every week and where bodily and spiritual comforts are untiringly provided for them—amounts to five hundred

pounds. It really needs no long time to raise, if we are half as much in earnest as the men were who swept over the "switch line" on Monday. One little word, please: when writing cheques kindly remember, if possible, the extra penny stamp! But rather forget it and send, than hold back.

* * *

TO-MORROW the jubilee will occur of the founding of the Good Templars Order in Great Britain, the founder being Mr. Joseph Malins, who in 1868 formed a lodge at a little chapel in Birmingham in imitation of a movement started in America. Appealing, like other Orders, "ancient" or otherwise, to the love of ceremonial and symbolism, the Good Templars society has met with so much success that it claims a roll-call of nearly three-quarters of a million members belonging to about a hundred different nations and States. A reception by the Lord Mayor and a commemorative service in St. Paul's sufficiently indicates the esteem in which a movement, once rather ridiculed, now stands. It has undoubtedly taken a considerable share in the education of the popular mind, and thus in the great advance made by temperance principles in the past half century.

* * *

WHILE the policy of prohibition throughout the United States appears likely to be enacted soon, Lord D'Abernon views the control system set up in this country as sufficiently successful. He says that convictions for drunkenness are now only 13 per cent. of the number registered in 1913; and while he does not think it probable that total prohibition will be adopted here he is strongly of opinion that a return to pre-war laxity and excess is "quite unthinkable." He lays stress on the beneficial results of diminishing the alcoholic strength of beer and spirits, and also on restriction of consumption by intervals of closing the public-houses. There is no probability, he believes, of the removal of present regulations during the war and for a

year thereafter; and there is not the slightest chance that Britain will drift back into the old conditions.

* * *

How wide an interval separates the ideals of democracy from the temper actually displayed from time to time by the masses is illustrated by the lamentable out-breaks of "mob-law" against which President Wilson has been speaking very severely. The abomination of lynching is, unhappily, no novelty in the States, and for many years it has given rise to strong protest on the part of those true citizens who see in law the one hope of orderly society and real freedom. But these deeds of violence, not against individuals only but against the spirit of that self-government which is professed as the supreme aim of the popular State, are specially deplorable in the hour when we are supposed to be all united in the effort of putting down the lawlessness of German ambition. Feeling is, no doubt, sometimes too intense to be held back by reason; but it is a sorry record to read, for instance, that a Woolwich mob, not content with stopping an undesired meeting, proceeded to kick the unconscious body of one of the victims of their assault. The question suggests itself whether we are really so civilised as we sometimes boast.

* * *

"DURING the war," said Mr. Lloyd George last week, "we have in this country doubled the power of the working classes," and he affirmed, what the Labour Congress on Wednesday supported, that Labour leaders are heartily at one in resisting military domination. There can be no doubt of it, or that in the long run the power of the working classes, if combined with intelligence and reason, will effectually resist it everywhere. That there is still, however, much to learn, both by Labour and Capital, is proved by the occurrence of the strikes which have multiplied so discredibly, and sometimes dangerously, of late. It is no credit to the community that the better way of adjusting competing interests is so often abandoned for the worse

AMONG the contributions to the correspondence on Reunion to which we referred recently a letter from Dean Moore Ede of Worcester affords an illustration of co-operation among the Churches in the United States. It has arisen, like so many other manifestations of a broad inclusiveness where narrowness used to be the rule, in connection with the war. The War Department, says *The Federal Bulletin*, has established a great Training School for Chaplains. On the faculty are an Episcopalian, a Methodist Episcopalian, a Baptist, and a Roman Catholic, and in the last entry into the School were Methodists, Roman Catholics, Baptists, Presbyterians, Lutherans, and Congregationalists. In the Navy a Roman Catholic Chaplain of the Fleet, recommended by Protestant as well as Catholic chaplains, has been appointed inspector and adviser to all chaplains in the Fleet, of all denominations. "We are not yet ready," says the Dean, "for such co-operation in Great Britain, but it is well for us to realise that it can exist without compromising a man's loyalty to his own branch of the Church."

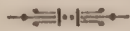
* * *

WE observe that in the Address officially issued by the Methodist Conference emphasis is laid on the need of "transforming" the popular mind in all lands if a League of Nations is to endure. There is also much good counsel on other points, among them social reconstruction; but *The Methodist Times* rather cruelly says the Address is "interesting from the archæological point of view, but not otherwise of great value," and suggests that where it is read at all it is received simply with "patient boredom." The worst of it is that our contemporary's estimate is probably as applicable to official documents elsewhere as to those in Methodist circles. More "actuality" is evidently needed than can be generally imparted in a committee-room; excellent work can be done there, but for vital and vitalising fire people usually seek elsewhere. Perhaps there is too much "breeding in-and-in"—a crossing with minds of another type, face to face intercourse with men of other churches, or even of none, would probably result in a more vigorous growth.

* * *

THERE has reached us from Boston, U.S.A., 'The Soul of America in Time of War,' representative sermons by fifteen Unitarian ministers. The volume is edited by the Rev. Samuel A. Eliot, who in his preface says that the sermons set forth the normal spirit and utterance of representative Unitarian ministers during the first year of America's entry into the great war. The preachers recognise the immediate duties and practical necessities of the hour. They conceive the war as a solemn duty, but they have put restraint upon their speech. They have applied in their preaching, adds Dr. Eliot, the wisdom of Abraham Lincoln's saying: "At times like these men should utter nothing for which they would not willingly be responsible through time and eternity." Among the preachers are Howard N. Brown, S. M. Crothers, P. R. Frothingham, J. Haynes Holmes, and Francis G. Peabody.

THE "MAYFLOWER" RETURNS.



FLITTING ahead of the great convoys laden with the fate of dynasties and nations and streaming incessantly eastward across the wind-swept Atlantic, the mind pictures ever a tiny vessel, by comparison with those huge transports a mere cock-boat. Nigh upon three centuries ago the frail body of this mystic spirit leader of the fleets was sailing the other way, "alone, on a wide, wide sea," bearing all unconsciously in its breast the germ of a mighty national life. Frail was the boat, named fitly after the fleeting blossom of the spring; how should such a thing survive the perils of that billowy sea? "Go boldly on," said the storm-tossed adventurer to the Adriatic seaman, "Go boldly on, thou carriest Cæsar and Cæsar's fortunes." The fortunes, not of any Cæsar, but of mankind were embarked upon the 'Mayflower' when she sailed from Plymouth on September 6, 1620.

On board was a little company of a hundred and two souls, a mere handful of much persecuted, long anxious, resolute men and women, with their infants. Little could they or any mortal guess what would result in after ages from that day's deed. Dreams they doubtless had, and hopes,—some fears perhaps, certainly, as the stormy voyage dragged out its slow length. Their fears, dispelled for a while in the joy of reaching shore at last, though the new land gave them but a November welcome, were deepened into many actual sorrows and sufferings, as they bent their energies on the task of the mere maintenance of life. He who has stood in the bleak hill-side burial ground, made sacred to all time by the dust of those pioneers, can but marvel at the indomitable faith and courage with which they endured all, and in spite of dangers, losses, and pains resolutely held on their way till their emigrant fellowship, recruited from time to time by newcomers from Old England, became at last a New England overseas.

"The pilgrims," says Bancroft, "were Englishmen, Protestants, exiles from conscience, men disciplined by misfortune, cultivated by opportunities of extensive observation, equal in rank as in rights, and bound by no code but that of religion or the public will." In these words we read the secret of their ever developing polity, as the scattered settlements drew into organised unity, and became definitely constituted States. Other venturers the earth has seen in ancient times—Greek, Phœnician, Scandinavian. Each type has left its impress on the world, and wise would be the historian who should correctly measure the gifts they severally imparted to the cause of civilisation. More modern expeditions, of longer or shorter continuance, have set forth from different European stocks, notably to the various regions of North and South America, and these also in their own ways have opened new chapters in the story of mankind. But, if race egotism do not pervert our judgment altogether, the founding of a New

England in the West three centuries ago was a political, a religious, event pregnant beyond all the rest. Granted that the land itself, with its wonderful variety and unlimited natural resources has contributed indispensably towards the growth of the vast nation now knit into the greatest Republic the world has ever seen, no discerning student can miss the supreme part played in its development by the influence of the ideals which the pilgrims took with them, and which have been indelibly stamped upon the whole life of the people.

About midway between their departure on that memorable September day and these September days, so fraught with destiny, the New England States, accustomed through five generations to the principles and practice of sturdy self-government, rejected forcibly the incompatible claims of the British crown. To-day, the vastly larger Union, animated throughout by the same political instinct, has found itself unable any longer to maintain a position aloof from the "quarrels of Europe," as its orators used to say but a few years ago. Claims totally incompatible with the liberty of men in all lands have been made by the representatives of an Empire to which the notion of "government of the people, by the people, for the people," as Lincoln put it, evidently appears but a puerile sentiment. Germany's torpedoes have indeed sunk the 'Lusitania,' but the shock of the explosion has called the 'Mayflower' from her haven, and now she pilots the unexpected millions on their way to the field where this issue must be tried out to the uttermost. And when these eastward convoys in turn, mighty as they are, have all vanished from bodily vision like the boat that bore the pilgrims to the west, the ideals which she represented, and which they represent, will sail onward still, gleaming in front of every new endeavour of mankind to achieve and consolidate true liberty.

By a slip we credited Lord Robert Cecil last week with the letter on the Lansdowne proposals written to the Dean of Christ Church. It was Lord Hugh's.

MR. ROOSEVELT has given over £9,000 representing part of the Nobel Peace Prize awarded to him for his services in connection with the Peace of Portsmouth, which ended the Russo-Japanese war, to be distributed between the American Red Cross, Y.M.C.A. and Y.W.C.A., the Salvation Army, the Knights of Columbus War Activities Committee, and several other institutions and committees engaged in war work.

THE demand for the first number of the new Government quarterly review, *Reveille*, edited by Mr. John Galsworthy, was so great that the first impression was exhausted a few days after publication, and many people were, consequently, unable to obtain their copies. The second impression, however, is now ready, and the review can be obtained from H.M. Stationery Office, Imperial House, Kingsway, London, W.C.2. or through any bookseller. It contains articles by Sir John Collie, C.M.G., the Rt. Hon. John Hodge, M.P. (Minister of Pensions), Col. Sir Robert Jones, C.B., Rudyard Kipling, J. M. Barrie, Joseph Conrad, and others.

WHOLESONE THOUGHTS FOR TIRESOME DAYS.

By the
Rev. ERNEST J. BOWDEN, B.D.
(Victoria, B.C.).

THEY are gleaned from an old-world song, and my old-world song is a Psalm—the seventy-seventh. The collection from which it is taken, as you doubtless know, was in common use as a book of melody and devotion long before our era. It is one of the miracles of human experience that the songs of an obscure and despised race should be sung and read by millions, of other races, every day in the year, and yet retain a freshness as perennial and an inspirational power as great as on the day when they first sprang from hearts torn with agony or sustained by trust.

And of all the Psalms there is none that appeals to me more than the seventy-seventh. Talk of transformations! Why, here we have a piece of commonplace wretchedness, and restless misery, bursting out into the bloom of a noble and wholesome philosophy.

I.

The writer was battling with sickness; and what could be more commonplace than his symptoms?—the stretched-out hand that betokens fevered restlessness; the moaning; the sinking sensation that accompanies faintness; the eyes, aching and hot, yet in spite of the will—held wide and staring. Then there is the rush of memory—recollections of past days that keep the brain distracted and alert, but with an activity that only accentuates its distress.

And the mental condition supervening is just as commonplace. Questions come surging into the mind; the gloom of pessimism settles on the soul:—

Will the Lord cast off for ever?
And will he be favourable no more?
Is his mercy clean gone for ever?
Doth his promise fail for evermore?
Hath God forgotten to be gracious?
Hath he in anger shut up his tender mercies?

Up to this point everything about the Psalm, excepting its poetical diction, is commonplace; scarce one of us but could have said the same things. But now, with a sudden transition, we come to an exclamation which removes the writer once and for all from the realm of the commonplace, and stamps him as a brave and chivalrous soul. His *symptoms* we know; his *pessimism* is our own; unfortunately most of us get no further; but here was a man who, right in the midst of his wretchedness, had a gleam of wholesome insight. Instead of persisting in doubt and pessimism, he said: "There is something wrong with my point of view. After all it is not God who has changed; it is my judgment which is at fault. 'This is my infirmity.'"

Those of us who are used to associating with people in pain and weariness and doubt know the gallantry of soul expressed in the words, "This is my infirmity." It is my judgment which is awry." It often happens that people are most confident of their judgment when that judgment is bitter and pessimistic. They would rather think God was a failure than confess to any possibility of misconception on their own part. They would willingly believe that eight million Canadians, or one hundred million Americans, or fifty million Britons had become blind and perverse; but would never stop to question their own sanity or judgment. In the face of this common fact of experience it is refreshing to find a character in ancient history or contemporary life who, when tempted to say "The whole world has gone mad,"

turns instead to his own heart and says, "There is something wrong with my outlook: 'This is my infirmity.'"

II.

But our song-writer not only diagnoses his case; he prescribes and applies a cure: and this brings us to the most valuable part of the Psalm. He determines to fill his mind with wholesome thoughts. "I will remember," he says, "the days of the right hand of the Lord"; that is, he will recall those actions of Jehovah which, beyond all dispute, are the expression of his love and favour. And, since even the happy memories of his own experience have become distorted in his fevered brain, his mind goes out to the dealings of God with his nation, which were as the landmarks of thought from which there can be no appeal. The way in which he does it gives a most realistic touch to the song, for the latter half of it might well be the ravings of a noble and gifted mind in its semi-delirium. He recalls the events of Hebrew history, but with no suggestion of historic sequence. Rather his thought wanders through vague recollections of national crises, symbolised by cataclysms of nature. He is talking of the disaster that threatened his people; and the tears and moanings of his own sickness lead him to picture the troubles of his nation by the sorrows and catastrophes of nature:—

The waters saw thee, O God;
The waters saw thee; they were afraid:
The depths also trembled
The clouds poured out water;
The skies sent out a sound:
Thine arrows also went abroad.
The voice of thy thunder was in the whirlwind;
The lightnings lightened the world;
The earth trembled and shook.

What a picture of the vicissitudes and threatened disasters of early Hebrew history! The waves rage; the deeps tremble; lightnings dart to and fro; the cyclone howls across the blackened sky; the earth shakes with the reverberations of thunder. But see where the thought of the song leads. There is One who can ride the storm and subdue it; and looking up to Jehovah his God the writer exclaims:—

Thy way was in the sea,
And thy paths in the great waters,
And thy footsteps were not known.

Then without lingering for a moment to interpret his allegory, he brings us to an abrupt climax, which is also a conclusion:—

Thou leddest thy people like a flock
By the hand of Moses and Aaron.

In all the storm and terror there was a meaning; one thing was happening, and only one—God's purposes were unfolding; by the hand of his appointed leaders he was working out the deliverance of his chosen people.

This is the formal closing of the song: the real conclusion is left to be inferred. The song-writer recalled the stirring events of Israel's history to correct his own pessimism. He has recounted the troubles of his nation; he has seen their ending in a heightened experience and broader outlook. The very parallelism of his language, if nothing else, suggests the inevitable inference. The God whose way was in the sea, whose mysterious footsteps were in the great waters, who led his people like a flock—this God is in the gloom and pessimism of his own experience—will still the fevered tempest of his life: the raging of pain and restlessness are but the ministers of his high purpose.

III.

The reign of gloom and pessimism did not end with the days of the Psalm writers; their shadows fall on our lives to-day. I have on my desk at the present moment

a letter in which this sentence occurs: "I think God must have hidden his face from me: I don't know what I have done to deserve so many trials." I have another letter put aside in which I read "I lift up my empty hands before God as a symbol of the emptiness of my heart." If I could read the unwritten records of your lives I should find many such stories there. What cure shall avail when the days of weariness come upon us; when the wheels of the universe creak and groan in our ears; when God seems a fabulous monster, and the ways of men to be the ways of madness?

This is a frame of mind which is quite common while the clouds of war are over all our thoughts and actions; and none are more liable to it than earnest souls who normally are trustful and optimistic. Many of these can never think of war-clouds as being lined with silver: all they can see in them is disillusionment and disaster.

For the past generation has been one of high ideals in the affairs of nations. Arbitration, the limitation of armaments, even disarmament, have been freely discussed. The Hague tribunal has been established, and influential peace associations have been formed throughout the civilised world. We have come to *know* that war is barbarous, and to *feel* that it is needless. In the development of these ideals—in the propagandist work associated with it—the churches have taken a leading part, and none has been more active than the church we are proud to call our own. William Howard Taft and David Starr Jordan are Unitarian names that stand second to none in the great peace movement.

Now it looks on the surface of things as if their work had been swept away, as if the ideals for which they stood had perished. One by one, as the tide of war has spread, the great leaders of the pacifist movement *seem* to have been engulfed in its flood. The reason is clear to all practical minds. It was not disloyalty to principle, but the fact that, by the irony of fate, the Pacifist movement became a valuable adjunct to the Kaiser's secret forces. But most idealists are not practical; and so fail to see this. In the miscarriage of their hopes they see cause only for pessimism and gloom.

And this is but one aspect of the wretchedness that has overtaken men and women on account of the war. Death has entered many a home; gallant sons who were the incarnation of high aspirations for coming days are laid low, or battered mentally or physically out of all semblance to their old selves. Many to-day are crying out in anguish

Will the Lord cast off for ever?
And will he be favourable no more?
Is his mercy clean gone for ever?
Doth his promise fail for evermore?
Hath God forgotten to be gracious?
Hath he in anger shut up his tender mercies?

and many who never speak of God share in the same bitterness and pessimism.

IV.

What has this old song to say to such?

First it pulls them up sharply with a gleam of wholesome introspection. Who has the right to assume, even for a moment, that God and the universe have gone awry? There is a thousandfold more wisdom, not to say gallantry of soul and healthy sense of proportion, in the Psalmist's exclamation, "This is my infirmity: my vision is distorted; my viewpoint is false."

And we shall do well to follow him further and make his *method* our own. What was it? To make his mind a nest for wholesome thoughts culled from the history of his people. What a world of

healthy activity is suggested for us here! And who so fortunate as the English-speaking people in their wealth of national lore that speaks of a guiding destiny?

History has this advantage that in it you see great events stripped of all subsidiary issues. This war is primarily a war for freedom, but there are a hundred confusing issues—Imperialism, jingoism, conscription, armament contracts, profiteering—and some minds dwell on these until the real heart of the conflict is quite lost to sight and sense. In history we are rid of these conflicting elements: we see the great ideals for which men lived and died; in the triumph of those ideals we see writ large the character of the Divine Being who is the source and inspiration of our national life.

This is a war for freedom,—to make the world safe for democracy. To cure the pessimism which paralyses our faith and aspiration let us take the briefest possible glance at a few of the steps of Freedom on the bloodstained path over which the Anglo-Saxon race has sought to find her.

Just over three centuries ago England was in the throes of her great break with Rome. As a last resource of tyranny the King of Spain, head of the greatest European state of that time, came on with his fleet to sweep the British from the sea, and their Queen from her dominion. The sequel was one of the most glorious episodes of our history. The English rose as one man—hurled back the tyrant, and England became, in a sense unknown before, the Land of the Free.

In the seventeenth century a new tyranny arose in the heart of England itself; a tyranny whose watchword was "the Divine Right of Kings." The conflict with that tyranny lasted half a century, and plunged England into two civil wars. Cromwell in the first, and William of Orange in the second, led the forces of freedom to victory, and in England there was established once and for all the Divine Right of the People.

At the close of the eighteenth century the divine right of a section of the people was called into question. George the Third sent his troops into New England to compel its people to his way of thinking. But the farmers of New England rose against the royal emissaries with their scythes and shotguns, and after long conflict established the independence which Englishmen celebrate to-day as heartily as the native-born American.

Here are three examples from the history of our race in which we see order arising out of chaos, and freedom established as the result of conflict: where the call of duty was clear, and where the results were such that no sane man can call them into question.

The Armada, the Commonwealth, the Declaration of Independence,—each has one lesson to teach us. The tempest raged, the whirlwind scattered destruction, lightnings terrified, the thunder shook the earth and sky. But we, like the Hebrew bard, can look to-day into the face of God and say, Thy way was in the tempest, Thy path in the conflict of nations: Thou wert directing our destiny when we least knew it; Thou leddest thy people like a flock by the hand of Queen Bess, by the hand of Cromwell, by the hand of George Washington.

V.

Has God led our race through the conflict of past generations only to leave us now? To the normal mind such a case is unthinkable. Far better for us to say with the ancient song-writer: "My judgment is awry. 'This is my infirmity.'" The side issues of the war entangle us in their meshes. The wrong before our eyes is greater than heaven's glowing ideal which inspires our leaders. But let us learn a lesson from this old song, and from the history of our own people. Let us

now summon up our confidence, have done with pessimism and gloom; and without waiting for coming generations to make acknowledgments in our behalf let us say to the God of Nations:—

Thy way is in our sea of trouble,
And thy path in the great waters of conflict:
Thou art there, though thy footsteps are hid from our eyes.
Even to-day thou art leading thy people like a flock
By the hand of those to whom the task has been appointed.

"THE SPIRIT OF MAN."

(An Anthology made by the Poet Laureate.)

AFTER a beautiful garden give me a beautiful anthology, and in both it is the artistic disposal of variety that determines the beauty. When a man has a predilection for a certain kind of flower he does only pretty well, for there is bound to be monotony. And there are anthologies collected by men who have had a passion for the poetry of a period which are delightful, but tend to cloy. Such are Bullen's 'Lyrics from Elizabethan Dramatists' and 'Lyrics from Elizabethan Song-Books.' Most of us are limited, and our limitations of taste show when we attempt variety. In making an anthology a man halts between himself and the public. Where his own tastes predominate the collection will probably be good, but he feels he ought to go beyond the bounds of his own tastes for the sake of the public, and the result often is that he satisfies neither himself nor others. In this respect the most truly dolorous compilations are books of hymns.

But our Poet Laureate seems to have a taste in poetry which is quite remarkable, for it is exquisitely fine and delightfully broad. He has produced a thing of loveliness,—the best odd volume I know. It is not by some centuries the oldest book in my library, but it is nearly the dirtiest. It has travelled thousands of miles. It has compensated for short rations, sleepless nights, and the tedious conversation of bores. To read the book is an exercise in devotion, and it has brought me to keep the canonical hours with increasing joy.

The Poet Laureate frankly asserts that man is a spiritual being, and therefore cannot dispense with the things of the spirit. Nor does he ever yearn for them so much as in times like these. To-day "we look instinctively to the seers and poets, whose sayings are the oracles and prophecies of loveliness and lovingkindness." This thought gives the tone of the whole collection. It is quite free from the exasperations of preachy-preachy, and the stodgy commonplace of the professional ethicist, whose love of third-rate poetry is almost touching. We are simply made to feel that if we really love the thing that is beautiful we have found the thing that does us most good. For according to Bridges poetry is the very soul of morals and religion. "We might almost contend that Morals is that part of Poetry which deals with conduct, and Religion that part of it which deals with the idea of God." So said our anthologist in a lecture he gave last year on poetry. In that lecture he asserted that the moral philosophers, who are professionals, could not be compared with the poets, though they are but amateurs. Did not Philip Sidney in the first and best treatise in English on poetry assert exactly the same? On the relation of poetry to religion the lecturer threw out a delightfully original thought. The monstrous ecclesiastical system which Rome had built on the Gospels drove art into disrepute. The reformers were set against

art, but this natural craving in their natures found satisfaction in the language of the Bible, and so arose many unworthy ideas of God. We are not free of these yet. According to the Poet Laureate, it seems reasonable to look to our own poets for our release.

Perhaps this is why Shelley, that Prometheus defying all false gods, that Apollo of new light, is the largest contributor to the Anthology. Throughout it he sings divinely clear. Even Shakespeare bows to him in the matter of quantity. And after these two come Milton and Keats. From these four poets we get things that we have loved all our lives, and yet they are set down here with such consummate skill that many of them read like a direct message to us in these bad days, and the anthologist has gone even further than this, for he gives the message what I would call a power of individual inwardness, a mystical concentration, by selections of rare delicacy from writers like Augustine and Spinoza, and even more so by his selections from French writers, and perhaps most so by those wonderful extracts from Dostoevsky.

Of those authors who have been asked to contribute little, the collector has taken care that they should give only gold. A passage from Lamb came to me as a new thing. And I would especially mention a quotation from James, and selections from two speeches by Burke and Lincoln. Nor has any fear been shown of the moderns. Grenfell's splendid battle-poem is there, and two of the sonnets of Rupert Brooke.

There is one slight mistake in the book which should be rectified. The speech of Henry VI. quoted from Shakespeare should be at the battle of Towton, and not Wakefield. The battle of Wakefield was won by the King's party. The battle of Towton was won by the Yorkists in a blinding snow-storm which must have rendered Henry's soliloquy extremely uncomfortable.

Most of us at some time of our lives have felt that we too would like to make an anthology. I shall abide content with this one that has been presented to me for the modest sum of five shillings. But if the Poet Laureate should ever think of enlarging it, and if I could get his ear, I should plead for one extract to be added, an extract from Dr. Johnson, without whose manly presence no representative English book can possibly be reckoned complete. It is from a letter to Boswell, it is on the folly of quarrelling, and it contains the essence of a thousand sermons. "I had great pleasure in hearing that you are at last on good terms with your father. Cultivate his kindness by all honest and manly means. Life is but short; no time can be afforded but for the indulgence of real sorrow, or contests upon questions seriously momentous. Let us not throw away any of our days upon useless resentment, or contend who shall hold out longest in stubborn malignity. It is best not to be angry; and best, in the next place, to be quickly reconciled." R. H. U. B.

YALE University has conferred the degree of D.Litt. on Mr. John Masefield. Those who know him only as a poet, not averse to swear-words, know very little of his wide range of thought and ability in prose as well as verse.

THE reconstruction of the Library of the University of Louvain is proceeding, and many books have already been sent, or promised, by people in this country. The librarian of the John Rylands Library at Manchester (Mr. Guppy), who has already received and catalogued a large number of volumes, and the librarian of the House of Lords (Mr. Butler), will be glad to receive communications from those who are interested in a scheme which must appeal to all lovers of learning.

CORRESPONDENCE.

HENRY GEORGE'S 'PROGRESS AND POVERTY.'

To the Editor of THE INQUIRER.

SIR,—To a member of "The United Committee for the Taxation of Land Values," the incident narrated by the Rev. R. F. Rattray in your last issue is of interest. It would be very interesting to learn from the Rev. Philip Wicksteed, whose brain is said to have been set "on fire" by reading 'Progress and Poverty,' whether he really studied economics simply in order to refute Henry George. A study pursued with that object could not be unbiased. May I be allowed to state, in the words of Henry George, the principle on which his teaching rests, and the policy which he advocates: "We would simply take for the community what belongs to the community—the value that attaches to land by the growth of the community; leave sacredly to the individual all that belongs to the individual." That policy does not require to be refuted by those who believe in human brotherhood, it requires to be carried out, and the sooner the better.—Yours, &c.,

CLEMENT E. PIKE.

OUR SOLDIERS' CONVALESCENT HOME.

To the Editor of THE INQUIRER.

SIR,—Being the first two discharged soldiers to visit our Convalescent Home at Great Hucklow, Buxton, we feel that we should at least say a few words on this splendid opportunity for our comrades. We have stayed there for a month, and we can say it has been the finest holiday we have yet spent, and no words of ours can suffice to praise its full benefits. It is an ideal place for any discharged soldier who requires a rest and is in need of recuperation. Mr. and Mrs. Peach, who are temporarily in charge, are untiring in their efforts to make this home all that it can be for the comfort and pleasure of the men. We can thoroughly recommend this ideal spot to our comrades as a perfect rest and change from the troubles and worries of this war. The pleasures of the district equal those of the Home, and are all that can be desired.—Yours, &c.,

PERCY BURR,

Mansford Street Church and Mission,
London.

ERNEST WHEELER,

Stamford Street Mission, London.

OUR CALENDAR.

To the Editor of THE INQUIRER.

SIR,—Every year complaint is made of the slackness of church secretaries in keeping your Calendar of the churches correct, and I wish to emphasise it this year. Owing to the temporary closing of my own church I have for three Sundays running selected a minister elsewhere who was announced to preach and whom I wished to hear. In all three cases someone else took the service! At this period of the year no exception can be taken to the ministers being away, nor can one have anything but praise for the excellent substitute service. But it is unsatisfactory for friends up from the country to go to hear someone who is announced to preach, and to find him absent.—Yours, &c.,

ALFRED WILSON.

BELGIAN HOSPITAL FUND.

184TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	21,172	3	1
Miss Swaine (38th)	4	0	0
Hy. R. (11th)	0	10	0
Miss Marion K. Winsor ..	0	10	6
Mrs. J. Wilson (3rd)	5	0	0
The Rev. and Mrs. T. Bowen Evans (34th monthly) ..	1	0	0
"In happy remembrance of Ammon Willis Whitehead" from his wife	1	0	0
Mr. Wm. Spiller (4th)	5	0	0
D. B.	5	0	0
Anonymous (11th)	20	0	0
Mr. J. Ellis Mace (9th) ..	1	0	0
Miss Colton and the Misses Gillespie (38th)	0	7	6
Mrs. R. T. Heys (8th)	2	2	0
The Rev. R. Jenkin Jones (9th)	0	10	6
Mr. and Miss Hirst (31st mthly)	2	2	0
Miss Anne Garrett (19th monthly)	0	10	0
X. (45th monthly)	1	0	0
Mr. Thos. Chattaway (12th) ..	0	5	0
Mr. L. N. Williams (19th) ..	1	1	0

£21,223 1 7

Parcels have been received from:—Miss Shortt; Miss Swaine; Redlynch House Work Depot; Miss Phipson; Mrs. Jas. Harwood; Miss Annie Fryer; Mrs. and Miss Carter; Miss Hervey; Mrs. Hanna; Miss Betteridge; Miss C. Scott; Mrs. Titterton and friend; Miss Clark.

MONTHLY NOTES.

WORK is going on well at Chambéry, but it is impossible to say yet when it will be finished. The transports of goods on the railways is very tedious and delays seem endless. The canteen has already been established in a small way. Two English ladies are living in a villa near by now, and they receive as many men as can walk to their house every afternoon. They give them tea, games, conversation and some music, and make a real little home for them. The men who are lucky enough to go enjoy themselves immensely. Of course it is difficult at first, but a start has been made and a brighter life has begun for the men. I am anxious they should have a little fête for Christmas this year, and I should be very glad of any little presents suitable for men—such as knives, pocket-books, pens and pencils (but not smoking accessories, as smoking is forbidden to these consumptive patients). I have an urgent appeal from a very isolated hospital for nervous and mental cases for funds for a cinema. It would be a very great distraction and pleasure to these poor fellows, who are suffering from so sad a malady. This month has also brought an unusually large number of demands from the doctors at the front. They evidently wish to be prepared for all emergencies, and their hopes are very high now that their Allies are advancing so splendidly further south.

The orphanage at Wisques in which we have always taken so great an interest has been through trying times. The boys' part was so badly bombarded in May that they had to leave at very short notice, and have now found a new home in a small château near Tours, where the American Red Cross have promised to look after them. The girls were in a much more substantial building and good dug-outs, and also seemed to show better nerve than the boys, according to the Director! They have remained, and we shall continue to help them all we can. Their numbers have slightly increased, and there are now over 150, of all ages from 3 to 17.

The "Rose Allen" hospital for children near Yvetôt has recently been enlarged

by the addition of a "hut" ward. The opening ceremony took place last week, and Mr. Drummond, who is stationed within reach, was present to represent the Fund. It was a very pleasant ceremony, and the little patients acted a play and sang songs for their visitors.

I think subscribers will be interested to hear that the King of the Belgians has just given me another decoration, the "Croix de Chevalier de l'Ordre de Leopold." It is given me for "services rendered to the Belgian Army."

ROSE ALLEN.

SPECIAL WANTS.

Handkerchiefs, pyjamas, shirts, socks, cardigans, and mufflers for men.
Clothes for children and babies.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE LATE

REV. SYLVESTER HORNE.

AN interesting occasion was the opening last Tuesday of a Public Hall at Church Stretton in memory of the late Rev. Sylvester Horne, M.P. Among the many letters received from apologists for non-attendance was one from President Wilson, who spoke with feeling admiration for the work and character of Mr. Horne. Important speeches were delivered by the Bishop of Hereford and the Right Hon. Augustine Birrell, M.P. The latter said that as soon as Mr. Horne came into the House that much-abused assembly, which with all its faults retains an acute judgment of the worth of a man, knew that here was a fine man and a good man, with a passionate love for men and for work on behalf of men. They knew he was a Christian: not of the fourth nor of the fourteenth centuries, however fascinating these were, but of the nineteenth and twentieth. He did not invent new faiths for new occasions, however, and cut himself off from the background of the past. Machinery was no good without the soil and the seed. He was, moreover, a historical Nonconformist; that was to say he thought he knew why he was one. He was not a schismatic because he loved schism for schism's sake. To be baptised into the spirit of disruption and revolt was not for him a pleasing sacrament. Mr. Birrell made some characteristic remarks about libraries. Though he was, he said, the last man to criticise the library of a Nonconformist minister, he thought it was a pity men filled their shelves with books they knew they would agree with. "If you must read one side only, read the other side," he said. Every Anglican ought to have and read a book he used to turn over in his father's library, Calamy's 'Memorial of the Ejected Ministers in 1666,' and every Nonconformist minister should read 'Walker's Sufferings,' the account of the clergy harassed and sequestered in the Great Rebellion of 1640. What kind of a world was it going to be after this epoch, this forcing-house of ideas, of the war, he continued. There were some hopes, if we had faith, of some ideas being realised; but human nature, it was important to remember, would remain very much the same. It was idle to threaten Providence with "must"; he heard that absurd word on all sides, even from that master of dignified and world-carrying expressions, President Wilson. War would not change human nature, but it did set people thinking thoughts about the things that really mattered.

The Bishop of Hereford said he had a deep, even a jealous, admiration of Mr. Horne's work, and was grateful that this

IN a reply to the critics of his scheme for International Insurance after the war, Dr. Jacks (in Thursday's Star) says he is preparing a book on the subject, in which he deals with the difficulties raised by experts.

building was built in his diocese. Speaking of Mr. Horne as a Congregationalist, the Bishop said he was a true representative of that most distinctive type of English Nonconformity: the one original contribution of English theological thought. Speaking humorously of the distribution of "honours," so much deprecated by many who, seated on a sort of Stylites pillar of privilege, regarded the bestowal of honours on the undifferentiated masses at their feet as uncalled for, Dr. Henson said it was true that the best work and the most honour-worthy personality was not likely to be detected in a world like this. He was tired of hearing that the churches had failed. The success of a church was not measured by its numbers or its money, but by the quality of the men it turned out. The wonderful virtues built into the very fabric of the character of the men of this country—ready to respond to an appeal, as they had shown—that was the work of Christianity and the churches. He did not care whether these men could repeat a creed or not. The churches manifestly had not failed. He wished every diocese in his parish could have a building like that, and welcomed every worker for human good of whatever name as his colleague and co-worker. F.R.

DECORATIONS FOR AMERICAN UNITARIANS AT THE FRONT.

THE European despatches of the last week have brought news that will interest a good many Unitarians, says *The Christian Register*. The King of Italy has decorated with the Croix de Guerre certain members of the Ambulance Unit of the American Red Cross for "heroic work" in the fierce battles of June. This Ambulance Unit was largely recruited from the Sophomore and Freshman classes at Harvard College and is composed of young men under draft age. The Unit had been at work in three sections on the Italian front only a few weeks when the great battles began. Among these thirty picked young men from the Harvard R. O. T. C. who have now received this testimony to their valour and serviceableness are a number of boys bearing names well known in the Unitarian fellowship. Charles W. Eliot bears the name of his honoured grandfather and is the son of the president of the American Unitarian Association. S. R. Droppers is the son of the United States Minister to Greece, who was formerly associated with the Unitarian mission in Japan. E. E. Allen, Jr., is the son of the eminent head of the Perkins Institution for the Blind and a member of the Church of the Disciples, Boston. G. C. Noyes is the son of Mrs. William Noyes, the treasurer of the Alliance. Bryant Prescott is the son of the chairman of the standing committee of the Unitarian church in New Bedford, Mass., G. N. Carpenter and H. M. Spelman, Jr., belong to families that are identified with the Unitarian church at Castine, Me., and the First Parish of Cambridge. A. E. Chambers, W. H. Kenyon, Jr., and C. J. Young are graduates of the Hackley School in the class of 1917. Among other familiar names are those of Frothingham, Fiske, Goodwin, Gibbs, Howard, White, Bangs, Lothrop, Page, Palmer, Slade, Thorndike, Villard, and Wadsworth. The *Register* extends its congratulations to the homes and churches where these gallant boys were bred.

MR. A. EARLE, of Liverpool, has given £2,000 for the erection of a granite peace cross at the end of the war within the precincts of the Cathedral or on some adjacent spot. It is suggested that the space surrounding it shall be used by any denomination for religious meetings.

MR. DRUMMOND'S HUTS FUND.

(See Note on front page.)

	£	s.	d.
Mr. and Mrs. J. H. Isaacs ..	2	2	0
Mrs. Cooper ..	2	2	0
Miss E. A. Bowring ..	2	2	0
Mr. T. Chattaway ..	0	2	6
Miss Ann Norton ..	5	0	0
Miss Leigh Smith ..	10	0	0
Miss Annie Whitfield ..	1	1	0
Miss M. E. Swaine ..	5	0	0
Lady Howse ..	5	0	0
Mrs. Clara Armstrong ..	1	0	0
Mr. G. J. Notcutt ..	1	1	0
Miss Jolly ..	3	3	0
Mrs. Charles Harding ..	5	0	0
Mrs. E. Crowe ..	1	0	0
L. & M. ..	2	0	0
Mrs. Conway ..	2	0	0
Mr. Charles E. Clayden ..	1	1	0
	£48	14	6

MEMORIAL NOTICE.

MR. GEORGE GAVIN LAIDLER.

WE record with sincere regret the death of Mr. G. G. Laidler who died suddenly at Tirril, Penrith, on August 28, aged 75 years. Mr. Laidler, who was a well-known Unitarian layman, and had responded during his long life to many calls to service with great ability and steadfast devotion, was descended from a Newcastle family, and had, through his parents, a close connection lasting over a century with the Church of the Divine Unity at Newcastle-upon-Tyne and its predecessor, the Hanover Square Chapel. As a boy he attended the Hanover Square Chapel and schools, becoming a teacher in the latter. Later he served on the Church Committee, and was for seventeen years the trusted secretary of the congregation. He also supported Unitarian Missionary enterprises, not only by gifts of money, although they benefited by his boundless generosity, but also as an organiser of the work. He had a most winning personality, and will be remembered with loving admiration, and with grateful respect by all who knew him.

NEWS OF THE CHURCHES.

Auckland, N.Z.—The death is recorded in the Unitarian Church Calendar of William Ansell Horner, who was killed in France on April 10, and whose father died on March 24. Private C. L. Leeds was killed in action on May 30.—The church organ has recently been overhauled, and an organ recital given to demonstrate the fine quality of its new tones.

Belper.—The Rev. J. A. Carrara Davies of Glasfryn, Cefn-Coed, has accepted the unanimous invitation of the Belper Unitarian congregation to become their minister and will enter upon his new duties at the beginning of December next.

Bootle.—The name of the beloved minister of Bootle Free Church has been added to the list of those included in the Roll of Honour (eleven) who have been killed in action. At a special meeting of the congregation held on August 6 a resolution was passed, all present standing, expressing the heartfelt sorrow with which the news of his death was received. "We wish to record," it proceeds, "our loving appreciation of his unflinching kindness and sympathy; of his complete unselfishness and his anxiety to be ever employed in promoting the happiness of others; and of the deep sense of duty that characterised his devotion to a High Calling, and that finally led him, having the oughly counted the cost, to give up his chosen and loved career as a minister of religion and join H.M. Forces, in order that he might take his part in maintaining those ideals of International Justice of Public Right and of Individual Liberty, the very existence of which, he was profoundly convinced, was involved in the present conflict. We mourn him as a citizen and a patriot who withheld no part of the price demanded by his country: as a Minister much beloved by his people, and as a friend who cheerfully and willingly gave the last and greatest proof of his love."

Chester.—A silver identification disc, suitably inscribed, and some Treasury Notes, have been forwarded to Pte. D. G. Evans, who is in camp near Hartlepool, as a token of the esteem in which he is held by friends and fellow worshippers at Matthew Henry's Chapel, and in recognition of his valued services in connection with the choir, Sunday school, and work of the Chapel generally.—The death is announced of Pte. George Powell, 1st Cheshire Regt., which occurred on July 26. He had been in France sixteen months, where he had seen much service, when he was sent to Italy. After five months in that country he returned to France, and there made the supreme sacrifice. He had been brought up in the Sunday school, and was faithful in his attendance. Of small stature he was a courageous lad of indomitable spirit. Corporal J. Pickett was also killed in action on August 19.

Chowbent.—The trenchant sermon preached at Chowbent Chapel by the Rev. J. J. Wright on Sunday morning, August 25, on 'No Exclusion in Religion,' which was listened to by representatives of most of the churches in Atherton in protest against Unitarians being excluded from the "United" Service on Intercession Day, can be obtained, price 2d., from Messrs. Collins and Darwell, Ltd., Hope Street, Leigh. All proceeds will be given to the Fund which provides Christmas gifts for Chowbent boys away on service.

Halifax.—During this month the Rev. W. L. Shroeder will preach on Sunday evenings at Northgate End Chapel on certain subjects which are constantly being discussed at the present time. Last Sunday, his discourse was on 'The Moral Values of Pacifism'; on Sunday, September 8 he will deal with 'Difficulties of Democracy'; September 15, 'Social Efficiency'; and September 22, 'The Ideal State.' In reference to the recent change of title from the "Poor's Purse" to "Fellowship Fund," which we have noted in this column, it is interesting to learn on the authority of Dr. Courtney Kenny, of Downing College, Cambridge, that the term Fellowship Fund was invented, and the fellowship funds of the period were originated at Northgate End, over a hundred years ago, by Dr. Thomson, whose monument, subscribed for by Unitarians all over England, is in the Chapel. This year is the centenary of Dr. Thomson's death, and it is well that honour should be paid to the memory of so distinguished a member of the congregation, who at a Unitarian gathering at Oldham set out the idea of the Fellowship Fund system of which the present congregational fund is a necessarily limited application.

Ilford.—The Rev. Percy William Jones of Doncaster has received a cordial invitation to the ministry here, in succession to the Rev. A. H. Biggs. Mr. Jones, who was educated at Nottingham College, entered the Congregational ministry in 1896, and in 1910, in the course of successful work at Doncaster, where his liberal views attracted much attention, he became minister of the Free Christian Church, which was formed by amalgamation with the old Unitarian congregation.

London: Highgate.—On Sunday next, September 8, evening service will be resumed at Highgate Hill Unitarian Church. The preacher for the day will be Mr. H. G. Chancellor, M.P., who will take for his subject in the morning 'A Politician's Faith,' and in the evening, 'A League of Nations.'

Newport, I.W.—The Rev. Harold W. Stephenson has conducted the services and preached for the last two Sundays at the Unitarian Church. The congregations were small, but those who have attended greatly appreciated Mr. Stephenson's discourses. While at Newport he examined the books in the library, some of which are valuable, and gave useful advice in regard to them.

Reading.—Special addresses on subjects of present-day interest such as 'The Passing of the (many) Old Religions,' and 'The Coming of the One New (yet old) Religion,' by Dr. Walsh; 'Is Justice Always Done?' and 'The Enigma of Nature,' by Mr. O. A. Shrubsole; 'Albania,' by Dr. H. M. Leon; 'Some Religious Conceptions,' by Mr. Walter Hogg, LL.B., and others, are being given at the Sunday services (6.30) at the Unitarian Free Church.

Rochdale.—The Centennial Meetings in connection with Clover Street Chapel proved a great success and there were large attendances. At the Conversazione on Saturday evening, August 3, the Chairman, Mr. Walter Stott, (treasurer of the Church and of the Centenary Fund), struck the right note in his admirable opening address in which, speaking from his long and prominent connection with the Chapel, the day school, and the Sunday school, he expressed his conviction that at no time had the various institutions been in a more flourishing state than they were to-day. The outlook for the future was, therefore, he said, full of promise. The other speakers, who were equally enthusiastic, were Mr. Frederick Hors-

fall, Miss Smithies, Miss Elliott (daughter of the late Rev. T. R. Elliott and of Mrs. Elliott, who also was present), Mr. Wright Wilcock, and the Rev. T. P. Spedding. Interesting letters of apology for absence had been received from past members near and far. Members of the Church choir, with Mr. Stead as conductor and accompanist, rendered glees and songs in the course of the evening. It was a disappointment to all that the two former ministers of Clover Street Chapel, Alderman James Briggs, of Crewe, and the Rev. J. Crowther Hirst, of Gateacre, were unable for reasons of health to be present and take part in the services on the Sunday. The minister, the Rev. J. Evans, took the morning service, and the Rev. T. P. Spedding conducted the afternoon as well as the Communion Service. The absence of so many of the younger men on account of the war, among them some of the best workers in church and schools, was greatly regretted.

Sheffield: Attercliffe.—On Sunday, Sept. 1, the Rev. J. W. Lee began his whole-time ministry at Shirland Lane Unitarian Church and preached to a good congregation on 'Our New Opportunity.' On Monday evening the Recognition Meeting was held, when addresses were given by the Revs. C. J. Street and A. Hall, Mrs. Ross, Mr. W. Sinclair, Mr. A. King and Mr. H. Bailey. Mr. H. E. Fishburn presided over a representative gathering, which was marked by a happy spirit of cordiality and hopefulness. Letters of apology and congratulation were read from the Rev. H. Dawtre (Aberdeen), and the Rev. J. W. Cock (Newark), former ministers in charge; also from Mr. J. F. Whitehouse, Mr. W. Laycock, and Mr. W. R. Barclay (Secretary, Sheffield District Association). The Rev. J. W. and Mrs. Lee responded in suitable terms.

Stalybridge.—The Rev. John Ellis expects to begin work again with the Y.M.C.A. in France—this time he is going for the duration of the war—about September 25, after a short holiday, and the Rev. H. and Mrs. MacLachlan will take up their residence at Stalybridge on Sept. 10. As we announced a week or two ago, Mr. MacLachlan will act as *locum tenens* during Mr. Ellis's absence. A social meeting to wish good cheer to Mr. and Mrs. Ellis, and to welcome Mr. and Mrs. MacLachlan, will be held on September 7, when the unveiling of the second pictorial Roll of Honour which is being prepared by Mr. T. Whitehead will probably take place. Mr. Ellis will conduct Harvest Festival Services on September 8, this being the last occasion on which he will address and meet his congregation in the fellowship of worship for some time. He does not know, as yet, where he will be sent, or what kind of work will be entrusted to him, but he has stipulated that he shall go to some advanced position where the need is greatest.—Affectionate reference is made in the Unitarian Church Calendar to the death of Capt. Walter Short, who was minister at Stalybridge from 1909 to 1912.—The day school has lost a faithful and efficient teacher by the death of Miss E. Margaret Oliver on July 26, and much sympathy is felt by the congregation with her mother and sister.

Sydney.—The Rev. George Walters has recently celebrated the thirtieth anniversary of his ministry in Sydney. Various philanthropic and educational institutions united with his own church to congratulate him.

Wellington, N.Z.—The death is recorded in June of Mr. C. J. Cooke, B.A., after a short illness. He rendered loyal service to the Church at Wellington, when it was without a minister four years ago, in the capacity of Sunday school superintendent, and took a lively interest in its various activities. He was a prominent member of the Wellington French Club, and actively supported the National Schools Defence League.—The Chief Justice, Sir Robert Stout, was announced to deliver an address at the evening service on July 28.—The minister, the Rev. G. S. Hale, has recently preached on the following subjects: 'If Christ came to Wellington,' 'Is it the End of the Age?' 'Christ or Confucius,' and 'The Next Dominant Religion.'

Wigan, Park Lane.—Great sympathy is felt for the minister, the Rev. H. Fisher Short, whose brother, the Rev. Walter Short (Captain K.O.Y.L.I.) died recently, and who now mourns the loss of his wife. She passed away at an early age at a nursing home at Liverpool on Saturday last.

*** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.

DEATHS.

BREWITT-TAYLOR.—August 22nd, killed in action in France, Temporary Captain Raymond Brewitt-Taylor M.C., R.A.M.C., younger son of C. H. Brewitt-Taylor, of China, and beloved husband of Evelyn Brewitt-Taylor (née Ellis), aged 31 on Sept. 4th.

SHORT.—On August 31st, at a nursing home, Liverpool, Lucy, wife of Rev. H. Fisher Short, The Parsonage, Park Lane, Wigan, and daughter of Mr. and Mrs. Edward Lismer, 7 Raven Road, Nether Edge, Sheffield, aged 39. A rare and beautiful spirit.

A devoted daughter, a true wife, a perfect mother.

OUR CALENDAR.

SUNDAY, September 8.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 6.30, Rev. A. GOLLAND, M.A.
Bermondsey, Fort Road, 6.30, Mr. J. W. PETERKEN.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. MUNN.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Lukes, City Road, 11 and 6.30, Mr. FRANK G. FINCHAM.
Essex Church, The Mall, Notting Hill Gate, 11, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. J. COLLINS ODGERS, B.A.
Forest Gate, Upton Lane, 11 and 6.30, Mr. J. BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. F. K. FREESTON.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Mr. H. G. CHANCELLOR, M.P.
Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.
Islington, Unity Church, Upper Street. Closed. Re-open on October 6.
Kentish Town, Clarence Road, N.W., no morning service; 6.30, Mr. J. P. ROSLING.
Kilburn, Quex Road, 11, Rev. J. ARTHUR PEARSON; 6.30, Mr. F. MADDISON.
Leytonstone, Haydn House, 63 Fairlop Road 6.30, Mr. WM. LEE, B.A.
Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.
Rhyl Street, Kentish Town, 11 and 6.30, Rev. W. H. ROSE.
South Norwood, League House, 141 Portland Road, 6.30, Rev. J. ARTHUR PEARSON.
Stoke Newington Green, 11.15.
Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6.30, Rev. J. ANGELL GIBBONS.
University Hall, Gordon Square, W.C. Services suspended until September 22.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, 11, Mr. J. H. CRISP; 6.30, Mr. J. HARRY SMITH.

ABERYSTWYTH, New Street Meeting House, 11. Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. F. HANKINSON.
BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, Rev. E. W. MARTIN.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN ROW, 10.45, Rev. ERNEST A. SMITH, B.Sc.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. R. SMYTH.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. COPELAND BOWIE.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. M. WRIGHT, M.A.
LIVERPOOL, Bootle Free Church, 11 Mr. R. F. LISTER; 6.30, Mr. W. A. T. PRICE.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 6.30, Rev. C. M. WRIGHT, M.A.
MAIDSTONE, Unitarian Church, Earl Street. Closed for cleaning.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. H. MCLACHLAN, M.A., B.D.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. M. R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. J. HARWOOD, B.A.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. ERIC DAVIS of Pontypridd.
OXFORD, Manchester College. Chapel closed.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 11.15 and 6.30, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

WINNEPEG, CANADA.

All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

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[TWO PENCE.]

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

Two aspects of foreign affairs demand attention. One is too tragically real to admit of doubt—the calamitous state of Russia. The sufferings of many of the people are evidently terrible, and so far from the dominant revolutionary party being able to redress them it seems capable only, so far as the reports enable us to judge, of adding one outrage to another and plunging ever deeper into lawless terrorism. With winter before us the outlook for millions of those whom we reckoned of late our allies, and for whom surely our sympathies are still real and deep, is truly piteous, while the tragedy of the imperial family is pathetic in the extreme. And the worst of the trouble is that at present no one can see how, without inflicting still greater misery, to oust the men of mere violence and substitute a saner Government.

ance can be felt by those who desire not only a "clean peace" but a wise one.

* * *

DR. C. W. ELIOT, President Emeritus of Harvard, has discussed in a letter sent to Prof. F. C. de Sumichrast, and by him communicated last Monday to *The Times*, some highly important points upon which all who desire a "perfect union" (as Dr. Eliot phrases it) between the people of Great Britain and the people of the United States should endeavour to arrive at a good understanding. Among these points are the following: the proper policy in regard to backward races and trading adventures in their countries, the effective control of the seas, the Labour question, State action in regard to alcoholism and venereal disease, principles of customs and excise, and the maintenance of military forces. In some cases, Dr. Eliot says, the difficulties of coming to agreement are very great, but he does not think them insurmountable; and he urges the careful study of them in anticipation of a programme for combined action when the war is over.

* * *

* * *

THE other matter is the renewed talk about the willingness of the Central Powers to discuss peace terms. Remembering the Premier's remark to the effect that it does not follow that every one in this country who mentions peace is a traitor, we may suppose that not all Germans are insincere when they show what is called a "repentant" mood. But it will take a great deal to persuade some of us that there is any sincerity in the professions of the various spokesmen who are set up, in succession, to voice the sentiments that for the time being are supposed to be the right tune to play in the hearing of the nations, belligerent and otherwise. Count Czernin, we note, has again expressed opinions favourable to the establishment of a League of Nations; but with recent history in mind few Englishmen will build much on such utterances. Something much more solid is required before any assur-

IN a leading article on the subject our contemporary speaks of Dr. Eliot as "one of the most honoured of all the honoured names in American Universities," institutions which have played a very important part in the conversion of American opinion on the war. As Dr. Parkin (Administrator of the Rhodes Trust) says in the same issue, the sympathies of many University men in the States, accustomed as they had long been to kindly intercourse with Germans and, in many cases, educated in Germany, "were not altogether with us. They could not believe in the German atrocities until Princeton and some of her sisters had investigated the subject for themselves. They could not believe that these enormities were committed upon system until they had studied the German theory of war as laid down by its most authentic exponents, in the light of the German practice. They read and weighed the official documents issued by the belligerents."

"THEN," says Dr. Parkin, "these trained judges of evidence had no hesitation. They condemned Germany long before the general public had awakened to her crimes. American Universities are absolutely free from the Government influence which is dominant in Germany, but President Wilson's exhortation to strict neutrality imposed a severe strain on the presidents and professors who had gone into the facts. Since America entered the war they have been among the most earnest champions of its justice and the most resolute opponents of compromise throughout the Union." How zealous Dr. Eliot has been from the first in the cause of the Allies some of us will always gratefully remember.

* * *

It is just 350 years since the Unitarian Church in Transylvania was organised, with Francis David as its first bishop. The broad temper which, as we like to believe, has always characterised our religious movement, found admirable expression even so long ago, in a decree passed in 1568 by the national diet with the hearty concurrence of the king, John Sigismund. It ordered that: "The preachers shall be allowed to preach the gospel each according to his understanding," the choice of preachers was left to the people, and no man was to be molested on account of his religion. How far the various Christian communions are yet from reaching this liberal standard we have but too much evidence to show; even in these days of proposed reunion he would be a bold reformer indeed who should suggest to his orthodox brethren that Unitarians should be included. Fifty years ago, when the Transylvanian Unitarians celebrated their tercentenary, their co-religionists in this country and America were able, as unhappily they are not now, to share their festivals. Let it none the less be recorded that we still cherish warm fraternal regard for them, and hope that they and we may ere long rejoice in the deliverance of the world from the horrors inflicted by a political dogmatism which has but too well entered into the domineering spirit of the ancient ecclesiasticism.

WE have received a letter from Mr. F. G. Taylor, Coldstream Guards, who tells us he has been in the fighting since August 21 to the date of writing, September 5. As a descendant of one of the oldest British Unitarian families, whose ancestors suffered persecution and assisted in the founding of some of our churches near Manchester, he claims a right to express his opinion that it will be time enough to discuss a "Peace of the World as desired by all real Christians" when the militarist spirit of the enemy has been completely conquered. He believes it would not only teach ministers and others at home "what war really means" if they shared his experiences on the battlefield, but would go far to cure the lethargy from which, as it appears to him (though he has been seven years out of the country) our Church in Britain is suffering.

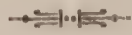
* * *

LIKE many other correspondents, Mr. Taylor gives striking testimony as to the growing breadth of religious sympathy, due to war experiences, among chaplains of the different sects, and as to the deeply religious spirit manifested by men of all denominations at open-air services held in imminent danger of death. He protests warmly against the unsympathetic tone of much preaching at home which, as he hears from men recently on leave, is occupied chiefly with denouncing the evils besetting the soldier's life in France and elsewhere; and suggests that if the preachers had undergone the "agonies" experienced by the men they would refrain from this kind of utterance.

* * *

THERE are some very radical principles set forth in the New Testament, as every one knows who has tried to make it the rule of his own life. One of these principles is that if a man will not work neither let him eat, and we are much interested in the fact that, without intending anything specially Christian apparently, our Canadian cousins are applying it quite literally. Their statute on the subject is popularly known as the "anti-loafing" law, and it enacts that any able-bodied person who draws an income without rendering an equivalent in labour to the State is liable to summons. If he can prove that he is really and adequately employed in useful ways, though not working for wages, he may go on as he is; but if not, he is compelled to engage in some task of public utility, otherwise (as we understand) his income will not be left at his disposal. Without professing to admire all the departures made by the younger members of our Commonwealth we venture to say this, at least, is a very commendable one; and if it survives the urgency of war-times so much the better—and, best of all, if the example is copied everywhere. Granted that the range of "work" is to be as wide and inclusive as possible, and reserving our own right, and that of our fellow-workers, to "loaf" on occasion, we hold that the world has no room for drones.

"UNIQUE—MAY BE, HISTORIC."



THAT is how those who were present—no mean judges—regarded a Conference held last month at Harvard. We called attention to the forthcoming event a few weeks earlier, and now we have before us a descriptive report of its proceedings. We believe some account of it will be interesting and stimulating to our readers.

The Conference came together at the invitation of Harvard University to consider problems of theological education arising out of the war. The attendants, numbering more than a hundred, were representatives of no less than fifty-three theological schools belonging to fifteen different denominations in the United States and Canada. Says *The Christian Register*: "These leaders of Christian thinking in America, the chosen scholarly ones among the churches of Protestantism, a little while ago seeming to some as far apart as the stars in the sky, in their separate religions, were now united into one body by their one religion." A communion service in the Appleton Chapel of the University set a consecrating seal on this goodly fellowship. "The catholic unity of the spirit was here more nearly a fact than any person present had ever known it, and, until the meetings, had dreamed that it could be."

We learn that it was the president of a Baptist College who first publicly suggested such an inter-denominational Conference, on the occasion of a dinner given last winter by the University to an assembly of teachers from his denomination's seminaries. President Lowell and his colleagues at once heartily entered into the idea, and Profs. Kirsopp Lake and H. Wilder Foote, names well-known to many in England, were among its chief organisers. Dr. Samuel A. Eliot, President of the American Unitarian Association, says: "All who cherish the hope of a growth in Christian sympathy and co-operation owe a great debt to those who initiated and carried through this significant meeting.... The community of interest and unity of spirit were not so much created as revealed." And, to quote but one more of the many impressive testimonies to the spirit of the occasion, the Dean of the Episcopal Theological School, Cambridge, Mass., says: "The Conference.... seemed hardly to realise that it was writing a new paragraph in the history of religion.... No such meeting has been held before in any land or time.... The happy accomplishment of a three days session with no disturbance of the peace, is a significant event. The brethren represented differences which their forbears held to be profane and intolerable"; and he attributes their present *rapprochement* to increase of courtesy, friendliness, and sympathetic understanding.

But mere kindness of sentiment, however gratifying, will not take practical people far—as Dr. Jacks maintains in regard to any future international league. There must be things to do, or

attempt, in common. The Harvard Conference had a very definite and urgent reason for assembling. The subject put first for consideration was: "(a) Causes affecting the number and quality of theological students; (b) The measures to be taken by the theological schools to meet the shortage of ministers which will arise after the war." President MacKenzie of Hartford, in his opening statement, revealed a startling state of things. In 1895, he said, there were 6,616 students for the Protestant ministry in the United States; in twenty years the total had fallen steadily to nearly a thousand less. Now, the ration of clergymen to the churches existing is approximately stationary; and the conclusion is inevitable that the proportion of ill-trained, or wholly untrained, ministers is increasing, with grievous results. The "so-called Bible school, the get-wise-quick method of making clergymen" was regarded by all as one of the chief enemies of an educated ministry. Among the alleged causes of the decline we find these mentioned: the drifting of men into academic positions or into purely philanthropic and social work, the slight regard for the ministry among University authorities, the unimpressive character of the present ministers themselves and their failure to quicken the heart of youth, and "the poor connection between the churches and the seminaries. The people do not know what the seminaries are doing, because no one tells them or seems to take any interest in them." A Baptist speaker said: "The trouble is that so much time and effort among the Baptists is given to getting money that the claims of the ministry are neglected."

De te fabula! Recent discussions on this side of the Atlantic forbid the supposition that these things are quite unknown here. We are but too well aware that the evils deplored or feared in America confront us also, and that they were apparent among us long before the war. That they must certainly tend to increase during the struggle, and in the period of subsequent reaction, is no less evident. If, as President Lowell says, "the only way to make a better world is to make a more spiritual world" the problem of getting things into a healthier condition is very serious indeed. We look eagerly into the report of this notable Conference to see if, by any good fortune, there may be help and guidance for us. That there was no lack of wise suggestion we can well believe, but no one possessing a grain of wisdom himself will expect any short and swift cure for a disease which is so deeply rooted in the life conditions of our generation.

The further deliberations of the Conference dealt with such topics as "the indispensable minimum" in theological education, the obligation to train men for the different departments of ministerial work, beneficiary aid and its perils; but these points cannot be now discussed. What may yield us a fruitful hint or two is the summary of 'Findings of the Conference' given in *The Register*. These are presented in five sections: (1) loyally supporting the Governments of the United States and of the British Empire in the prosecution of the war and expressing desire to co-operate in every

possible way, especially in proclaiming its moral aims and "the duty of continuing the struggle until a just and lasting peace for the world shall have been made possible"; (2) urging a recruiting campaign for candidates for the ministry, and appointing a Continuation Committee to promote it, to serve as a means of communication between the recruiting agencies and the theological schools, and to summon a further Conference when advisable; (3) appealing to University authorities to give guidance to students in regard to the ministry similar to that given in the case of other professions; (4) recognising the probability of special aptitudes for ministerial work arising out of war service, but recommending care to maintain a high standard of qualifications; and (5) suggesting the appointment of sectional committees to report on the several branches of the whole work.

So many new-found allies, who were formerly strangers if not opponents, may be expected to accomplish much in good time; but, like the work of the Allied nations, it is a difficult task that lies before them. It also lies before us; would that we could see such an alliance of scholarly forces over here to accomplish it.

MR. S. H. TINGLEY, of Providence, R.I., who died in July, bequeathed £10,000 to the American Unitarian Association.

THE many friends of Lawrence House will be sorry to learn that the matron, Miss Beeley, who has carried on the work so efficiently and kept the hostel in such splendid trim since its opening in June, 1916, finds herself unable to remain after the middle of October next. Thanks are due to her for all the work and care she has given, and she must be pleased to know that one of the War Office officials of high rank who recently inspected Lawrence House was astonished to find how beautifully it was kept and how many conveniences and comforts had been arranged in the small space at disposal. We can only hope that some lady may be found living in London, or having a circle of London friends, to carry on the work so auspiciously commenced by Miss Beeley and now, we trust, firmly established on lines which many of our sailors and soldiers greatly appreciate.

AFTER brief speeches by Rabbi Mattuck and Miss Montagu an address was recently presented to Mr. C. G. Montefiore at the Liberal Jewish Synagogue on the occasion of his sixtieth birthday. The signatories express the gratitude of the congregation to him for giving them "a form of public worship at once Jewish and in harmony with modern thought." His discourses have brought "enlightenment and consolation, stimulus and hope." "Above all," the address continues, "we recognise how you have comforted and cheered us in the years of trial and anguish through which we are passing. You have taught us to recognise the goodness and truth which unite men and women who under different forms acknowledge one God; and—a harder task perhaps—you have encouraged us to do full justice to adverse criticism, and to recognise sympathy from whatever quarter it is offered."

BOOKS AND REVIEWS.

THE BOOK OF DEUTERONOMY.

THE name of George Adam Smith as the scholar responsible for the present volume* of the Cambridge Bible series, is the guarantee of the excellence of the contents. The modesty of his preface might create the impression that he depended chiefly on previous scholars, especially Driver. But this book is no mere compilation from older sources; it is the work of a scholar who is thoroughly master of his subject and who moves easily within the limits which it imposes on him. The wealth of learning which his pages contain would be less valuable than it is if it were not accompanied and disposed by a sane and sober judgment. There is nothing here of the extravagant guess-work of the scholar hag-ridden by a theory. The text is not slashed and hacked, nor the words transformed into other shapes in the interest of some wild hypothesis. The self-control of the writer is shown in his admission, now and again, that the evidence is not sufficient to warrant a positive conclusion. Thus, in reviewing the arguments for the date when Deuteronomy was written, he will not allow himself to assign more precise limits than those of the century between 720 and 621 B.C. The latter date is fixed and accepted by everyone as the date when a book was brought to light in the Temple in Jerusalem whose close relation to the canonical Book of Deuteronomy is beyond dispute. But how much earlier than 621 it was written, and by whom, are questions to which at present no decisive answer has been reached. Various dates can be assigned and plausibly maintained. The reigns of Hezekiah, Manasseh and Josiah were each in their turn suitable periods for the production of such a book. But so far no crucial test is known by which to decide amongst the three. Of the actual writer, the man who could clothe such profound thoughts in the splendid language which every reader of Deuteronomy knows, there is no hint or suggestion which could lead to identification. It is characteristic of the position reached by modern scholarship that the question of Mosaic authorship is not discussed; and unless from an occasional reference to a scholar of the older type, the reader would hardly guess that Moses had ever been thought to be the original author.

And here is seen that soberness of judgment, that absence of extravagance to which reference has been made. For there is no attempt to despise the older view or those who held it, though the writer would have had no difficulty in showing the self-contradictions which the theory of the Mosaic authorship involves. He takes Deuteronomy as holding the place now commonly assigned to it, (between the earlier code known as JE, and the post-exilic legislation known as P), and interprets its contents in the light of the period to which it belongs.

"Deuteronomy has then a standpoint very distinct both from that of JE and from that of P. On the whole it is a standpoint midway between them. For on the one hand it reflects social and political and religious conditions more developed than those reflected in JE, and on the other it exhibits an organisation of religion far less developed than that in P. The worship of Jehovah sanctioned by JE at many altars—in accordance with the earlier practice in Israel—is concentrated by Deuteronomy on one only sanctuary. Deuteronomy alone has a Law of the King, while P has no reference to a

king but exalts the chief priest and invests him with some at least of the distinctions of royalty; and Deuteronomy alone, it must be emphasised has a Law of the Prophet.... Above and around this conspicuous standpoint of Deuteronomy, with its consequent differences of detail, there is a different atmosphere from those we breathe in the other documents. The style of the Book is but the music of winds that blow and sing through it alone—that sing even amidst its laws."

The whole section of the Introduction which sets forth "the standpoint, doctrine and spirit" of Deuteronomy is admirably done, and a reader who may not care to go through the commentary verse by verse, or to unravel the intricacies of the singular and plural passages, will do well to read the parts of the Introduction which set forth the general character of the book, and the place it holds not merely in the literature but in the development of the religion and ethics of Israel.

The concluding section of the Introduction entitled 'Questions and their Answers' is well worth reading, especially by those who have got the notion that the Higher Critics have swept away everything for which a high antiquity or a Mosaic origin was once claimed. The form of Deuteronomy (as of the other books of the Pentateuch) is that of a work purporting to have been written by Moses, and the substance of the book shows that Moses cannot have written it. But it is well shown in this Introduction that the writer, whoever he was, had good reasons for giving to his book the form of Mosaic authorship (the charge of forgery is absurd), and it also has shown how much there was in the national life and thought and institutions, as known to the writer of Deuteronomy, which was due to Moses. He had been the creative genius of Israel, and was so recognised through all the periods of the subsequent history of the nation which he founded. It is probably true that little or nothing now remains expressed in the actual words of Moses, or such that it can be now set forth clear from the additions and re-arrangements of later editors. But of the substance of what is recorded in the Pentateuch, both narrative and legislation, much more can be regarded as historical than was admitted a generation ago. The JE narratives belong to a period between David and the eighth century. Their sources were older and in some cases much older. "But whatever the date of their sources, and the tendency of recent criticism has been to increase the emphasis on their antiquity, the general credibility of J and E cannot be denied. As Dr. Driver says, 'it is hypercritical to doubt that the outline of the narratives which have thus come down to us by two channels is historical.' 'They cannot but embody substantial elements of fact' which 'cannot be called in question by a reasonable criticism'.... the witness of J and E to Moses himself, to his influence on the people, and to the character and effects of the Divine revelation which he brought to Israel, is indubitably strong and trustworthy."

For the exposition of the contents of the Book of Deuteronomy the reader must go to Sir G. A. Smith's volume, and he will be well repaid. The present writer is reviewing his book, not the ancient code which it so faithfully expounds. The author has by this work added to the already great debt which those owe to him who have profited by his abundant knowledge and his helpful guidance. As one who has so profited, and whom it has turned with renewed pleasure back to the glorious language of the original book, the finest Hebrew prose in the Old Testament, I heartily commend this volume.

R. T. H.

* The Cambridge Bible for Schools and Colleges. Deuteronomy, By G. A. Smith. 1918. 6s. 6d. net.

FREE CATHOLICISM AND LIBERAL CHRISTIANITY.

By the Rev. CAVENDISH MOXON, M.A.

"Is Free Catholicism a real rallying point?" asks Dr. Orchard in *The Free Catholic*. Let us accept his invitation and seek to answer this question: "Can all liberal and progressive Christians accept Dr. Orchard's neo-catholicism as a basis for their combined activity?"

This question at once leads us back to a prior question. What is the distinctive principle of liberal Christianity? What is it that marks it off from orthodoxy in its traditional Catholic and Protestant forms? The answer I believe to be that for us liberals Christianity is a real growth, that it has nothing eternally fixed and finally formed, that at every stage of its evolution it discards some old elements and develops new organs. Christianity as thus defined has neither immutable truths of doctrine nor unchanging principles of ethics. Here is a line which divides us in theory from all who believe that certain truths form a set of dogmas that no one without blasphemy may dare to criticise. We are also bound to deny that certain moral principles and laws were once for all revealed as the perfect standard to which all future legislation must conform. Some free Catholics seem to cross the line by asserting a progressive revelation. But they mean by this a mere addition of new truths to the perfect set they believe to have been already revealed; or a more complete unfolding of what was implied in the original revelation. In pre-Christian history they might even admit the revelation of quite new moral principles; but they consider all sound post-Christian ethics to be a mere elaboration of the simple commands of Jesus.

Some liberal Protestants seem to cross the line by admitting that many doctrines are not fixed, though one or two are true for all time. Neither the liberal Protestant nor the free Catholic form of compromise is satisfactory. They both attempt to combine two inconsistent views of Christianity. They both wish to regard it as a fixed revelation and also as a real growth.

The greatest service of the Roman Catholic modernists to the whole liberal Christian movement has been to force us to see the complete break we are making with the old way of regarding religion. These modernists insist that if we once begin to criticise the ancient doctrines, we cannot henceforth exempt any of them from our scrutiny: if we once deny the eternal fixity of one dogma we must allow others to deny the finality of all. In fact the consistent liberal Christian has no place for dogma in the old ecclesiastical sense of the word. Life knows no absolute truths and conduct needs only verifiable hypotheses.

Now is free Catholicism a rallying point for those of us whose religion is of this kind? Does Dr. Orchard really cross the line that separates the traditional dogmatists from the modernists? No, he is definitely on the dogmatic side of final authority. He declares "We are not looking for the truth: we believe we possess it. It needs to be explored, set forth: but it is already ours. We are not out to construct a new theology."

If this is the new Catholicism, in what does its freedom consist? It is evidently not a freedom to discover new truth or to discard ancient error. Dr. Orchard is convinced that the old theology is the truth and that the Catholic Church guides all our thoughts. Hence freedom can mean for the new Catholicism no more than it meant for the old—namely, freedom to live and think within the limits finally fixed by Catholic tradition. Now this

taming, this domestication of thought, this perpetual guiding of the believer as an immature dependent is Catholicism indeed, but it is the opposite of individual freedom. It lacks the self-determination, the criticism of the past, and the delivery from the bonds of conviction that mark the spirit of discovery.

If our Christianity is to be free, it must become what Mr. Clutton Brock would have the Church become—a fellowship of seekers for the true, the good and the beautiful, not a corporation for the preservation of a sacred deposit from the past. By all means let Dr. Orchard have our goodwill in his attempt to save a remnant from the old Christianity for the new. But let us be quite clear that he himself is so fast bound to the past that his Catholicism cannot be a rallying point for those progressive Christians for whom the first duty is not conservation but discovery, for whom Christianity is a religion of freely expanding life and of ever renewed attempts to express in thought and rite men's aspirations and ideals.

THE RELIEF OF ALIENS HERE AND IN GERMANY.

ALTHOUGH it cannot be said that the proportion of miseries alleviated during the war is large in comparison with the sum of woe, at least some attempt has been made to lighten them; and we do well to recognise this fact especially when the accumulation of horrors threatens to overwhelm the mind. In our own country, from the first, various agencies have been at work with the hope of helping a few, if no more, of those innocent sufferers who have been caught in the dislocated machinery of life and have been sorely bruised in mind and impoverished. Among these helpful agencies we may mention the Correspondence Bureau of the International Union of Liberal Christian Women of which Miss H. Brooke Herford is secretary. Thanks to its help, many persons having friends and relatives in enemy countries and territories seized have been told what the regulations are, and have been fortunate in re-establishing the broken threads of communication, to their great relief. Last year there were about 700 correspondents on the books; at present there are over 1,500. To Dr. Elizabeth Rotten the Bureau owes much gratitude for aid in many difficult cases of English people in Berlin, Austria, and Russia, and it is pleasant to record that the English society has sometimes been able to render help in return. Communications with French places in German occupation is extremely difficult, and can only be done by messages, the limit being twenty words and sometimes even fewer. To some places a message may be sent but none may be sent back. In all such cases communication is only possible through German co-operation.

"Emergency" work also has been done by the Friends and others, and many cases of privation relieved. Such benevolence has not been too widely advertised, for sufficient reasons; but its existence and continuance will surely be approved by all who recognise—and who does not?—that many of those unfortunates who have "alien" connections, whether of birth or marriage, are totally devoid of any share in the responsibility that rests upon the rulers of their respective races.

Mr. Olaf Baker informs us that similar to, but independent of, the Friends' Emergency Committee here, a society formed early in the war at Berlin has carried on, in the face of all obstacles, an effective and ever-increasing work. Its secretary, Dr. Elizabeth Rotten, mentioned above, has organised, in company with her committee and its sympathisers, a work which, he says, "perhaps more than

any other, gives vitality and a permanent value to that policy of international goodwill, without which any reconstruction of international relations cannot possibly be valid." With regard to the personnel of the Berlin office, Dr. Rotten says that all the helpers, with the exception of two neutrals, are of German nationality and parentage, and that the majority of these give their whole time for nothing, inspired by devotion to the cause only.

This work, although carried on through many channels, falls into well-defined departments. The actual relief administered to needy cases takes the form of sums of money for rent, and, in special cases, of loans, grants of food, money, food tickets, coals and clothing. The number of persons receiving assistance has continually increased, the percentage of the different nationalities helped standing thus: English, 36.0 per cent; Russians, 28.2 per cent; Rumanians, 8.4 per cent; French, 7.0 per cent; Italians, 5.6 per cent; Belgians, 3.3 per cent; Serbians, 3.3 per cent. Total 91.8 per cent.

To these must be added a certain number of Americans, Greeks, Danes, Hollanders, and some whose nationalities are not yet fixed. Among the newest cases some of the specially sad ones are those of American women, chiefly widows, whose small income was derived from the United States, and who, too old and frail to earn, now find themselves utterly without support. This is a double burden upon the resources of the Society, one of its principal aims being, as Dr. Rotten points out, to secure employment for its applicants and to enable them to dispense with the offices of charity, and become self-supporting. Recently the Society has often had the extreme satisfaction of learning that the husbands have been released from the internment camp, and have found work, so that the family no longer needed assistance. This has been particularly the case with English families; for when those Britishers interned in Ruhleben have been able to secure permanent posts, they are almost invariably set free, leave being granted for an unlimited time. In spite of this, one of the greatest difficulties is that of finding employment for enemy aliens desirous of obtaining it, although, as time goes on, fewer requests for providing work are made in vain, owing largely to the fact that the Society is in touch with various employment centres to which it can send recommendations with those seeking a livelihood.

As in the English committee, one of the chief departments is that of dealing with the children. When they are ill or needing change of air, owing to under-feeding or other causes, arrangements are made to send them—and in some cases the mother as well—to country homes for change of air. This is made possible either through co-operation with other charitable organisations, or by means of free hospitality. Dr. Rotten remarks that in those cases where the children found themselves sent away with companions without any difference being made because of their nationality, they were especially happy—significant enough when one reflects on the matter in the light of simple humanity when left to develop its own sanity. How necessary this side of the work is will easily be understood by those who realise the incalculable amount of misery entailed upon children not merely in belligerent countries, but in neutrals as well, owing to the abnormal conditions, and the ever-increasing shortage of the food supply.

In country cases, that is, those beyond the area of Berlin, regular money payments are made, but in the majority of these the necessary help is forthcoming locally, so that the central committee has only to send help occasionally when extra expenses are incurred. Personal supervision of these cases is insured either by

trustworthy local residents, or by assistance bureaux. In order to extend the scope of the work, and make it more widely known, a central meeting was held some time ago at the house of Prince Lichnowsky, the late German ambassador in London, at which many important persons were present. From that time on, the work has received continuous and influential support from all parts of Germany; and it is instructive to note that part of the policy of the Society is to seek the co-operation of other relief committees, and thus to interest a still wider circle than that immediately attached to the Society itself. This procedure has been the more encouraged because it was felt to be a source of satisfaction to the aliens themselves to realise that they were not subject to special consideration, because of their nationality, but that they could legitimately lay claim to the help of general German charities, as being among those who, suffering for no fault of their own, have enjoyed the hospitality of the country before the war. Dr. Rotten states that her supporters do not contribute from philanthropic motives merely, but as a mark of grateful recognition of the work done in England for their countrymen in distress.

MR. DRUMMOND'S HUTS FUND.

IN response to the appeal of the Rev. W. H. Drummond for help towards the cost, estimated at £500, of re-equipment of the Huts in which he is now engaged in work for soldiers in France, we have received this week the sums mentioned below. Further donations will be gratefully received by the Rev. W. G. Tarrant (to whom cheques should be made payable), 13, Bream's Buildings, London, E.C.4.

	£	s.	d.
Already acknowledged	48	14	6
Mrs. D. Martineau	5	0	0
Mrs. H. Enfield Dowson ..	5	0	0
Mrs. C. James	5	0	0
Miss C. Scott	5	0	0
Mr. H. P. Greg	10	0	0
Mr. T. Greg	5	0	0
Miss Cliff	2	2	0
Mr. J. J. Rawsthorn	2	0	0
Mr. H. Woolcott Thompson ..	10	0	0
The Misses J. and C. Badland ..	2	0	0
Miss S. S. Dowson	1	1	0
Miss Dorothy M. Howse	0	10	0
Mr. H. Woolley	25	0	0
Miss E. C. Harvey	3	0	0
	£129	7	6

A DELIGHTFUL account has been given by Miss Penelope Wheeler—a member of Miss Horniman's famous company in 1908, and now in charge of one of Miss Lena Ashwell's companies at the front—of the recitals which she has given during the past two years under the auspices of the Y.M.C.A. She had been specially asked to give Prof. Gilbert Murray's translations of certain plays of Euripides with which she toured the States, and she found that the soldiers would "crowd a hall, stand packed in the vestibule, and throng the pavement outside to listen to 'Electra,' 'Hippolytus,' 'Alceste'—though they did not like that so much—'The Trojan Women,' and 'Iphigenia in Tauris.'" Her method was to tell the story, omitting all but the essential characters, and using a little discretion in the matter of curtailing the dialogue occasionally. From these and other signs, which could be multiplied, it is evident that the scheme of a national theatre ought not to be regarded as hopeless.

OUR BELGIAN CONFRÈRE.

THE Rev. Paul Teissonnière, minister of our congregation at Brussels in succession to the Rev. J. Hocart, is now serving as Chaplain at the Belgian base in Calais. Among his recent literary activities has been the publication of a volume of verse, patriotic and religious, suitable for recitation among the soldiers. He has also issued a leaflet, in French and Walloon, setting forth in brief pithy sentences the Unitarian attitude in regard to religion. He declares that there are fewer atheists than are supposed and that to be "a believer" really means to be prepared to sacrifice oneself to ideals and principles, to country above the individual, humanity above country, and God, the truth, justice and eternal life, above all. We quote the last two sections:—

Qu'est-ce qu'un Chrétien ?

Tous les chrétiens se réclament de l'Évangile. Pourquoi ne sont-ils pas d'accord ?

Parce que les uns sont disciples de Paul, les autres de Thomas d'Acquin, les autres de Calvin, et que presque tous ont lu l'Évangile à travers le judaïsme, ou à travers le paganisme, au lieu de s'inspirer de ce qu'il a de central et d'essentiel : les paraboles du bon Samaritain et de l'Enfant prodigue.

Qu'enseignait Jésus ? Premièrement, la paternité de Dieu, c'est-à-dire la foi en un principe du bien, générateur universel de la vie et de l'esprit ; deuxièmement, la fraternité des hommes, tous de race divine, ayant pour double devoir de ne pas laisser se corrompre en eux les sources de la vie éternelle, et de pratiquer l'amour du prochain, au sein de l'humanité, famille de Dieu.

On a trouvé cela trop élémentaire. On a voulu y ajouter beaucoup d'autres choses, et c'est là dessus qu'on s'est divisé.

Que sera l'Eglise de l'avenir ?

Elle cessera de méconnaître l'Évangile de Jésus, elle le rendra à sa simplicité première, à sa pureté morale, à son sens profond. Elle bannira la superstition, le mercantilisme, l'intolérance, qui l'ont si souvent discrédité.

Au lieu de jeter l'anathème à la raison, à la science, elle alimentera leur flamme. Elle ne sera pas inflexible, elle ne sera pas autoritaire ; elle sera d'une entière loyauté intellectuelle, et ouverte à tous les progrès.

En elle se tiendront les grandes assises de la conscience universelle. Elle sera le foyer des âmes et leur phare dans la tourmente ; et quand la justice souffrira quelque part de l'oppression, elle enverra ses bons samaritains pour la relever et la défendre.

Bâtie avec les meilleurs matériaux des siècles passés, avec toutes les richesses du temps présent, elle s'élèvera dans l'atmosphère tonifiante de la liberté, de la concorde et de la paix.

Qui veut apporter sa pierre à l'édifice d'une telle église, qui veut prendre la truelle ?

CORRESPONDENCE.

LT.-COL. BULLOCK AND CHRISTIAN SCIENCE.

To the Editor of THE INQUIRER.

SIR,—I have been most interested (that is if there be any "I" as distinct from everything and everybody else that could be interested) in the letter in your issue of August 31, calling attention to a report of one of my sermons in Mill Hill Chapel, Leeds, in its reference to Christian Science. May I protest that, as I use simple dictionary words, in the simple dictionary

sense, relying upon no "vocabulary" or "glossary" to convey to the initiate some hidden phantasmagorical meaning, even the most casual intellectual reading of the excerpt from the sermon would not warrant asserting that I said, "Atheism was the source of Christian Science." Somebody has blundered. There is an evident misconception of what was intended or a misrepresentation of what was said.

Let me be clear now in my definitions. When Mrs. Eddy, who hailed herself as the discoverer of Christian Science, asked for, received and depended upon an anæsthetic when in a dentist's chair, there was a possible question as to the reality of the pain or as to the value of the anæsthetic. This I would call a "misconception." But when the same Mrs. Eddy—then Mrs. Glover but formerly Mrs. Patterson—when marrying Asa Gilbert Eddy, gave her age as 40 when she was really 56, or when she insistently declared that Mr. Eddy died of "malicious mesmerism," when it was shown that he had died of definite heart disease, there was no question of possible misconception but rather a deliberate misrepresentation of facts.

Let us agree, then, that in our case there is no misrepresentation of what was said but merely a misconception of what was intended, and the question arises: "Whose is the misconception?" If it be God's misconception perhaps there are a thousand other misconceptions on God's part about a thousand other things; and there is no way for knowing when His conceptions are not misconceptions and, hence, no way of knowing just when He may be trusted. If, on the other hand, it is not God who labours under a misconception but a certain Mr. Tennant, who, in order to exist and be himself, must be distinct from anything and everything else in the universe, then there is no need for saying anything more because the whole fabric of Christian Science falls to the ground like a house of cards, i.e., there is in this case a misconception. God cannot have a misconception; therefore the misconception must be on the part of Mr. Tennant. Ergo, Mr. Tennant is not God nor any part of God, because no part of God can be more or less wise, more or less right, than every other part of God.

I did say, however, that Christian Science had its source in Pantheism—the denial of personality to God, or the assertion that everything that is is God—and against the claims of Christian Science I placed the statement that God, if He exists at all, must exist and can exist only as separate or distinct from everything and anything else, so that when personality is predicated (and it must be predicated if there is any meaning to worship or to prayer; because God can neither worship Himself nor pray to Himself) it must be distinguishable from any other personality in the universe.

Of course I expected to hear the old cry of "hopeless tangles that people get into while attempting to criticise that of which they have no knowledge." It is the sole stock in trade. "The other fellow doesn't agree with me, hence he is ignorant." But I swing back to the original proposition and ask: "Who is ignorant? God?" If God lacks knowledge in one particular perhaps He is ignorant as to a thousand other particulars. But if the people who get hopelessly tangled because they have no knowledge of one thing are not God, but separate personalities, they might have no knowledge on any one of a thousand other things, and, in their ignorance, they might step upon a tack or misuse a sharp instrument or mistake the contents of a phial filled with poison and thus cause pain or, possibly, incur the penalty of death.

Ignorance is an awful thing: God cannot be ignorant of anything—hence man is

not God nor any part of God, because man is sometimes ignorant.—Yours, &c.,

C. SEYMOUR BULLOCK.

3 Southampton Street, Strand,
London, W.C.2.

September 5, 1918.

MEMORIAL NOTICE.

MRS H. FISHER SHORT.

THE congregation at Wigan has suffered a severe loss in the death of Mrs. H. Fisher Short, which we briefly mentioned last week. Coming so soon after the death of his brother, Captain Walter Short, the blow has been a heavy one for the Rev. Fisher Short, for whom and for his four children the warmest sympathy will be felt.

The interment took place at Sheffield on Wednesday, September 4, preceded by a service at Upper Chapel conducted by the Rev. Matthew R. Scott, who also gave a short address, and officiated at the graveside. Mrs. Short had a singularly winsome personality which was a ministry in itself, and she was an ideal minister's wife. But she was more than that: she was loved for her own sake, and no one thought of her as an official, though the services she rendered in church and public life were many. In the homes of the people she was received as a personal friend. Night after night she sat up nursing sick folk as though that alone were her single duty, and for a lengthy period, in one congregation, she adopted a little girl whose father was out of employment. In another she took into her charge a newly born infant until the widowed father could make arrangements for its care. Invalids were welcomed to her home and ministered unto for weeks together by her gracious hands. From time to time she entertained many of our ministers, and one and all testify to her rare courtesy and consideration, and her boundless hospitality. Brought up at Upper Chapel, Sheffield, Mrs. Short (whose name was then Lismer) was first a scholar, and later a teacher in the Sunday school. She was the first superintendent of the Sunday school at Attercliffe. At Croydon, she was a worker at the Dennett Hall Sunday school. At Crewe, Mossley, and Park Lane, she was teacher of the women's classes. The offices she filled are too numerous for special mention, but these are a few: treasurer of Mossley District Nursing Association; vice-president of Park Lane British Women's Temperance League; one of the founders and later the treasurer of the Baby Welfare Circle, Park Lane; president of the War Workers' Circle, and also of the Young Women's War Comforts Fund, Park Lane; and an active member of other public committees. With so many precious memories the Wigan congregation realise what a great gain it has been to have so fine a spirit among them.

THE Sunday School Association (Essex Hall) in conjunction with the Manchester District Sunday School Association, has prepared and published a very useful interim Hymn-book, containing nearly a hundred of the hymns most popular in our schools, as well as several opening services. The editing has been done with remarkable care and success, and schools that cannot defer replenishing till "after the war," when an enlarged edition is to be issued, cannot do better than get these 'Hymns for School and Home.' The price is 3d.

FRIENDS of temperance will not fail to notice that all breweries in the United States are to be closed on December 1. According to report, the stock of beer in hand will be exhausted by the end of January. Total prohibition of trade in alcoholic drink is expected to be in force from July next throughout the States.

BELGIAN HOSPITAL FUND.

184TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	21,223	1	7
Mr. J. Bredall (4th)	1	1	0
Mrs. Julian Winsor (44th mthly.)	1	0	0
L. G. A. and R. F. (6th)	0	5	0
Mr. J. J. Rawsthorn (9th)	3	0	0
Mr. David Healey (4th)	10	0	0
Mrs. David Healey (4th)	10	0	0
Mr. H. Woolcott Thompson (24th)	25	0	0

£21,273 7 7

Parcels have been received from:—Miss Grundy; Mrs. Dent; Mrs. Turnbull.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE Devalaya Association, Calcutta, which was founded in 1873 for the promotion of religious unity, brotherly co-operation and educational progress irrespective of creed or caste, has started a quarterly Review. Its former organ, *The Devalaya Magazine*, printed in Bengali, was discontinued six years ago, and it is felt that the time is now ripe to revive it in English. The first number includes, among other articles, an appreciative account of Miss Mary Carpenter's visit to India and the warm interest she took in women's education there, together with a portrait of her which is very pleasing.

NEWS OF THE CHURCHES.

Belfast.—Sunday, August 4, was very generally observed in the Non-Subscribing Presbyterian Churches, and at Templepatrick. The names of men on the Roll of Honour and of others known to members of the congregation who have fought and died in the great cause were read out.—*Crumlin*. The Rev. S. E. Bowen has gone to France to work with the Y.M.C.A. Another minister is already working there, and others have completed terms of service.—*Rademon*.—Mr. Henry M'Robert, the Treasurer of the Church at Rademon, died at his residence at Ballynahinch on August 6, after a protracted illness. His family had been associated with the congregation since its foundation, and he himself was always deeply interested in the welfare of the church. He gave of his time and energy ungrudgingly in its service, and was a generous supporter of institutions connected with Unitarianism in Ireland, such as the General Sustentation Fund and the Orphan Society. He was, indeed, in the words of the Minister, who delivered a memorial address on the Sunday following Mr. M'Robert's interment, a "representative Unitarian, loving the broad and ennobling views associated with the name, honest and reliable, simple and unassuming in manner, pure in life and thought, a true and faithful friend, and a good citizen."—In the course of a paper on New Zealand, read by Mrs. E. R. Jackson to members of Unity Guild, she reminded her hearers that in the establishment of Unitarianism in New Zealand, North of Ireland people have had their share. A family named Bradley, from the Ravara Congregation, emigrated, and gathered together the Unitarians in Auckland. Later this movement was revived by a Larne man, a Mr. M'Cready, and later still the Rev. W. Jellie, who was born at Moneyrea, went out, and in two years the church was built, and under his able ministry of twelve years flourished in every way.

Bolton.—The Rev. J. Cyril Flower is arranging to give a course of fortnightly lectures in the Men's Classroom on the subject of the Bible, which will begin on a date in October not yet announced.—The Secretary of the War Workers' Circle in connection with Bank Street Chapel reports that during the year ending July 31, 928 garments have been made and disposed of to various hospitals, societies, casualty clearing stations, &c.—Pioneer Charlie Mather, R.E., died of wounds in France on July 20, aged 27.

Bury: Bank Street.—The autumn meeting of the Manchester District Association of branches of the Women's League will be held at Mottram on Saturday, September 28. The service at 5.30 will be conducted by Mrs. Dowson, and Mrs. Douglas Walmsley will deliver an address.

Bury: Chesham.—A resolution of sincere thanks to the Rev. Richard Lee and Mrs. Lee (now at Dundee) for all their efforts on behalf of the Chesham congregation, for the sympathy and help extended to all in sorrow and distress, above all "for Mr. Lee's assistance and letters of advice and encouragement" to the brave lads at the war, was passed unanimously at the evening service on Sunday, July 28. On the previous evening a farewell gathering was held, when appreciative speeches were made by Mr. E. J. Barnes—who presented Mr. Lee with a case of Treasury notes on behalf of the Institute and Girls' Guild—Mrs. Stanley Warburton, and others.

Ilford.—In stating last week that the Rev. Percy Jones of Doncaster had been invited to the ministry of the Unitarian Church we were in error. We are informed that there is no foundation for the announcement, which was based on authority that is usually reliable.

Ilford: Women's League.—The opening meeting of the season of the Ilford Branch of the Women's League was held on Tuesday evening, when an address was given by Miss Maud Fyson, President of the Bulwell Women's Adult School, Nottingham. The speaker dealt attractively and eloquently with various phases of women's work, and urged that a spiritual basis was essential if the highest values were to be realised, and the best results obtained. There was a good attendance and questions were asked and answered. A hope was expressed that Miss Fyson would pay another visit to Ilford before long.

Leeds: Holbeck.—The Rev. W. R. Shanks has accepted a cordial and unanimous invitation to become the minister of Holbeck Unitarian Chapel. The members of the Mill Hill congregation and the Management of the Sustentation Fund have approved the appointment. Mr. Shanks was minister at Holbeck from 1904 to 1915, and vacated the joint pastorate at Broadway, Bradford, and Idle in June of the present year.

Liverpool: Ullet Road.—The Ullet Road Calendar contains an interesting letter from the Rev. Lawrence Redfern describing some of his experiences in France, where he began his Y.M.C.A. work at the end of July. He became acquainted at an early stage with one branch of Y.M.C.A. work which he considers admirable, namely, facilitating arrangements for some of the poor mothers who are allowed to cross the Channel to see their sons who are lying in a critical condition on the other side. Like the Rev. W. H. Drummond, who has written on this subject more than once, he finds the services which are attended by men who are just going up the line particularly impressive. "You can easily imagine the scene," he says, describing the first service of this kind which he conducted, and which was held in a tent. "A company of men standing on the borders of devastation: outside, the guns waking from the comparative slumber of the day to that activity which makes the nights here so hideous, lighting up the darkening sky with lurid flashes of light, and in the midst of it all this song of triumph:—

So be it, Lord: Thy throne shall never,
Like earth's proud empires, pass away:
Thy kingdom stands, and grows for ever,
Till all Thy creatures own Thy sway.

It was a great challenge—a challenge to consecrate all that we have and all that we are, body, mind and spirit, to the service of God's kingdom." The Y.M.C.A. and military authorities, Mr. Redfern adds, allow the greatest freedom to individual leaders and workers, and the latter help them in all sorts of ways. He himself finds much satisfaction in frequently being called upon to render services which come within the sphere of a minister's duties at home, though it may only be when one is supplying material needs, and "calculating what change ought to be given out of an English half-crown to a soldier who has bought seventy-five centimes' worth of biscuits."

London: Lay Preachers Union.—Readers of THE INQUIRER will be grieved to learn that Mr. S. Field, one of our London lay preachers, was recently knocked down by a motor ambulance near his home at New Barking and died a few hours later in Poplar Hospital. Mr. Field, who occupied a responsible position in Albert Docks, was a warmhearted and earnest worker in the cause of progressive religion. Many of our congregations in London and the South-Eastern provincial district will miss his occasional visits as an acceptable "supply." He leaves a widow, with whom much sympathy will be felt.

Manchester: Moss Side.—In the Calendar for September affectionate reference is made to the late Rev. H. C. Horsley, whose singularly frank and genial nature, uprightness of life, great abilities, and devotion to his high calling won for him the love and esteem of his congregation. "He combined within himself all the characteristics and qualities that go to make up an ideal Christian gentleman and minister of the Gospel of Christ. His sad and tragic death at so young an age cut short a most promising career. Its immediate effect is to cast a gloom over our

church which will be long in lifting for we had built up the highest hopes for its future success and usefulness under his guidance and leadership. If these hopes have been doomed to disappointment yet has his brief sojourn amongst us been fruitful with refreshing blessings. We are all the better and happier for having been brought into association with his beautiful life and character. Living as he did up to his own high ideals he has left us an inspiring example, and the sincerest tribute we can pay to his memory is, in ourselves, to live up to the highest and best of which we each are capable. We deeply mourn the loss of our minister, pastor, and friend." On September 1 the pulpit was occupied by the Rev. Neander Anderton; last Sunday the Rev. John McDowell preached, and he will again officiate on September 15 for the Rev. H. Enfield Dowson. Other ministers who are supplying the pulpit during September and October are the Revs. Charles Roper (September 22), S. Crook, and W. Whitaker (morning and evening respectively on October 6), and Dendy Agate (October 20).

Mansfield.—The Rev. T. P. Spedding will conduct the services at the Old Meeting House for the first time as minister of the congregation on October 6. He will preach at the Harvest Festival the following Sunday, and on the Monday, at the Annual Gathering, he and Mrs. Spedding will receive a welcome.—Lieut. Arthur Francis Henry Peal, 5th York and Lancs Regt., attached to Trench Mortar Battery, B.E.F., has been awarded the Military Cross. During an air raid he took two guns into No Man's Land to cover his own company, so drawing the attention of the enemy upon himself, and prevented any casualties among his men.—Private Albert Davenport, 7th Battalion Leicestershire Regiment, an old Sunday scholar, lost his life on May 29 in the fighting before Rheims. He had been helping to carry in the wounded, and was struck by a shell and killed instantly.—On August 2 Mrs. Foster, one of the most devoted and self-denying workers in connection with the church, died at the age of 69, and on August 7 Mrs. Harrison passed away, also at the age of 69. Many of Mrs. Harrison's descendants have done good work for the Old Meeting, and several of them are still connected with it.—A number of soldiers from Clipstone Camp have been attending the Old Meeting on Sunday evenings and arrangements have been made to give them coffee and biscuits in the Old Parsonage after service.

Melbourne.—The Rev. Wyndham S. Heathcote, B.A., has resigned the pulpit, and leaves at the end of the present year.

Missionary Conference.—The Secretary of the Missionary Conference has just received the following reply, dated August 7, from Mr. L. C. Cornish, American Unitarian Association, to the message sent from the Annual Meeting of the Conference to the American Unitarian Association: "Dear Mr. Bushrod,—On behalf of the officers and directors of the American Unitarian Association I beg most gratefully to acknowledge the receipt of the resolutions passed by the Missionary Conference on Independence Day, and kindly conveyed to us in your letter just received. I shall have the great pleasure and honour of transmitting your communication to our entire fellowship, and beg on behalf of American Unitarians to extend to you, and through you to the Conference, our very sincere appreciation, our hearty thanks, and our earnest hope that the community of ideals and service which we are now sharing may prove to be the effective bond of union throughout all time."

Northampton.—Private Fred Facer (1st/1st Cambridge Regiment) of Northampton died of wounds in France on the 3rd inst.

Wandsworth.—Many friends in this district will hear with sincere regret of the death, last Monday, of Mr. C. A. Peek, who for many years has been a faithful supporter of Unitarian work and worship. Born at Mirfield, Yorks, sixty-three years ago, he received his early religious training at Mill Hill, Leeds. At the age of 18 he removed to London, and soon after the building of the Wandsworth Church he joined the congregation and heartily served as teacher and as secretary of the sidesmen, &c. On the beginning of the Wimbledon movement some years ago he became secretary and devoted himself zealously to the work. Mr. Peek, who was twice married, lost his second wife a short time ago. One son, of the first marriage, survives him.

* * THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.

BIRTH.

POWICKE.—On September 5, at Sidmouth, to the Rev. W. A. and Mrs. Powicke, a son.

MARRIAGE.

MITCHELL—FYSON.—On September 5, at the Unitarian Church, Ilford, by the Rev. Frank K. Freeston, assisted by the Rev. A. H. Biggs, Capt. Alec Duncan Mitchell, Essex Regt., eldest son of Mr. and Mrs. Alexander Mitchell of Woodford Green, to Marjory Gwendolen, youngest daughter of Mr. and Mrs. Ethelbert R. Fyson of Ilford.

DEATHS.

MIDLANE.—On September 8, the widow of Alfred Barrett Midlane of 11 Grafton Square, Clapham Common. Beloved by a wide circle of relatives and friends.

"God's finger touched her, and she slept."

PEEK.—On September 9, at Wimbledon, after an operation, Mr. Charles A. Peek, formerly of Wandsworth, aged 63.

OUR CALENDAR.

LONDON.

SUNDAY, September 15.

Acton, Creffield Road, 11.15 and 7, Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 6.30, Rev. A. GOLLAND, M.A.
Barnsbury, Fort Road, 6.30, Mr. W. R. MARSHALL.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. MUNN.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHRYNETH POPE.
Dingley Place Mission, St. Luke's, City Road, 11 and 6.30, Mr. FRANK G. FINCHAM.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. J. COLLINS ODGERS, B.A.
Forest Gate, Upton Lane, 11, Mr. J. H. CRISP; 6.30, Mr. J. BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. F. K. FREESTON.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. H. BIGGS, M.A. LL.M.
Ilford, High Road, 11, Supply; 6.30, Mr. FRANKLIN.
Islington, Unity Church, Upper Street. Closed. Re-open on October 6.
Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.
Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.
Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. F. MADDISON.
Mansford Street Church and Mission, Bethnal Green, 6.30, Mr. J. L. GERRARD.
Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.
Rhyl Street, Kentish Town, 11 and 6.30, Rev. W. H. ROSE.
South Norwood, League House, 141 Portland Road, 6.30, Miss M. FRANCIS.
Stoke Newington Green, 11.15, Mr. F. W. TURNER.
Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.
University Hall, Gordon Square, W.C. Services suspended until September 22.
Wandsworth, Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, 11 and 6.30, Mr. J. HARRY SMITH.

ABERYSTWYTH, New Street Meeting House, 11, Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. ESTLIN CARPENTER, D.D.
BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, Rev. A. H. LEWIS, B.D.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Mr. J. R. CAMERON.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. W. B. MATTHEWS.
BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN ROW, 10.45, Rev. ERNEST A. SMITH, B.Sc.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Mr. ERNEST CHAMPNESS.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30, Lieut.-Col. BULLOCK.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. M. WRIGHT, M.A.
LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. J. H. SHORT.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 6.30, Rev. C. M. WRIGHT, M.A.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. GWILYM EVANS, B.A.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. M. R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. ERIC DAVIS of Pontypridd.
OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. D. DAVIS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 11.15 and 6.30, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

WINNEPEG, CANADA.

All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

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3 P.M.—Annual Business Meeting. Mr. E. R. FYSON, President of the Assembly, in the Chair.

At the close of the Business Meeting, an Address will be given by the Rev. L. P. JACKS, M.A., D.D., of Oxford, on "Can a Nation Insure its Life?"—to be followed by Discussion.

5.30 P.M.—Tea in the Schoolroom, by the kind invitation of the Lewisham Congregation.

6.30.—Religious Service. Preacher: the Rev. J. ESTLIN CARPENTER, M.A., D.D., of Oxford. Supporter: the Rev. A. H. DOLPHIN of Lewisham.

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The Directors regret to state that the very large increase in the cost of paper and printing made it necessary to raise the price of THE INQUIRER to 2d. weekly, from and including our issue of JULY 6.

Subscribers would greatly help our depleted and consequently over-burdened office staff if they would kindly forward, without individual application, the additional subscription required for the rest of the year 1918, viz., 1s. 1d.

The Inquirer.

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LONDON, SATURDAY, SEPTEMBER 21, 1918.

[TWO PENCE.]

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

SEPTEMBER'S record still prospers in regard to fields won by the Allies, and the new British advance on the Hindenberg line promises further success of a gratifying kind. The Salonika front has been so long stationary that this week's captures are almost as much a welcome surprise to people here as we understand they have been unwelcome to the Bulgarians. But the most striking military event, the reduction of the St. Mihiel salient, is no doubt the more significant as giving very substantial earnest of the power of the United States army. That these things have their cost we all know, and some of us know but too well. May those who pay the price of victory be able to realise something of the high results for mankind that will accrue from our bitter days of struggle.

* * *

THE Austrian Note, inviting representatives of the belligerent nations to hold conversations—non-binding, secret, and without armistice—on possible terms of peace has failed, almost universally, to attract sympathy. While the Allies reject it, as they unmistakably do, though a concerted reply has not yet been given, the Germans, despite the fact that it appears to have been agreed upon, or at least convived at, in the general councils of the Central Powers, have no love for it, and chiefly value it as serving their psychological strategy. The chief criticisms we have noted, in a mass including speakers and writers of very different political and social outlook, are rightly directed to the entire obliviousness, apparently, of the framers of the Note that the Central Powers have done any wrong or have any restitution to make. President Wilson and his Government have summarily dismissed the document—perhaps too summarily, some

think, who believe Austria could be led along the right path a good deal farther if skilfully handled. But, probably, in the long run, the strong clear line will prove best for the peace we want.

* * *

GENERAL PERSHING, the American Commander, who appears not only to be a very able soldier but also something of a humourist, has another side to his nature which is revealed in a message sent by him recently in reply to one from the Federal Council of Churches in his country. He declared that "What is necessary for the manhood of the soldier is necessary for the manhood of the citizen. We know that mere wealth and material resources and even technical skill will not suffice." He spoke of "the invisible, unconquerable force set in motion by the prayers, hopes, and ideals of Christian America" as a great help to the man in the field. Prayers, hopes, and ideals—are they not equally necessary for the men in the factory, in the mine, in the office, in the market and the exchange? Generals and admirals on our side have not been less emphatic in their testimony to the supremacy of the spiritual energy without which all human life sinks into a mere brutal competition. And it is the great need of all men—not only of those who may be killed tomorrow, but of those who may live on, and yet be dead in their soul.

* * *

THE report issued by Mr. Justice Sankey on the facts respecting Aliens at large in this country, as elicited by the special committee appointed by the Government, must give rise to mingled feelings in those quarters where suspicion and resentment, not unnatural in themselves, have been recently fostered to a fever heat by a well-organised movement in the Press and elsewhere. The evidence shows that among the Aliens not already interned many are aged, others are of many years' residence in the country and their sons are serving in our armies or have already fallen in the war, and only a small proportion are recommended for expatriation. Whether this report will really allay the agitated minds of the people who have been so

skilfully stirred up we cannot say; such violent mistrust is not easily set aside. But at least it must give ground for hesitation in regard to similar agitations hereafter, whenever (as is but too likely) they occur again.

* * *

READERS will notice with interest and sympathy, we are sure, the steadily growing list of donations in response to the appeal of our friend, the Rev. W. H. Drummond, for funds to repair the hut-buildings in the great military centre in France, where he is now in charge of a most important work for the men. In a letter just to hand he cordially thanks all who have so quickly responded, while he tells us again that the re-equipment is most necessary and urgent if the staff and those who meet in the Huts are not to suffer during the severities of winter. "I do hope," he says, "my friends will do all they can to hold up my hands. If only an aeroplane could plank them down in the middle of this camp for an hour I think they would be startled, and give lavishly with both hands. To-night we had a great many at service, such a crowd of men as we never preach to at home." The Rev. W. G. Tarrant will be glad to receive further sums, large or small, as soon as possible, as the work must not be delayed.

* * *

THOSE who are able to attend next Friday's meeting of the London and South Eastern Provincial Assembly, which is to be held at Lewisham, will have an opportunity, in addition to the other items on the programme, of hearing Dr. L. P. Jacks expound the scheme of International Insurance which he has lately described in *The Star* as already noticed in these columns. Knowing his readiness, and indeed eagerness, to have the idea thoroughly discussed we are sure he will welcome questions and criticisms at the debate which is to follow his address; and if, as he believes, we have here the germ of a practical League of Nations anything more important to discuss at the present time can hardly be imagined.

WE are glad to see that one of our congregations, that of Park Street, Hull, has boldly taken the initiative in convening a (preliminary) meeting in that city, to which "all church organisations, political parties, social and other societies," are invited to send representatives to consider how best to diffuse a knowledge of the meaning of a League of Nations, such as is now supported by some of the world's wisest statesmen. This is a very good example and we trust that the meeting, which is to be held to-day, will not only begin a truly educational work in that important community, but stimulate many another effort of the kind. We may add that those who wish to get information or literature on the subject cannot do better than write to the League of Nations Society, 1 Central Buildings, Westminster, S.W.1.

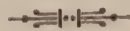
* * *

THE newly appointed U.S.A. Ambassador, Mr. J. W. Davis, is said to have a cultured, capable, and well-balanced mind, such as befits his highly responsible position. We shall all wish the best, and expect it, from this latest change in a fine series of men. In a recent article *The Times*, referring to the good services of the retiring Ambassador, Dr. Page, added some remarks which may be read with special interest as a sequel to our article on the "Mayflower": "We are not one people. There are many differences between us, some of which will disappear as we come to know each other better, but others of which are inbred and permanent. At the same time we are absolutely at one in those great and simple principles which form the basis of mind, of character, and of life. By origin, by language, by religion and the moral conceptions which are bound up with religion, by literature, by institutions, by habits, and by our home ways we stand closer together than any other nations ever stood. We have the same views of right and wrong, of justice, of fair-play, of liberty, of truth. These are our common inheritance. It is for us both to develop it with our whole strength, and to see that these firm bonds are drawn closer year by year."

* * *

MR. LLOYD GEORGE'S tour in Lancashire was unfortunately cut short by an illness which is now happily past; but even from his sick chamber he was able to send forth an appeal which had great weight, we learn, with the parties in the cotton industry who were shaping for another of the many disastrous strikes which have troubled the country of late. In the course of the chief address—they say it was one of six in one day!—which the Premier made at Manchester he coined another of the memorable phrases which flash now and again into general notice. He enunciated the fact, plain enough in all conscience, that "you cannot have an A1 Empire with a C3 population." There speaks the author of the Insurance Act, and if he lives to see a competent Health Ministry established—it ought not to take much longer, though the dilatory ways of Government offices are past finding out—he may be satisfied that, whatever else he has done, he has pleaded for the lives of the poor.

THE CHURCHES' CAMPAIGN.



THE fifth war winter will evidently try many things, and among them the churches of all denominations. Our business is chiefly, of course, with our own, and the present moment is fitting for all of us to take a careful survey of the position. In ordinary times people generally regard the interval between the opening of July and the close of September as a more or less slack season. Many societies, classes, and other institutions connected with the congregations are during that period suspended. Members and their families go on holiday—more or less; ministers take a rest either by getting away altogether, or by liberal exchanges with one another. How much of these habits has survived the clash of war times we cannot presume to say; but the habit of regarding Michaelmas as a new starting-point appears to be in force still, judging by familiar indications. Whether a new start will really and effectually be made is another matter.

That the utmost vigour in the campaign should now be put forth is undeniable. We speak of our own group of churches; in other circles there are searchings of heart similar to ours. Dr. Carpenter in his address to the Council of the British and Foreign Unitarian Association a few months ago gave some results of his observations on the condition of things existing up and down the land. While he had warm words of commendation for workers whose fidelity in evil times had stood the test so far, it was clear from his report that the test had been a severe one. It will, in all probability, be severer still in the six months before us. Everyone is well aware of signs which cannot be mistaken. The strain of suffering and loss, the continued anxiety and frequent distress of mind that visit the homes of almost all people are now accompanied by an economic pressure to which everybody is subject. Money is worth but half, or less, of what it was; and while in some directions earnings and profits have increased, in others they have gone down, or at best remained stationary amid ever mounting taxation and rate-charges. These things, though they might be far worse, and though we all have cause for humble thankfulness, are too serious in their bearings upon actual daily life to be ignored. They add much to the difficulty of the churches' task.

But, on the other hand, all that imposes a burden, material or spiritual, on the life of the people, renders the churches' task more urgent. If in prosperous times only the churches have hope and abound then they are, indeed, of all human organisations most miserable. What do they exist for if not best to meet the needs of souls when those needs are most piteous? To be daunted by outward conditions, to accept defeat at the hands of adverse circumstances, is to have betrayed the cause

of religion just when that cause most demands valour, faith, and service. That is the conviction which every true heart will share, whether minister or layman. The cost of liberty and right is being paid dearly by our soldiers and sailors; surely we cannot shrink from paying our quota. Compared with theirs, what is ours!

In old times there were men of martyr spirit in our churches, nor has the strain ever died wholly out. The days seem to have come when that spirit comes to our ranks to find its own again. The call is not for added zeal alone, or added wisdom in making our resources in men and money cover the needs. Assemblies and Conferences, Societies and Missions will have to undergo a test equally stringent with that of congregations. Shrunk in dimensions, harassed by the shadows of debt, worried by the practical problems that seem well-nigh insoluble, they will now have their chance of emulating the brave men in the field—many of whom never attain "distinction" and never crave for it, but just go on as duty and honour bid them.

To be able to manifest an equal courage and to achieve their own victories there is required a re-birth of the living truth in our churches. We have said often enough that a man's life consisteth not in the multitude of his possessions, that to those who love God all things can be made to work together for good, that the God of our heart's love is himself Love and all-victorious Life, eternal and immediate, pervading all things in all worlds, and really here with us, everyone, to-day. Have we, then, only half-meant all this? We have a sufficient inspiration at hand, if we only will seize it. By all the present needs of human hearts, torn with woes and chilled with ghastly doubts, the churches are summoned to acquit themselves manfully. We have reminded ourselves before that to have been assigned, still more to have grasped, a civilian part in the great crisis of our nation's fate is a humbling position. How shall any of us ever hold up his head in self-respect if he has not flung all his worth into the treasury of God, if he has not been a faithful lover and helper of souls? The worse our times the better men let us try to be.

MR. DRUMMOND'S HUTS FUND.

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BOOKS AND REVIEWS.

AMERICA IN THE WAR.

It is a welcome gift that has come to us from our kindred across the Atlantic, in the volume of representative sermons by fifteen Unitarian ministers, under the title 'The Soul of America in Time of War.*' Brothers in arms for more than a year the men of the United States have been with us and the Canadians and Australians, with France and Italy, and the other forces of the Allies, and we are thankful to know with what complete devotion they are of one mind with us, as to the end to be achieved. Now, in the very crisis of the world-conflict, we recognise with the deepest satisfaction the clear-sighted resolution with which they are throwing in the immense resources of the great Republic, to speak the decisive word in action, and afterwards, as we trust, in counsel, to attain a just and lasting peace.

We did not need the assurance of this volume as to the complete accord in which the brethren of our own religious community on the other side are united with us in their acceptance of the solemn responsibilities of the war, in the service of ideal ends and in readiness for sacrifice. We knew how they would respond, as we have done, with admiration and gratitude, to President Wilson's noble declarations of principle and of policy, aiming at a peace that shall be based on "generosity and justice, to the exclusion of all selfish claims to advantage," that shall carry with it "liberation for the peoples—the German peoples included," and make the world "safe for democracy." Their mind, we knew, was expressed in that solemn declaration of the President: "A supreme moment of history has come. The eyes of the people have been opened and they see. The hand of God is laid upon the nations. He will shew them favour, I devoutly believe, only if they rise to the clear heights of his own justice and mercy."

But while we did not need any fresh assurance from such a volume as this, it is very welcome, as drawing still more closely the bonds of understanding, sympathy and comradeship in a great cause, and for its reminders, which cannot be too often repeated, of the deeper things of faith, which in hours of supreme trial stir the hearts of men to the true consecration of effective and rejoicing service. Dr. Samuel A. Eliot, President of the American Unitarian Association, who edits the volume, and himself contributes one of the sermons, on 'The Faith that makes men free,' had already told us of the whole-hearted devotion with which his people were giving themselves to war service, in abundant gifts and labours for the Red Cross, and other beneficent undertakings for the welfare of the armed forces, and in the Army itself. "All our earnest young men," he wrote, "are going into one or another form of national service, so that recruiting for the ministry has practically ceased. Every young man who was studying for the Unitarian ministry at Harvard last year is now in uniform. A considerable proportion of our elder ministers are also in service." And that is the spirit which finds repeated utterance in these sermons, all of which were preached during the first year of America's participation in the war, by men at various posts of duty widely scattered over the States. One only of the fifteen sermons was preached beyond the borders of the country, at the meeting in September of last year at Montreal of the General Conference of Unitarian and other Christian Churches, which includes the Canadian churches with those of the States; but

this also was by an American, the veteran Professor F. G. Peabody of Harvard. It was a sermon on 'The Things that cannot be shaken,' and it fitly holds the first place in the volume.

Out of the great catastrophe and tragedy of the war, Professor Peabody affirms, there has come a deepening sense of religion, and the conviction that faith is indestructible. So it is that after days of tribulation come days of revelation, making for a greater simplicity and sincerity in religion, and a new ideal of unity. The scaffoldings of men's construction may fall away, with all the wranglings of the sects over matters of ritual and dogma, but the building of God will stand, and the central truth remains, more clear than ever and more insistent in its claim, the truth of "the spirit of man sustained by God, the invisible King, and summoned by him to the redemption of a waiting world."

The broad lines on which that redemption is to be effected these sermons illustrate, with repeated emphasis on vital points, which the darkness of the tragedy does but throw into clearer light. Thus, in a sermon at St. Paul, Minnesota, on 'The Defence of our Heritage,' the Rev. J. D. Reid speaks a strong word for that spirit of self-sacrifice, without which the ideal aim will not be achieved in the triumph of a true democracy, as President Wilson stated it in his first war address to Congress, "for the universal dominion of right by such a concert of free peoples as will bring peace and safety to all the nations and make the world itself at last free." "It is the good citizen of the world," Mr. Reid declares "who makes the best citizen of his own nation.... America means democracy, and democracy cannot for ever be confined to any one people. In its final working out it must mean liberty and self-government for all nations." And speaking further of this high service, he touches on another point, the right valuing of human life and the highest expression of the patriotic spirit through utmost sacrifice, from which come inspiration and consecration. That "war is hell" cannot indeed be denied, but, as this preacher says, it is very far from being the whole truth. "Not Hell but Calvary is the true symbol of patriotic war. Every true soldier is a soldier of the Cross." To which may be added a word from the sermon by Dr. Crothers on 'The Immediate Duty.' To him also the inexorable demand was clear, which called America into the war, the issue of which in a just peace is only to be secured through steadfast and willing sacrifice. "It is not because men desire it," Dr. Crothers declares, "that such a peace will be established, but because multitudes of brave and simple-minded men are willing to give their lives for it." And so the Rev. W. L. Sullivan, at All Souls' Church, New York, speaking on 'The Law of Sacrifice for Men and Nations,' confesses to the same heart-searching and uplifting faith, since we see how "right may die, if there are none to die for right."

That is the heart of the matter, and this thought of unquestioning loyalty to the high ideal runs through the volume. It is finely expressed by the Rev. W. G. Eliot, of Portland, Oregon, in his sermon on 'The Creative Purpose of the Lord of Life'; by the Rev. P. R. Frothingham, at Arlington Street, Boston, speaking of 'Angels in the Wilderness'; and by the Rev. A. P. Reccord, of Springfield, Mass., who takes the parable of 'The Bow in the cloud' to indicate the many signs of hope which emerge out of the tragedy. No reminder could be more apt in this connection than his, of the *Punch* cartoon in the early months of the war, picturing the Kaiser's insolent triumph over the King of the Belgians, with the taunt, "So you see you've lost everything" and the undaunted reply, "Not my soul."

We are happy through the medium of these pages to have felt the hands of our brothers stretched out to us across the Atlantic, with their strong brave words. They add one more to the many assurances we have received of their gladness in the clear call that has come to them, to be with us in the sacrifice and the bearing of the great burden of these years of war. And now our prayer must be, that we may stand together to the end, with determined purpose and unclouded vision, not only in heroic action, but with the wisdom and self-restraint of generous far-seeing statesmanship, that shall prevail, in making peace, to secure a new concord among the nations and the true welfare of the world.

V. D. D.

ANALOGIES.

SCIENCE is the alchemy whereby the rough ore of thought is transmuted to the pure gold of reason. The precious metal acted on by the *aqua fortis* of great minds becomes free from any alloy of doubt and a worthy setting for the diamond of inspiration. For, as when a ray falls upon this stone the single beam is broken into the colours of the spectrum, so when the illumination from the brain of genius strikes upon its facets, ground true by years of patient research, the light is scattered in a varied radiance of knowledge influencing every branch of Science. Hence arise the perceived relationships of natural laws to one another, light, heat, and sound become different velocities of the same energy, magnetism, telepathy, and hypnotism graded intensities of the same force.

Every discovery is a link in the golden chain of life, and each scientific phenomenon has its counterpart and fulfilment in human existence—induction corresponding to sympathy, temperature to temperament, attraction and repulsion to love and hate, or the swift penetrative power of certain rays to the deep intuitive perception of eternal truths. Analogies are countless. Two spirits store up a potential of affection separated by the dielectric of distance, until this is broken by the spark of love, or the influence of a pure soul attracts innumerable hearts as the magnet the fragments of metal. The force generated by the heated junction of wires related yet different in composition is an allegory of birth, the temporary disappearance of some star a symbol of the momentary veil of Death.

But there are greater powers acting through the world than attraction or repulsion, or even life and death, for every soul is joined to its Creator so that the current of His love can flow through each part more or less according to the resistance or conduction offered by a spiritual or a materialistic mind. Every scientist must surely be a pantheist or monotheist, never an agnostic, believing that God by His spirit directly energises every separate organism on earth and yet allows their free development in accordance with His eternal plan. These different aspects of one truth have been illumined by modern knowledge of atomic structure and interaction. If, as is generally held to-day, the fundamental force in the mineral, vegetable, and animal world is the product and expression of this energy, then everything which exists, from the solid rock to the intangible thought, has a single origin and a perfect unity.

Every fresh discovery is a new wonder to mankind, but to God it is only another stage in His marvellous process which is refining the world to become a fitting temple for His consecration; yet every new interpretation or extension of natural laws, every fresh scientific and earnest research, is an aid to the fulfilment of His infinite purpose.

Thus Man becomes a fellow-worker with God, and Science is no more the mere servant of reason but the prophet of Divinity.

N. H. WALLIS.

* The Beacon Press, 25 Beacon Street, Boston, Mass. \$1.25 net.

FATHER STANTON.

I MET a preacher there I knew, and said :
Ill and o'erworked, how fare you in this
scene ?

Bravely ! said he ; for I of late have been
Much cheered with thoughts of Christ, the
living bread.

—MATTHEW ARNOLD.

IN that delightful spot in London, the vicinity of Paul's, there used to be a coffee-house with an attractive old-fashioned air. It has gone now ; but its midday dinner used to be cheap, plain and good, and its company distinct and exclusive. A certain type of business man was wont to foregather there in his few hours of leisure, to talk old books, antiquated philosophies, and humanities long out of fashion. A peculiarly interesting figure was often of the company ; a gentleman who had evidently known much better days. He had a curious reverence for the Church of England, and a Miltonic voice. He quoted certain verses from the Bible in a way which has given those verses a distinctness to me beyond all others. He spoke the salutation of the angels to the Virgin so that you might imagine you heard the celestial visitant. One day he told us how in the midst of what he thought were spiritual difficulties, he consulted Father Stanton about his soul, and how taken aback he had been at Stanton's telling him that there was nothing the matter with his soul, but that his temper was all wrong. From that day he had generously regarded Stanton as the first Christian in the world. An exaggeration, perhaps, but there is Scripture warrant for it in the Epistle of James.

And I remember a certain lovely spring day listening in London's dinner-hour to a sermon delivered from the sun-dial in the garden of St. Botolph's, Aldersgate. The fervour of the speaker roused some hostility which was voiced by a postman. The postman turned out to be one of Father Stanton's men, and his rebuke ended with a tribute to Stanton which has kept warm in my memory for nearly thirty years.

To be enshrined in the hearts of common men and women ; to have your name on their lips as a proof of truth ; such honour have few of his saints, but Stanton had it. While the bishops and curates and other religious philistines were doing their stupid best to obstruct his work, the roughs and blackguards of London and other towns were hailing him as blessed in the name of the Lord. They went to railway stations to meet him, and even wrote menacing letters on his behalf to church dignitaries.

It is not death, says Tom Hood in a fine sonnet, to cease to breathe, or to cease to see, or to cease to think. It is death to be forgotten, to be unwept, to have

No resurrection in the minds of men.

Father Stanton was that ephemeral thing, a preacher. A fool for Christ's sake, he preached to the poor and ignorant. He loved the unknown. He worked for those who had nothing to give. His bowels yearned for the bottom dog. But the saying that, "he who loses his life for my sake shall find it," is God's truth. And the book that has been written about Stanton, though not worthy of him, has the quality of vital literature. It is full of "fire and the falling of tears," inextinguishable laughter, the magic of courage, and all the romantic chivalry of the good soldier of Christ. This perpetual curate might create a legend even on these days. Few among the moderns fashion an epic out of their warfare and pilgrimage. Here is one in the making. As he stands to preach in the street we get the unconscious force and picturesqueness of an Amos or Jonah. We catch an echo of Jesus in the story of a rich young man

who came to him after hearing his sermon, and eagerly asked—"What can I do?" The common people heard him gladly and moreover came to hear him in their work-day clothes. Watch the motley procession as it winds out of the darkness into the lighted nave of the church. At its head the Father, singing lustily, behind him a mob such as Shakespeare would have loved : shoemakers in leather aprons, a carpenter with his tools on his back, a lame man hopping along on crutches, costers from Hoxton, roughs out of the Kingsland Road, a sprinkling of respectables, women of all sorts. Then he speaks to them, and the words have a flash of poetry, and the incision of steel. The whole rough Saturday-night crowd sits spell-bound as he speaks. After that an extempore prayer. Then a great silence. It is broken by a woman's voice, crying out that she wants to pray. The Father hesitates, remembering St. Paul's theories. But "to help mankind one must throw aside all reason as an incumbrance, and rise on the wings of enthusiasm." If she wanted to pray he thought it was better to let her do so.

Ritualism and socialism are fashionable prattle to-day. They mean as much as other prattle. Stanton was a ritualist when you could be sent to prison for it, and a socialist when it meant daring to be thought no gentleman. The two things were to him simply the manifestation of the sacramental idea, the one in the church, the other in the world. So he passed from the church to the slums and back again. He went to both "happy as a lover." And round him are the emblems of love, poetry, laughter and tears.

He was the last of a line of English Churchmen. Latimer, Ken, Law, and other such are his fellows. Their religion is vital by its national qualities, fervid, practical, adventurous, plucky, with a sense of loneliness and the deep sea, and a sting of salt in its humour. He loved the sea. "The sea is always calling, calling"—he writes in one of his letters. And his whole religion is in keeping—a spiritual adventure.

R. H. U. B.

SERMONS BY THE LATE

DR. HARGROVE.

As is well known to many of our readers, sermons by the late Rev. Charles Hargrove, D.Litt., were printed and issued regularly in the 'Mill Hill Pulpit' during his ministry at Leeds, and their high literary distinction and religious tone were recognised by all. A number of copies, as well as his MS. sermons unpublished, remain, and by his family's desire these will be given to ministers, lay-preachers, and any friend desiring them, on application. Mr. Charles Stainer, 12 Hesse Place, Hyde Park, Leeds, who published the series, will have pleasure in sending sets of three or six as may be requested ; and small parcels including both will be forwarded to secretaries of Lay Preachers Unions for distribution among their members. To cover postage a fee of 6d. or 1s. should be enclosed with the application ; any surplus will be handed over to the Soldiers' Comforts Fund.

PEOPLE who are attending the course of evening sermons by Miss Maude Royden at the City Temple are invited to stay for a meeting afterwards, when questions may be asked. This is an innovation in public worship which was started by Miss Royden last Sunday, when she invited members of the congregation to put interrogations to her on the subject of the sermon, 'The Problem of Suffering.' A large proportion remained and an interesting discussion took place.

CORRESPONDENCE.

DR. WICKSTEED AND HENRY GEORGE.

To the Editor of THE INQUIRER.

SIR,—I am away from home, and it is only now that my attention has been called to Dr. Rattray's letter in your issue of August 31. I presume that you wished to entertain your readers with an example of the game of "Russian Scandal" as I think it is called, in which a story or a piece of news is whispered round from one member of a party to another, and then the final version is compared with the original.

I feel that it would be churlish in me to sit out of the game, especially as Mr. Pike takes a friendly interest in having the original story on its account ; but it can only be with reluctance that I occupy your space with purely personal details. It is perfectly true that Mr. Webster first called my attention to 'Progress and Poverty,' in my only visit to Aberdeen, and true also that I read it on my way home and that it "set my brain on fire." But so far from being "sure that George was wrong," I associated myself with his followers, secured the vote of thanks to him in St. James's Hall, and had the honour of receiving him for a few hours in my house. I became and still am a member of both the Land Nationalising Societies.

But "with a brain on fire," indeed, and believing that the advocacy of Georgism, if successful, might lead to a revolution, I felt responsible for testing the doctrines of 'Progress and Poverty' with the utmost severity of which I was capable. I found that the professed economists, as a rule, were not inclined to take George seriously ; but Arnold Toynbee was an exception, and the two lectures on 'Progress and Poverty' which he delivered under the late Prof. Beesley's chairmanship were organised by supporters of Henry George, on my initiative. A tragic interest attaches to them as Toynbee's last public effort. I suppose it is seldom that the most careful and authoritative utterance against a reforming scheme has been arranged for, without a reply, by the propagandists of the scheme themselves. Toynbee on his side, contrary to his inclination but in accordance with his principles, gave his assent (which I would not have acted without) to my proposal to have the sixpenny edition of 'Progress and Poverty' on sale in the hall.

It was in connection with my interest in George, but rather to test my right to advocate his principle of land nationalisation than in order "to be able to refute him"—for I was straining at the leash and was willing to sacrifice everything except loyalty to truth in the cause—that I undertook the systematic study of economics. It has led me far from what was then my position, but it has neither alienated me from belief in land nationalisation nor dulled my admiration of Henry George or my gratitude to him.

As to my examination of Marx's theory of value in the forgotten periodical *To-day*, it was not written in answer to a challenge but was sent by me *proprio motu* and accepted by the editorial staff. *To-day* was not an organ of the Fabians, but the editors having failed, contrary to their expectation, to find anyone in the immediate Marxite succession who cared to undertake an answer appealed with better success to Bernard Shaw, whose article was rather a contribution to the discussion and an invitation to further inquiry than a refutation of my essay. I believe it is true that the whole interchange of thought had a perceptible influence in turning the Fabians away from Marxite theory.

With very sincere apologies for the length of this letter.—Yours, &c.,

PHILIP H. WICKSTEED.

Zenor

DR. ORCHARD AND FREEDOM.

To the Editor of THE INQUIRER.

SIR,—The contention of the Rev. Cavenish Moxon, based upon an enthusiastic utterance of mine, that Free Catholicism is not really free, may cause misunderstanding, which perhaps you will allow me to try to remove. Free Catholics take very divergent views about the place of dogma, the amount of truth outside Christianity, and the room for progress within. But we do think that we have discovered the truth in the Catholic faith, and freedom in Catholic practice.

Now this freedom is first of all practical, because we stand for Catholicism *minus* coercion, whether it be intellectual, bureaucratic or economic; it marks an advance, because, among other things, we claim the freedom to be Catholic. The difficulty, of which Mr. Moxon must also be aware, is when you come to define freedom theoretically. He seems to make his definition depend upon nothing being fixed in regard to truth, and for it never to be allowable to say that you have found the truth. Now it is generally recognised that fixed points in truth often mean greater freedom. The multiplication table is a fixed truth, and if it is disregarded, it often causes a man, in this country, to lose his freedom. The trouble is, of course, that Catholicism is committed to certain things as true. One may hold that, without always agreeing that the actual definition of the truth, the reasons given for its acceptance, or the common applications of it, are the best, or exhaustive. It is a question of direction, sometimes a question of one side or other in a controversy, but not always the exact point on either side. What we have all to prove and shew is that the positions we hold to give freedom, do allow of continuous progress, do provide for a wide sweep of vision, do permit comprehension. To be *inside* anything does not necessarily mean that you are in prison; there may be more room inside than outside. Sometimes one dogma secures more freedom than another. For instance, an orthodox Trinitarian can be, and is bound to be a Unitarian; whereas the opposite is impossible. We simply confess that we have found Catholicism to be freer than Protestantism. We may be wrong, and when we find we are we shall be free to say so; though we shall probably not get very excited about it. But there is surely nothing inconceivable in such a position.

But Mr. Moxon thinks there is, and he proposes instead that the only rallying point for the Church is the search for the true, the good, and the beautiful. It is pretty wide, for a Church. According to his own confession Ernst Haeckel is ready for membership. It might shut out Nietzsche, and perhaps a few Pragmatists; but on the whole it means leaving the world as it is, for most men seek these things; the trouble is that they violently disagree as to what is true, beautiful or good. And, apparently, the moment you find them you are sold into slavery.

It may be well that Mr. Moxon should warn Free Christians (can Christians of any sort be free? Ask *The Freethinker!*) and right that he should doubt whether Free Catholics are really free; but it is strange, though by no means unprecedented, for a Liberal Churchman to condemn me for believing freely what he is bound to believe.—Yours, &c.. W. E. ORCHARD.

9 North Square,

Hampstead Garden Suburb, N.W.

LIEUT.-COL. BULLOCK AND CHRISTIAN SCIENCE.

To the Editor of THE INQUIRER.

SIR,—I am turning again to the letter of Mr. Tennant *re* my reference to Christian Science. I have read and re-read it, trying to find the premises and the con-

clusion of his argument, until I am hopelessly bewildered, and now I must seize my seemingly material head, in my seemingly material hands, for there is a conception (or a misconception) on my part, or on the part of God, that I (if, indeed, I am "I") have a headache (if, indeed, there is any head to ache) a headache due, perhaps, to ignorance, but to whose ignorance, whether mine or God's, I can't decide. But, really, it makes very little difference whose is the ignorance so long as the consciousness of the pain is mine.

I quote: "Christian Science teaches that the universe of God's creating is spiritual, not material." How now? Is God creating something that is really nothing? Or is God creating a universe that is only Himself? And can the thing created and the Creator of the thing be really one and the same? But taking it for granted that something has really been created, is it really "spiritual" and not "material"? Suppose I get out of bed and, while walking across the room in the dark, step on to the thought-form known as a tack or bump into the thought-form known as a door, am I to deny my sensations and say: "Never mind! this is a spiritual universe and there is no such thing as a door or a tack"? And if someone says to me the next morning: "What are you limping for?" or "What blacked your eye and broke your nose?" am I to say, "Go along with you! who is limping?" or "Who has a black eye and a broken nose?" Am I to remind him that Mrs. Eddy says this is a spiritual universe and that people don't limp or have black eyes or a broken nose in a spiritual universe? Shall I assure him that somebody is labouring under a misconception, and that if it is not God who thinks I limp, or that I have a black eye and a broken nose, it must be my interrogator (if, indeed, there is any interrogator as distinct from "me," provided I am distinct from God?).

Once again, in Mr. Tennant's letter St. John is represented as writing to me, as if I were myself and not everybody else, and warning me to not love the world, and then, as giving me the reason for his warning, the argument that the thing that he writes about is soon to pass away. Alack and alas! the Christian Scientist says there is no such thing as a world for me to love or to pass away. How can a thing be and not be at the same time? Or how can a thing that has never been ever cease to be? Unless words are to have some definite meaning I must give the puzzle over to the inmates of some Sunday sanatorium for rich people who are insane.

I am sorry to have to take exception to that most remarkable woman, the late Mrs. Eddy (if, indeed, we must speak of her as one who was, but who now is not because she is dead—and she must be dead, for her followers in Boston buried something, whether or not it was something material is wholly immaterial, unless someone asks the fool-question as to how a spiritual body, or a thought-form body, or the conception of a body, could be buried?) But, going back to my illustration of the up-pointed tack and the half-opened door, I must protest that when I stepped on that small bit of "compounded minerals" or "aggregated substances" taken from the "constituent masses" that Mrs. Eddy speaks of as composing the earth (see Mr. Tennant's quotation), no amount of remembering any spiritual fact will change the other fact that I have a material foot and that there is a pain in my foot, just as no amount of remembering a spiritual fact could keep from Mrs. Eddy the slow wasting processes of age, nor deliver her, in spite of her teachings to the contrary, from the thing called Death.

It is not a question as to "Is I Was?" or "Was I am?" It is a simple question

as to whether there is such a thing as pain. If not, why the anaesthetic? Is there such a thing as death? If not, what has become of Mrs. Eddy? What was it her followers buried in that cemetery just outside Boston? If the things we think real are not realities—if the whole thing is an illusion, a misconception—who is the illusioned? Who has the misconception? Why try to hide the issue in a multitude of words?—Yours, &c.,

C. SEYMOUR BULLOCK.

BELGIAN HOSPITAL FUND.

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Parcels have been received from:—Miss M. B. Lamb; Mr. Harold Teasdale; Unity Church, Islington, Red Cross Working Party, per Mrs. Waters; Miss C. Sharpe; Miss E. A. Eveleigh.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE Boys' Welfare Association, founded to encourage and assist employers in promoting the welfare of their young male workers, is making substantial progress, and many well-known firms have joined as members. An influential Council has been formed, which includes Sir R. Baden-Powell, and Mr. J. Hodge, M.P., Minister of Pensions.

MISS MARY MURRAY, a Colonel in the Salvation Army, who went out with the British Expeditionary Force, travelled for months by night and day on the lines of communication in the early days of the war, and had a short experience as prisoner in the hands of the Germans, has received the 1914 Star. She is a daughter of the late Lieutenant General Sir John Murray, K.C.B., and Secretary of the Naval and Military League directed by General Booth.

In response to many requests for similar conferences to those held in May last, the Free Church League for Women Suffrage have arranged a further series to be held at the Memorial Hall. Miss Maude Royden will speak on Tuesday, October 1, at 5.30, on 'The Application of Spiritual Truths to Modern Conditions.' Other subjects for discussion will be 'The Women of Tomorrow in Religion,' 'A New Conception of God,' and 'A New Conception of Prayer.' Full particulars can be obtained from the offices of the League, 30, Holborn Hall, Gray's Inn Road, W.C.1.

PRAYER AND PRAYING.

At a Conference on Prayer arranged by the Christian Evidence Society which took place at Caxton Hall recently, the Rev. A. S. J. Rawlinson said it was the fashion in modern times to endeavour to explain everything by reference to its evolution and development. It was possible to trace the history of prayer, but it must be borne in mind that the result was only history. The important point was the interpretation of the history. The right method was to treat the earlier forms of prayer in the light of the later and not vice versa. The acorn should be explained in terms of the oak, the most important fact about the acorn being that it was a potential oak. Thus it was not correct to say that Christian prayer was the same as the prayer of the savage. It was truer to say that the savage was expressing the primitive form which reached its highest level in the prayer of the Christian. The Christian does not endeavour, as the savage did, to placate or coerce the deity. The difference between the old attitude and the new was the difference between constraint and request. Prayer was not an endeavour to get God into one's power, it was the union of His children with God, an offering of all that they have and are as instruments in the doing of His will.

The model prayer was that taught by our Lord Himself. The speaker mentioned four points worthy of particular notice in the Lord's Prayer. (1) We were taught not to pray as individuals although we might pray individually. We should pray as members of a great family to "Our Father." (2) God's kingdom, will and glory must come first. (3) The spirit of forgiveness contained in the words "forgive us as we forgive those that trespass against us" was emphasised. (4) Even in the small part of the prayer which was devoted to our bodily needs we were told to pray only for necessities, not for luxuries. "Give us this day our daily bread."

There were other examples in the New Testament of model prayer as, for example, the two prayers in Gethsemane. Our Lord here prayed that, if possible, the cup might pass from him, but if that were impossible he prayed "Not my will but Thine be done." The lecturer went on to say that the general attitude of religious people who offered up this petition seemed to be that despite their own personal predilections they were afraid that the will of God would have to be done after all. Thus hymns were sung about "Thy will be done" in a minor key, as if it were necessary to resign one's self to the will of God very much against one's inclination. This was quite irreligious and opposed to the spirit of Christian prayer. Some objects of prayer were worthier than others. Thus we ought not to pray for vengeance (this would be admitted by all Christians), as it was asking for something that was morally wrong. It was possible to ask for something which we might think to be right which was nevertheless wrong. In this case we must be prepared to resign our wills to the will of God.

With reference to theoretical difficulties the speaker said that a great many people were prevented from praying because of intellectual obstacles. What he would have to say on this point would not explain how answers to prayer were possible, that was beyond human power to accomplish. All he would endeavour to do would be to clear the ground of difficulties and point the way to a proper frame of mind in which to view the question. Prayer implied that the reality behind phenomena was so far personal that it was possible for human beings to have some form of personal communion with Him. Unless this were admitted prayer was meaningless.

It further implied that the universe was not a hard mechanical order but a spiritual order. This must allow some room for freedom of action and the possibility of change. He thought that while it was true that on the level of natural law there was no room for interference in answer to prayer, yet there might be another level of action upon which God did interfere with the order of things in accordance with the wishes of His children, expressed in prayer. He did not think it impossible that God might like to be asked for things. He also suggested that certain things might do us more good if we asked for them than if we received them without asking. Another line of thought which might be pursued with profit was the idea that we were all parts of one great whole acting and re-acting upon one another.

MEMORIAL NOTICE.

CAPTAIN W. A. KEEN.

WE sincerely regret to record the death, from wounds received in action on Sept 5, of Captain William Allan Keen, Middlesex Regiment (attached Somerset Light Infantry). He was 29 years of age, the son of Mr. W. B. Keen, of Highgate and Limpsfield, and joined the Army nearly four years ago. At that time he had just begun to practise at the Chancery Bar, to which he had gone from Oxford after a distinguished academic career. From Highgate School, Captain Keen won a scholarship at Balliol, and took a first class both in Mods. and Greats. After enlisting in the Inns of Court O.T.C., he obtained his commission in the Middlesex Regiment, and served both in Egypt and Palestine, taking part in the capture of Gaza and the advance to Jerusalem and the Jordan. Attached to the West Somerset Yeomanry in those operations, he was later transferred to the Somerset Light Infantry on another front, and his death in action followed quickly his return from short home leave. His younger brother, Captain A. C. Keen, Middlesex Regiment, was killed in action on May 10, 1917.

THE Rev. Gertrude von Petzold, formerly minister at Small Heath, Birmingham, has recently taken her Doctorate in Philosophy at Giessen; in the spring of this year the Free Evangelical congregation at Königsburg invited her to the pastorate. Miss von Petzold has been living in Königsburg since Easter.

DURING the autumn a series of papers will be read in connection with the United Russia Societies Association, at King's College, and it is expected that Commander Locker Lampson, R.N.V.R., Mr. Aylmer Maude, Mrs. Rosa Newmarch, and Mr. Alexander Onou, Russian Consul-General in London, will contribute to it.

MR. MARK H. JUDGE, calling attention to Mr. Stephen Paget's incisive letter in *The Times* (September 4) on the proposed "War Shrine" in Hyde Park, says his protest should be backed up by all who regret to see the growth of "this un-British shrine folly." He echoes Mr. Paget's sentiments when he says: "I have lost many friends in the war. Who has not? I can say my bit of a prayer anywhere—I find the inside of a church a good place for it; I can reverence any little open-air roll of honour, raise my hat to a crucifix, and so on; but Heaven keep me from plaster pylons and cones symbolical of eternity. Let us clear our minds of cant. Which of us now, when the whole nation is in mourning, cares for stage antics in Hyde Park?"

NEWS OF THE CHURCHES.

Adelaide.—The Rev. Wilfred Harris, M.A., who became minister here in 1908, has resigned the pulpit, as from the end of the year. His successor will be the Rev. W. S. Heathcote, B.A., whose resignation of the ministry at Melbourne was announced last week. Mr. Heathcote was formerly an Anglican minister, and has been four years at Melbourne.

Billingshurst.—Anniversary Services were held at the Free Christian Church on Sunday last. The old chapel had been beautifully decorated and friends from various parts of the district attended. The Rev. A. H. Dolphin of Lewisham was the preacher.

Framlingham and Bedfield.—Very successful Anniversary Services in connection with the Suffolk village Mission were held at Framlingham and Bedfield on September 1 and 2. The Rev. J. A. Pearson preached on Sunday evening and on Monday a public meeting was held, when addresses were given by the Revs. J. A. Pearson and J. Petherick (of Leiston), Mr. F. Youngman and the chairman, the Rev. W. H. Sands. It was hoped that Mr. Lyle Samuel (prospective Liberal candidate), would have been on the platform also, but news having just arrived of the death of his brother in action, he was unable to attend, though he sent a cordial greeting and a donation. At Bedfield the Rev. J. A. Pearson preached in the afternoon, and the Rev. W. H. Sands, the minister, in the evening. The public meeting on Tuesday was presided over by Mr. Sands, and addresses were given by Miss L. M. Tagart, the Rev. J. A. Pearson, and Mr. J. Burnip, of Eye. Hearty thanks are due to all these friends of the Mission for the fresh inspiration they have given to the small band of workers, especially to those belonging to other denominations—the Rev. J. Petherick, Mr. J. Burnip, and Mr. Lyle Samuel—who have shown their cordial sympathy with the aims and religious work of Mr. and Mrs. Sands.

Harvest Festivals.—We have received reports of Harvest Festivals from the Unitarian Church, Lewisham (September 15), when the preacher was the Rev. Harry Maguire of Billingshurst; Blackley, Manchester (also September 15), preacher, the Rev. E. H. Perry, of Stockport; and Mottram (Sept. 15), preachers the Revs. H. E. Dowson and H. McLachlan.

Hull.—A preliminary meeting will be held to-day, September 21, in connection with Park Street Church, to which all religious organisations, political parties, social and other societies are invited, to consider the possibility of a League of Nations, and to devise the best means of advocating it in the town. It is felt that every effort should be made to strengthen the hands of the Government and the Allies in their efforts for a victory that shall result in the establishment of such a League, and it is a matter of urgency that all men and women should study the subject for themselves and help their fellows to do likewise.

London: Hackney.—The 250th anniversary of the foundation of the New Gravel Pit Church congregation will be held on September 22 and 23. On Sunday the services will be conducted as follows: morning, the Rev. R. H. U. Bloor; afternoon (children's service), the Rev. Gordon Cooper; evening, Dr. Estlin Carpenter. A public meeting will be held on Monday at 7.30. Mr. J. S. Harding will preside, supported by the Mayor of Hackney (Mr. L. Stanley Johnson), Mrs. W. Wooding (representing the British and Foreign Unitarian Association), Dr. C. Herbert Smith (President, London District Unitarian Society), Mr. F. D. Bowles, J.P., C.C., (President, Sunday School Association), and others.

London: Lewisham.—The annual meeting of the London Provincial Assembly, of which particulars are given in our advertisement columns, will be held at the Unitarian Church on Friday, September 27, and on October 13, after morning service, Lady Durning-Lawrence will unveil a tablet in the church in memory of Sir Edwin Durning-Lawrence, who was a good friend and helper to the cause at Lewisham.

London: Stoke Newington.—Dr. J. Lionel Tayler will preach on Sunday morning at 11.15 at Stoke Newington Green Church on 'Holland and its Prisoners of War.' He has just returned after six weeks' lecturing to the officers interned in Holland under the auspices of the Y.M.C.A. Visitors will be heartily welcomed.

London: University Hall.—Services will be resumed at University Hall on September 22, when Dr. J. Estlin Carpenter of Oxford will preach. Dr. Carpenter will also preach on September 29 and the following arrangements have been made for October: October 6, the Rev. Priestley Prime; October 13, the Rev. H. S. Perris; October 20, the Rev. W. Copeland Bowie. The Rev. F. K. Freeston will conduct the services throughout November, and in

December the Rev. Neander Anderton, B.A., Dr. Jacks, and Dr. Carpenter have promised to preach. On October 13 Mr. Perris will give some impressions of his recent American visit.

Moretonhampstead.—Mr. J. B. Leat, a loyal representative of a family that has been associated with Old chapel and Cross Chapel for generations, died on August 25, aged 64. He joined the Sunday school at an early age, and for the remainder of his life served both school and chapel with faithful devotion. He was also well known in the public life of the town. He had been an active supporter of the Bowring Library Men's Club since its initiation by the late Sir Thomas Bowring, and for a number of years was annually re-elected on the Committee. For some time he sat on the Parish Council. He was, if not the first, among the very first members of the District Branch of the Co-operative Society. The interment took place at Cross Chapel on August 28, and the memorial service on the following Sunday afternoon was largely attended.

Norwich.—The Octagon Chapel Calendar gives some details of the Young People's Class which meets at 3 o'clock each Sunday afternoon. It has drawn up an interesting programme of its own. The minister, the Rev. Margaret B. Crook, is giving a course of Bible Study, with suitable readings, for the first part of the hour. Following the Bible lesson is an address upon some other subject. On September 1, the Rev. J. V. Laughland has been invited to speak upon 'Our Churches in Canada.' On the 8th and 22nd, Miss Crook will speak upon 'Primitive Peoples in Asia.' On the 29th, Mr. J. W. Horn of Magdalen Road Men's Adult School, will tell of 'The Adult School Movement.'—From a member at the front the following pen sketch of a Remembrance Day Service behind the lines has been received: "The scene is a village in French Flanders. Thousands of men are collecting from all quarters and filling up the roads and lanes. They take up position on three sides of a mighty square. The silence can almost be felt before the living square begins to sing 'O God, our help in ages past.' Standing by us are the women of the village, nearly all in heavy black; they do not catch the words, but the meaning is plain....As we disperse marching silently away we feel we are glad to have been at the service. Some are anxious about their return to the line; many are thinking of wives and mothers in that best country of all—home; at least one battalion goes away singing—

Be Thou our guard while troubles last
And our eternal home."

Stalybridge.—A large attendance of members and friends met in the Hob Hill Sunday school on Saturday, September 7, on the occasion of an "At Home" to bid farewell to the Rev. John Ellis, who is going to France to work for the Y.M.C.A., and also to welcome the Rev. H. McLachlan, who is acting as *locum tenens* in his absence. The sentiments of the assembly were admirably expressed by the chairman, Mr. E. Haigh and Mr. R. Kenyon, representing the Church, by Mr. F. Oliver as the representative of the school, and by Mrs. Stead on behalf of the Women's League. Mr. Ellis goes out to France for the third time with the good wishes of every member of the church and school, and with their earnest prayer that he may speedily return to resume his ministerial labours in their midst. During the evening Mr. Ellis presented to the chapel framed photographs of the Revs. Francis Revill, Alex. Ashworth, Wm. Harrison, W. G. Price, W. Short, and of himself. These together with the portrait of the Rev. Joseph Freeston already in the Minister's Vestry, will complete the collection of portraits of ministers who have served at Stalybridge since the foundation of the church.

Wallasey.—The special effort of the Memorial Church congregation during the past few months to raise £500, has resulted, thanks to the generous help of friends in other churches, in a total sum of £414 10s. being realised. Of this about £150 has already been used in paying off the church debt. The cost and scarcity of both labour and material having greatly increased during the period of appeal, it has been decided, for the present, to postpone structural and other work pending a more favourable opportunity. In the meantime a portion of the money has been temporarily invested in £200 of War Loan, leaving a balance of about £60 in hand for immediate requirements.

**** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.**

BIRTH.

PEARSON.—On September 14, the wife of Captain Harold F. Pearson, M.C., of a daughter.

MARRIAGES.

MORRIS—SANFORD.—On September 17, at the Parish Church, Oxhey, by the Rev. J. Tarkyn, Arthur Morris of Newcastle-on-Tyne and Teubryn, Carmarthen, only son of the late Sir Lewis Morris, to Margaret Christina, daughter of Mr. and Mrs. G. A. Sanford of Upland Court, Northwood, and granddaughter of the late Christopher Thomas of Bristol.

RICHARDSON—LOCK.—On September 18, at the Unitarian Church, Wandsworth, by the Rev. W. G. Tarrant, B.A., Arthur Henry Richardson, Pte. 2/23 London Regt., of Clapham, to Leslie May, eldest daughter of Leonard Lock, Birdhurst Road, Wandsworth.

DEATHS.

BROWN.—On September 12, at Lindsay Grange, Branksome Park, Bournemouth, Sarah, beloved wife of George William Brown, aged 67.

EILOART.—On the 9th inst., painlessly, Edith Eiloart, of Glengyle, 3 Chester Road, Bournemouth, aged 66.

OUR CALENDAR.

LONDON.

SUNDAY, September 22.

Acton, Creffield Road, 11.15 and 7, Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 6.30, Rev. A. GOLLAND, M.A.
Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. MUNN.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Lukes, City Road, 11 and 6.30, Mr. FRANK G. FINCHAM.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. Dr. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11 and 6.30, Mr. J. BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15, Rev. R. H. U. BLOOR, B.A.; 6.30, Rev. Dr. CARPENTER.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. F. K. FREESTON.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.
Islington, Unity Church, Upper Street. Closed. Re-open on October 6.
Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.
Kilburn, Quex Road, 11 and 6.30, Mr. E. R. FYSON.
Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. A. STEPHEN NOEL.
Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.
Rhyl Street, Kentish Town, 11 and 6.30, Rev. W. H. ROSE.
South Norwood, League House, 141 Portland Road, 6.30, Mr. J. W. GALE.
Stoke Newington Green, 11.15, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. H. G. CHANCELLOR; 6.30, Mr. J. P. ROSLING.
University Hall, Gordon Square, W.C., 11.15, Rev. Dr. CARPENTER.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. ROWLAND HILL.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, 11 and 6.30, Rev. T. P. SPEDDING.

ABERYSTWYTH, New Street Meeting House, 11, Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. F. J. KENT, of Grafton, MASS., U.S.A.

BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, EDGAR W. MARTIN.
BLACKBURN, Meeting Room, Sudell Cross, 10.45, Mr. G. AINLEY; 6.30, Miss A. A. HAWORTH.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. H. M. LIVENS.
BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. J. M. CONNELL.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. FRED HALL.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN ROW, 10.45, Rev. ERNEST A. SMITH, B.Sc.
DOVER, Adrian Street, near Market Square, 6.30, Mr. ROBERT IGGLESDEN.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30, Lieut.-Col. BULLOCK.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. O. M. WRIGHT, M.A.
LIVERPOOL, Bootle Free Church, 11, Mr. W. H. JACOBSEN; 6.30, Mr. W. H. THOMAS.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 6.30, Rev. O. M. WRIGHT, M.A.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. W. G. CADMAN.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. M. R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. J. HARWOOD, B.A.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.
OXFORD, Manchester College, 11.30, Rev. V. D. DAVIS, B.A.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. ALFRED HALL, M.A., B.D.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
TORQUAY, Unity Church, Montpelier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. D. DAVIS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 11.15 and 6.30, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

WINNEPEG, CANADA.

All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

NOTICE.

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Morning, at 11.15.

September

22. Rev. J. ESTLIN CARPENTER, D.Litt. D.D.
29. Rev. J. ESTLIN CARPENTER, D.Litt. D.D.

October

6. Rev. PRIESTLEY PRIME.
13. Mr. H. S. PERRIS, B.A.

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250th ANNIVERSARY.

SUNDAY, SEPTEMBER 22.

- 11.15. Rev. R. H. U. BLOOR, B.A.
3.0. (Children's Service), Rev. GORDON COOPER, M.A.
6.30. Rev. J. ESTLIN CARPENTER, M.A., D.D., D.Litt.

MONDAY, SEPTEMBER 23.

PUBLIC MEETING

AT 7.30 P.M.

THE FREE CHURCH, Ormond Road, Richmond, Surrey. SEPTEMBER 22.

- 11.15 P.M. Rev. JOHN HINKINS, M.A.
6.30. A.M. Dr. STANTON COIT. Subject: 'Emerson's God.'

WOMEN'S LEAGUE.

A DEVOTIONAL SERVICE will be conducted by Mrs. J. COLLINS ODGERS on THURSDAY, SEPTEMBER 26, at 7.45 P.M., at UNIVERSITY HALL, Gordon Square. Subject, "Torchbearers."

All friends welcome.

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The **Thirtieth Annual Meeting** of the Assembly will be held on FRIDAY, SEPTEMBER 27, 1918, at the UNITARIAN CHRISTIAN CHURCH, HIGH STREET, LEWISHAM. The proceedings will be as follows:—

3 P.M.—Annual Business Meeting. Mr. E. R. Fyson, President of the Assembly, in the Chair.

At the close of the Business Meeting, an Address will be given by the Rev. L. P. JACKS, M.A., D.D., of Oxford, on "Can a Nation Insure its Life?"—to be followed by Discussion.

5.30 P.M.—Tea in the Schoolroom, by the kind invitation of the Lewisham Congregation.

6.30.—Religious Service. Preacher: the Rev. J. ESTLIN CARPENTER, M.A., D.D., of Oxford. Supporter: the Rev. A. H. DOLPHIN of Lewisham.

GORDON COOPER, Hon. Sec.

117 Mansford Street, E.2.

Transactions of the Unitarian Historical Society.

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APOLOGY FOR THE NONCONFORMIST ARIANS OF THE 18TH CENTURY. Fred. J. Powicke, Ph.D. THE OLD NONCONFORMITY AT NORTON, DERBYSHIRE. II. Christopher J. Street, M.A., LL.B. THE ORIGIN AND HISTORY OF THE OLD MEETING HOUSE, ABERDARE, Rees Jenkin Jones, M.A. THE DEEDS OF WESTGATE CHAPEL, LEWES. R. M. Montgomery, K.C. THE CHURCH BOOK OF THE GENERAL BAPTIST CHURCH AT TURNER'S HILL AND HORLEY. W. H. Burgess. AN HISTORICAL LEGAL DECISION. NOTES AND QUERIES. &c.

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OUT OF THE HEART OF THE STORM.

Twelve Sermons preached at Rosslyn Hill Chapel Hampstead, and Manchester College, Oxford.

BY

Rev. HENRY GOW, B.A.

The sermons are written by one who believes with President Wilson that "right is more precious than peace," and that no personal sorrow or loss should discourage us and turn us from our firm resolve to overthrow the Prussian autocracy. They are written too in the growing confidence that faith in God and in the supremacy of Love has become more and not less possible and real through the conflict and agony of recent times.

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LONDON, SATURDAY, SEPTEMBER 28, 1918.

[TWO PENCE.]

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

PRINCE COLONNA, who as Syndic of Rome, received London's and England's welcome on Tuesday at the Mansion House, in his address referred to some of the illustrious Englishmen who, as poets or politicians, had in past years warmly cherished his native country. He spoke also of the great reception Garibaldi met with in England; a reception which was full of romance for many an English boy, now wearing the hoar of age. In regard to Mazzini, that profoundly religious man of whom we speak elsewhere, the Prince said: "Our great exile found in [England] security, respect and love, feeding in your land of liberty the sacred fire which should redeem Italy, dreaming midst the poetry of your freedom of an international league of the United States of Europe, which is to-day invoked by President Wilson." Yes, half-a-century and more ago men like Mazzini and Victor Hugo had these dreams; who shall say they will not yet come true?

* * *

It is opportune, while Italy is so much in our minds, to remind ourselves of the condition and prospects of liberal religious thought in that country. Seventeen years ago the Rev. Tony André of Florence (in whose charge the Protestant cemetery is in which lie the graves of Theodore Parker and Mrs. Browning), gave a full and careful statement on the subject to the London International Council of Unitarians and others, and the circumstances appear to be much the same to-day, with the exception of a useful amount of organising work done by the late Rev. G. Conte, whose widow carries on the work. There is very little in Italy, we were told, comparable to the movement of religious thought observable in Protestant countries. The religious question is there complicated by the

national question, Liberal Catholics, so-called, being opposed to the uncompromising attitude of the Vatican. But Prof. Augusto Conti had said, "In Italy a man is either a Catholic or a Rationalist," and many who boast of their free-thinking attend mass and die as Christians. There has long been boldness of thought and criticism and a weakening of Church ties, but most of this has been due to intellectual causes and a really religious interest is too seldom manifested. *La Riforma Italiana*, the monthly bulletin of the Italian Association of Liberal Believers, which is now in its seventh year, has proved a useful link between progressives of diverse kinds, and by its Biblical and other articles, as well as translations of English and American publications, it keeps in touch with religious reformers in other lands. Senator Romolo Murri and other Modernists support it, and the two Associations in London and Boston give financial assistance to this propagandist work in the birth-land of the Sozzini.

* * *

ONCE more the great north road along the maritime plain of Palestine has seen the hosts of victory advance, and General Allenby's achievement a week ago, with its sequel of gathered spoils, will certainly not be deemed unworthy of a place in the long record of warfare that renders that little tract of land so memorable in human story. The military significance of the latest battle of Samaria, as we see it is called, is great; but, if the policy which has been announced by our Government is carried out as honestly as we believe it has been conceived, its political significance, not only to Palestine but to all neighbouring lands, is the highest possible. While adding our acclaim to the skill, energy, and self-sacrifice by which alone this great exploit has been accomplished, we would remind ourselves that it vastly increases our national responsibilities, and demands from us all the utmost vigilance and fidelity to secure for the East a really new opening of civilisation—a "day of the Lord" indeed.

* * *

In little more than twenty-four hours from its setting forth in the track of the

Pharaohs, Allenby's cavalry force, in which were British yeomanry, Australian light horse, and Indian squadrons, had traversed the Plain of Sharon, threaded the sand dunes of the coast, crossed the lower heights of Carmel, and pushed forward over the green levels of Esdraelon. Shrewdly leaving the miry valley of the lower Kishon to be dealt with later, when it should be required to seize Haifa and the Bay of Acre, the advanced guards had mounted the Galilean scarp and established themselves—in Nazareth!

* * *

WHO of us at home is not moved to ponder over such an event? But one would give much to know the meditations of thoughtful minds on the spot. Men brought up in the Christian tradition are now as close as locality can ever bring them to the actual life of One who 1900 years ago looked round, day by day, to those very hill-tops. Of so-called "sacred sites," Nazareth (happily) has few of any note, and the impostures are not so glaring as in Jerusalem and its vicinity. Nevertheless, it would be surprising if quiet thinkers were not somewhat deeply affected by the scene—certainly not in the direction that our supernaturalists would desire. Now that they too have trod "those blessed fields," we would hope that our soldiers, not regretting overmuch to be disillusioned—as so many tourists have been—will learn with Whittier to see Holy Land in our own home country.

* * *

WE all watch narrowly the political developments which are taking place in Germany, and read with deep interest the speeches by responsible men which may afford a possible gleam of hope for the nations. Doubtless, we all find it difficult to clear our minds of prejudice; but, if so, the fault lies at the door of those who have taught mankind how little trust is to be placed in Germany's solemn pledges. If the praises of a League of Nations which are now uttered by one and another in that country were but accompanied by signs of practical conduct answerable to the spirit of any such League we should listen with greater satisfaction. As it is, the old tag comes to mind, *Timeo Danaos*—we may add

præsertim fœdera ferentes. Meanwhile the developments go on, and we all watch.

* * *

MR. HAVELOCK WILSON's eager desire to secure the punishment of Germany's guilt, particularly in submarine warfare, is fully paralleled, according to a cable message from New York this week, by the zeal of the Baltimore Baptists in general regard to the criminals who engineered the war. In a solemn convention of their members they deprecated sickly, mawkish, and neurotic sentiment in the matter; and in the name of outraged civilisation and unnumbered victims they urged President Wilson to insist that there shall be no peace "until after the leading criminals have paid with their lives for their fearful offences." It is said that the resolution to this effect was adopted without dissent, and that it is to serve as a model for other churches in the United States. An additional reason for the whole-hearted efforts of their country in the war was found in the fact that for three years, during which she held aloof, her defence against the barbarism of Germany lay with the armies of England, France, and Italy.

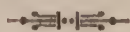
* * *

GENERAL reprobation has been expressed in regard to the railway strike this week, but the reprobations uttered, as we know, by the men in the forces are decidedly the most severe. And they well might be. The offence of the strikers is not merely that of grabbing the utmost possible for themselves, whatever the result may be to their neighbours or to the national welfare—others, far too many of them, share that ignoble disposition; and our soldiers, who are getting so little while giving so much, naturally, and we think very justifiably, hurl bitter reproach upon all such. But in the case of the railway strikers there is the added sin against that spirit of discipline and good faith which the men in the ranks have come to realise as the very sap of an army's vitality. Talk about "democracy"—when duly organised unions will not abide by the advice of their own representatives! Evidently there is something for the men at home to learn as thoroughly as they have done who are fighting in our cause abroad.

* * *

THE numerous and highly interesting letters which have been received at Essex Hall from our men in the Forces, in acknowledgment of the third *Bulletin* which was recently sent to nearly 7,000 of them, are alike touching and greatly reassuring. In many cases the writers express the most grateful feelings for the mere remembrance of friends in the home-land, and their words create a new sense of the loneliness of spirit which they inevitably share, however cheered they may be by letters from their own families. It is especially noticeable how keenly alive our lads are to the more serious and thoughtful pages in the *Bulletin*, and their alertness to the real questions at issue. There can be no doubt that Lawrence House, in its efforts to keep in touch with our dear fellows abroad, as well as to add some little comfort to them when they are able to visit London, is fulfilling a real ministry.

MAZZINI'S ITALY.



OF the four great names popularly associated in Italy's national rejoicings each is well worthy of commemoration. If to some of us that of Mazzini outshines the rest it is not because we fail to recognise the lustrous services of all in the cause of Italian unity and independence. Cavour the statesman, Victor Emmanuel the ruler, gave in their respective ways quite indispensable aid in the great work of building up and freeing the nationality. Of the splendid character of Garibaldi, a hero as modest as he was brave, and gifted with supreme power to quicken in his followers the patriotic ardour that glowed in his own breast, there is no need to speak here. Fame is not always as trustworthy as when, in her clearest tones, she trumpets the name of the hero of Caprera.

But Giuseppe Mazzini ranks apart. He too fought, but who thinks of him as a soldier? He was a politician, long exercised in the somewhat dubious arts and strategies of party combinations, and for a long time he was credited—or charged—with deep-laid schemes and plots. Yet when all that he attempted, overtly or covertly, in the political world is forgotten or ignored, his name will stand out with a light peculiar to itself. The title of prophet is one which, if men were wise, they would attach to their fellows with less readiness than is sometimes exhibited; but when all is said and done, and when all due abatements are made, we conclude that this man, if any in his century, was of right prophetic rank. And we feel there is no great risk in ranking him with those politicians and publicists of Israel and Judah who began the "goodly fellowship."

For him the nation was more than a political unit. However strenuously he strove to abolish the fatal divisions in territorial authority which left the peninsula defenceless against predatory princes, he had an ideal for his people far above that of mere independence. Believing as he did in liberty he believed also in law, and the supreme law for him was Democratic Brotherhood. The evil of foreign domination, consequent upon the internecine strife between the petty sovereigns of the rival Italian states was hardly worse in his sight than the evil strife itself. He knew well that, apart from the incitement of ambitious governments, earth's common peoples have no bellicose feelings towards each other. He believed that if they could but have their eyes opened to the folly of serving with their limbs and lives the selfish interests of princely families the vast majority of people, the people at large, would gladly ally themselves in work for the common good. To this emancipation of men's minds he gave the full force of his genius.

Among the tyrannies against which he fought the tyranny of the Prince-Pope of Rome was ever prominent. All through his many years of never-resting endeavour he saw in the Vatican priesthood a prime enemy of his nation. It was his good fortune to live long enough to see Rome become once again the capital—a symbol of that civil rule in its own house

which Italy had been so long denied. But, as we all know, the soul of Mazzini was not to be contented with dethroning a Pope. The religion that had clothed itself in the vestments of imperialism was, indeed, no religion for him; yet without a religion, profound, earnest, vital, propagandist, he could not live—nor did he imagine a people could live. His prophetic warnings, his appeals to the heart and spirit of men, remain an abiding witness against the levity, of which we see far too much in our own nation—let his speak for itself—the levity that pays outward homage to freedom and right, but too often forgets the duties of righteousness. Mazzini's Italy, we feel, was not to be just one more among a group of powerful competitors for European supremacy; it should be, if he had but power to persuade it, a leader of the way of Brotherhood among the nations. It should be educated in the intellect, cultivated in tastes, diligent in business, upright in conduct; and all this because, as Mazzini intensely believed, one God is Father of all, has given the fertile earth in its beauty to be a happy dwelling-place for man, and will give ever-increasing blessings to them if they will but obey His holy will. So he thought, and so he taught; and *pace* Mr. Wells, it is a nineteenth-century message worthy of the attention of all nations to-day.

A TEST OF STATESMANSHIP.

Now that the German military autocracy is faced with certain defeat, Allied statesmanship will be put to severe tests. Fortunately, President Wilson has become the great moral leader of the nations waging war for justice and democracy, and his influence and authority will grow. He believes in a new world order; he has a living faith in the far-reaching principles he has so eloquently set forth. But for him many of us would have despaired of Allied leadership, which has too often seemed incapable of getting beyond the arts of war oratory. War is, after all, the failure of statesmanship, and our demand on it now is for wise preparation for an enduring peace.

The real test of statesmanship is its attitude to a League of Nations. Viscount Grey put this view strongly in his pamphlet, and his words will bear repetition: "The idea [of a League of Nations] must be adopted with earnestness and conviction by the Executive Heads of States. It must become an essential part of their practical policy, one of their chief reasons for being or continuing to be responsible for the policy of their States. They must not adopt it only to render lip service to other persons, whom it is inconvenient or ungracious to displease. They must lead, and not follow; they must compel if necessary, and not be compelled."

The statesman who is not equal to the vision of a world in which the right of one nation to murder its neighbours at will has been surrendered, giving place to "a real world-partnership based on the recognition of equal right and established and enforced by a common will," to use Mr. Asquith's words, is a stumbling block and ought to be removed.

The conception of a League of Nations has its roots in the great dictum of Kant

that "the notion of a right to go to war cannot be properly conceived as an element in the law of nations." Upon that foundation there must be built the structure of such an association of nations as shall rule out war as the determining factor in the external affairs of States. Hitherto, international law has been at the mercy of the powerful and the aggressive. War has been glorified by the learned, some of whom even wear the livery of the Prince of Peace, and all these have not been Germans. In future we must regard armed conflicts between countries as private war amongst the citizens of civilised communities is now looked upon and dealt with when it occasionally occurs. Security is the pressing need of the world, but the notion that it could be obtained by armaments was always stupid, and the bitter experience of the last four years has exposed its futility with tragic emphasis.

Disarmament is the first word of international reconstruction. It is only a League of Nations that can begin the process with any chance of success when the war is over. It would tackle the problem as a whole and not through limited arrangements which have not the elements of permanency in them. Without a collective agreement, carried out through a central authority, the free creation of most, if not all, the Sovereign States of the world, proposals to reduce armies and navies invariably engender suspicion. A League of Nations would reduce this to a minimum, and soon overcome it altogether. There is something else it could do which has so far been impossible. If any Power was found to be making warlike preparations out of all proportion to its legitimate needs, it could be called upon for explanations, and if these were not considered satisfactory such undue arming would be treated as tantamount to an act of war. Whether it was a case of this kind, or of a deliberate violation of the compact not to resort to arms until there had first been an investigation of the dispute by an impartial tribunal, the use of force, economic or military, is contemplated as an instrument of law, as now obtains in the domestic domain. Such a law would only be a terror to evil doers.

A League of Nations would, of course, be much more than an international policeman. Its functions would, indeed, cover the entire field of international relations. To preserve mankind from the ravages of war would be a great thing, but its task would be a much higher and more difficult one than that. It is nothing less than the enthronement of Public Right. Peace there may be without justice, and then it is but a form of national paralysis. War affords no guarantee of justice. It is not even the fittest who survive its shock. The reign of law in the international sphere would give to the small nation an equality with its more powerful neighbour not possible under the sway of the sword, and this is the essence of equity.

It is for statesmen to work out the details of a League of Nations, and there is now, fortunately, much valuable material accumulated to assist them. It may be freely admitted that many serious difficulties confront them, but they must not shrink from their duty on this account. None of these difficulties are so great as those which face them if the existing anarchy is allowed to continue. Humanity cannot allow itself to be crucified afresh, either by the crimes of autocrats or the failures of statesmen. Alliances cannot be trusted to keep a just peace, special friendships carry with them the seeds of destruction, and no amount of armaments provide security. It is only a League of the Peoples—not of kings—which can make the world safe for democracy and all that that means for the free development of mankind.

F. MADDISON.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

DR. WICKSTEED AND HENRY GEORGE.

To the Editor of THE INQUIRER.

SIR,—When I sent my note in order to contribute a matter of interest, I had to seize the occasion, relying mainly on memory of conversations with Mr. Webster and Dr. Wicksteed several years ago, and hoping that Dr. Wicksteed might correct the version I presented, if necessary—and I am very glad he has done so. With all respect for Dr. Wicksteed's modesty, I submit that these details are of more than personal interest.

It was certainly no part of my intentions to prejudice incidentally land nationalisation or Henry George. I did not think that my version of the story could do so, because Dr. Wicksteed's views are weighty enough to be well known, and, as Dr. Wicksteed himself says, his study of economics has led him far from what was then his position. My impression was that on economic matters other than land nationalisation Dr. Wicksteed set out to refute George. I need hardly say that I am sincerely sorry if my version of the story was capable of doing any harm whatever.

May I point out that, as Dr. Wicksteed implies, *To-day* was a Socialist organ and the Marxites were challenging. Mr. Bernard Shaw is here the important person, and in the 'History of the Fabian Society,' in Henderson's 'Life of Shaw,' and otherwise, it has been explicitly acknowledged that it was Dr. Wicksteed who was the means of producing a most important change in the history of this country.

What I thought was of interest was that the late Mr. Webster introduced Henry George's 'Progress and Poverty' to Dr. Wicksteed, which was the means of turning Dr. Wicksteed to economics, which was the means of converting the "Fabians" from Marxism.—Yours, &c.,

R. F. RATTRAY.

24 Stoughton Drive North,
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September 21, 1918.

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CIVILISATION AND ENERGY.

ONE aspect of the growth of civilisation is the progressive mastery of man over the energies of nature. From one point of view we may look upon nature as a kind of generating station where enormous energies are produced. Many of these energies, left alone, run to waste: some work destructively: some work for that kind of evolution which we regard as purposive and progressive. Consider, for instance, the energy produced, yet from a mechanical point of view running to waste, in the great waterfalls of the world, in the rising and falling of the tides. Civilised man has begun to realise what great purposes can be fulfilled by controlling, directing and converting these energies. Or again, man is just beginning to recognise the enormous stored up energy in coal. This energy is wasted not merely by leaving the coal in the ground, but by burning coal in millions of houses for cooking and warming. The energies of wind and storm are conspicuous among those which are not merely waste, but destructive. The forces of electricity in the thunderstorm are no doubt fulfilling their function in the universal economy, but from our point of view they are energies destructively directed: so the raging wind that stirs up the ocean to storm, the explosive forces that burst the earth's crust in volcano and earthquake.

To utilise these forces, to minimise or eliminate their destructive power by directing them intelligently, to increase their value by making them do work which makes the world a better place for man to dwell in—these are some of the tasks of civilisation, and tasks which have proceeded a considerable way if we compare the modern with the ancient world. But it is not only nature which is a generating station of energy, and the control and right direction of natural forces is but part of the task of a real and worthy civilisation. Mankind itself is, in a sense, an energy producer: physical, emotional, intellectual, spiritual. And human energies are in as great need of right direction and control as are natural ones. Here, as in nature undirected, there is waste of energy, there is unapplied, and what is worse, misapplied energy. And when we face the problem of the unapplied and misapplied energies of mankind we approach very near to the roots of the fact of sin. We have but to think of individuals and of nations where energies of passion, of intense feeling, of intellect, have been uncontrolled, misapplied, to realise what harvests of evil and suffering, not for themselves alone, are reaped.

Generally speaking energy as such, whether natural or human, is neither good nor bad. It is, so to speak, the raw material out of which good and evil are made. All depends on the direction or misdirection of the energy. Passion, force of intellect, physical power, spiritual sensibility are neither good nor bad until they are directed, until they are in action. Passion and physical power enlisted in the service of a good cause—a cause that is having to do with the welfare of mankind—are good; losing themselves in the wild chaos of selfish gratification and destruction, they are bad. The forces of spiritual life can equally be wrongly directed—towards superstition, isolation, selfishness. All energy of the human being is good if it is rightly controlled and directed: and so the supreme problem of a religious civilisation is to make possible the right use for good ends of human energy.

This is being realised now in the sphere of education. Rightly understood—as the

Greeks understood it—education is not concerned merely with the intellectual energies, but with all the energies of the human being. It used to be assumed that children possessed a certain quantity of "animal spirits" that must find vent, whether in play or in mischief (not to mention that youth, male youth at least, must have opportunity of "sowing wild oats"). Therefore some provision had to be made, some outlet left, or connived at, for them to "let off steam," to get rid of "superfluous energy." Scientifically understood there is no such thing as "superfluous energy." It is only energy that we have not learnt to control, direct, utilise that we call "superfluous." Baden Powell initiated a great step in real education when he started the Boy Scouts' Movement: which is simply a scheme to give a sensible and useful direction to vital energies, in such a way as to contribute to character-building and good citizenship.*

Donald Hankey has directed our minds to this problem in relation to the men of our armies in 'A Student in Arms,' especially in the chapter on 'Some who were lost, and afterwards were Found.' He speaks of men whose energies found no place amid the conventions and customs of normal social life. "They were lost; but not necessarily damned. They were lost; but they were not poisonous. That was the trouble. They were so lovable.... They were incurably disreputable, always in scrapes, always impecunious, always improvident.... We could not fit them in, and somehow we felt that this inability of ours was a slur on society. We felt that there ought to be a place for them in the scheme of things.... Then at last we 'got out.' We were confronted with dearth, danger and death. And then they came to their own. We could no longer compete with them.... never was such a triumph of spirit over matter.... With a gay heart they gave their greatest gift, and with a smile to think that after all they had anything to give which was of value."

This one thing is quite clear: there are energies, physical, mental and spiritual, which have long lain dormant or have actually been misdirected into anti-social and destructive ways, which the circumstances of war have stimulated and directed into fine and great activity. It is a serious reflection on the state of our pre-war civilisation and social order that so much power, such splendid human energies were being allowed to run to waste or to work destructively for want of scope and opportunity, or by reason of lack of stimulus and right direction. A root problem of reconstruction is to give scope and provide stimulus and direction to these energies within the fellowship of a society which seeks life more abundant, rich, and varied, rather than the accumulation of material wealth.

It is far easier to be critical and negative than constructive and positive—easier to point out the faults and failings of our social order that have led to the waste of human energy than to suggest the remedy. It will require the earnest thought, the good-natured, tolerant, and sympathetic collaboration of many minds of all sorts of points of view to lay the foundation of a freer and fuller life. But it is well at least to be aware of the problem—aware of it in two very definite aspects: what, as William James asked years ago, is the moral equivalent for war? In other words, how can we secure the scope and provide the stimulus for the healthy and beneficent activity of human energies in

peace, for the sake of the common good, to their fullest extent? And, what is the moral equivalent of industrial and commercial competition as we know, or have known it? J. CYRIL FLOWER.

MEMORIAL NOTICE.

MRS. RYMER.

By the death of Mrs. Jane Rymer, in her 86th year, Park Street Church, Hull, has lost one of its oldest and most devoted members. A Sunday school teacher at the age of 12 in the old Bowl-Alley Lane days she was always an ardent supporter of the church and all its activities. Regularly she attended the services week by week, while health and strength permitted, and when infirmity at length imprisoned her at home she never ceased to display her interest and to exercise her gracious influence. A deep fondness for children was perhaps her outstanding characteristic. And this is not to be wondered at, for love was really the keynote of her life. During her last few days the words most often on her lips were, "Thank God, I have always had the power of loving." A friend has said of her, "I do not ever remember hearing her speak an angry word." Owing to the early death of her husband, who left her with a family of little ones, her life was one long tremendous struggle. But no disappointment or sorrow could embitter or subdue her courageous and affectionate nature. Cheerfully she set her face to meet the heavy duties which devolved upon her; and she had her reward. She ended her days blessed with children and grandchildren who surrounded her with affection and honour, staunch supporters of the church she loved and a credit to the town in which they live. It may be said that her religion was her life and her life was a triumph.

BELGIAN HOSPITAL FUND.

188TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	21,302	16	7
Mrs. Russell Rea (2nd)	..	5	0
Mr. and Mrs. H. J. Eveleigh (8th)	5	0	0
Northgate End Chapel, Halifax,			
per Mr. J. Teal (28th)	..	1	2
C. T. H. (3rd)	..	1	0
Mr. and Mrs. C. W. Chitty (52nd			
monthly)	..	4	0
	£21,318	18	10

Parcels have been received from:—Miss Shipman; Miss A. Smith; Mrs. Cooke Taylor; Mrs. H. H. Edwards and Mrs. Titterton; Mrs. Wm. Tangye; Miss E. A. Eveleigh; Mill Hill Sewing League, Leeds.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

A CONFERENCE of the Free Catholic Movement will be held in London, at St. George's, Bloomsbury, and the King's Weigh House, Monday, September 30 to October 2nd. The subjects of discussion on the programme are 'Catholicism and Freedom,' 'Recognition of the Ministry,' 'Catholicism and the Ethical Life,' and 'Dogma and Devotion.'

MR. GEORGE THOMAS, of Manchester, has sent 10s. for the "John Pounds House" Fund, towards which, up to August 31, £16 10s. had been contributed and acknowledged in our columns.

THE REV. H. D. ROBERTS.

RECOLLECTIONS AND ANTICIPATIONS.

I speak of one who held there was no break
Twixt human things and those men call divine:
Who'd place round these no narrow boundary
line
To shut God's spirit out from earth, and make
Men say—"O why should Love and Beauty
shake
Our hearts for naught? Why lowly bread and
wine
Alone be sanctioned as a Mystic Sign,
Reason be void, and life one long mistake?"

What strange transfigurations by him wrought—
Fresh visions of the soul's unbounded span—
Old problems newly solved—the mind's release—
Who said: "Not Christ's, nor Paul's, nor
Buddha's thought
Told all the avenues through which a man
May seek, and find, salvation, strength, and
peace."

SPEAKING generally, sermons are a class of literature that afford me little pleasure. Possibly I am not alone in this. Pulpit oratory immortalised in print is often as little palatable as are the order of ideas of which it treats when crystallised into doctrine. Yet there are notable—and some (unfortunately) un-notable—exceptions. Often, on picking up a friendly and familiar little book, 'Religion in National and Social Life,' by the Rev. H. D. Roberts, I have found myself wishing to have the opportunity a printed volume would bestow of reading some of his sermons, lectures, and addresses given at Hope Street Church during his ministry there, 1903-1913. Will he, I wonder, ever be tempted to permit some of these to be more than a fragrant memory in the minds of his then hearers and admirers? In some not too remote future—in happier days when the War Office has at length relinquished Mr. Roberts' valuable services—I for one shall hope so. For, if I mistake not, they would in their own way be a genuine contribution to religious literature.

I have the pleasantest recollections of his occupation of the Hope Street pulpit. The first occasion I had the privilege of hearing him was when he delivered a lecture on 'Agnosticism.' Herein was shewn to the full his extraordinary gift of penetrating to the heart of things, and reconciling surface differences. The hearer who thought he differed found himself surprised into unexpected agreements. That the lecturer deemed the agnostic's position a "blind alley" was sufficiently clear, yet the strength and sincerity of his arguments were never for a moment impeached.

From the outset he gave his adversary—if indeed he were such—the fairest of fair play. Indeed it appeared to me as if he went with him intellectually almost all the way: so that I was led to reflect that between agnosticism and this type of religion the difference was small. No doubt, he would not, could not, have conceded this to be the case; but this, his first impression upon me, sufficiently shews how far and deep his conciliatory efforts went; how far (like another great Teacher) he made himself "all things to all men." This impression was only confirmed and heightened as I followed, with keen and pleasurable interest, the remainder of these lectures, which treated of some of the great "world religions." I could only be pleased and gratified to observe that he included in the category of religious thought even Atheism, it being one of the results of a sincere endeavour of the human mind "to account for things." Obviously it must be so included, or it would not be possible to speak of Buddhism as a religion.

His large and dignified tolerance especially commended itself to me in the lecture (of this series), entitled 'A Comparison of Systems.' Here again were no thunders of denunciation: only the most astute critical reflections. The hearer was

* Wm. McDougall has an interesting and valuable section in his 'Social Psychology' on "Play" (ch. iv.), in which he shows that among animals play is a kind of education in the control and direction of energies on whose functioning they will be dependent for their livelihood.

left to draw his own conclusions—they were not forced upon him. On this occasion I was surprised out of all precedent to hear him read as a "lesson" an extract from Tennyson's 'Dream of Akbar.' The prevailing sentiment of universal toleration pervading this poem formed a fitting text to the succeeding lecture.

His choice of reading matter for Church usage was such as might have been expected from an earnest and liberal thinker. It may naturally be supposed to indicate his individual characteristics. I rarely heard him read from the fourth gospel: nor—with the exception of the great ode on Love, and a few other passages—from the Pauline literature. His mysticism seemed to me entirely that of a modern mind. Mystifications were not in his way. He appeared to be most fond of certain sayings of Jesus recorded in the synoptics, which he would often read: and, in the Old Testament, of certain of the Psalms and passages from the later Isaiah. He frequently read also from the Scriptures of other nations: from the Hindoo, the Persian, and the Mohammedan writings, and from many modern authors.

His lectures on controversial subjects would, naturally, be of no use whatever to the orthodox Christian, but were of inestimable value to many varieties of seekers dissatisfied with current creeds, metaphysics, and apologies—seekers as much as anything, perhaps, for intellectual comradeship, who found here new and unexpected light in place of illusory clouds and darkness. Whatever subject he touched became instinct with new life.

To know him personally, I found later, is to have all these outward impressions corroborated, and to discover a robust, genial personality to whom one would fearlessly confide the wildest or most revolutionary schemes and speculations, knowing that they would receive fair treatment. He is entirely free from the ultra-seriousness and official solemnity which seem inseparable from so many of the clergy. No merely intellectual proposition overturning old landmarks ever shocked him. It is *social evils*—like the evil of sweated labour—that have called forth his indignation, and against which he has not only preached but worked.

In a wandering essay like the present it is not possible to give more than hints and suggestions of his personal magnetism: of his firm intellectual grip of things, his astute critical insight, his large humanity, his winning sociability and sense of humour, and withal his intense idealism, his earnest conviction of the goodness hidden in all things, and his power of discovering and presenting it. With the subtle atmosphere of "Other Worldliness" that pervades most types of Christianity he has no sympathy. For him the Kingdom of Heaven is here and now: its denizens real men and women living in a real world of splendour and beauty. "The Kingdom of Heaven is within you" is one of his most frequent quotations from the New Testament. He has drawn no hard and fast line between things "sacred" and "secular." The kingdom of the Spirit can be entered by many doors. Morality—"mere morality"—is by no means distinct and separate from true "religion." The moral man is in his own right most truly a religious man.

If religious teaching be divided roughly into two classes, one authoritative the other persuasive: one supernatural (by which term anti-natural must here be meant), and the other humanitarian; then the whole spirit of Mr. Roberts's utterances is at once seen to belong to the latter order. His rôle, may I say, has been that of a modern Prometheus who takes Heaven's fire for man's service. It is for this reason that I hope one day to handle a volume—just a small volume—of his sermons and addresses on various subjects.

F. N.

NOTES ON SOME RECENT BOOKS.

[A short Notice in this column does not preclude a review in a later issue.]

Whittaker (Thomas). THE NEO-PLATONISTS: A STUDY IN THE HISTORY OF HELLENISM; with appendix, and supplement on The Commentaries of Proclus. Cambridge University Press, i.-xv, 1-318 pp. 12s. n.

Since the first edition of this work was issued, the publication of improved texts has enabled the author to "do more justice to the thought of Proclus" than was possible formerly, and the supplement constitutes, therefore, a valuable addition to an important work. The appendix on Gnosticism has been rewritten in view of recent research.

The Teaching Office of the Church: BEING THE REPORT OF THE ARCHBISHOPS' FIRST COMMITTEE OF INQUIRY with appendices. Society for Promoting Christian Knowledge. 178 pp., 2s. n.

One of a series of five reports which are the outcome of the National Mission of two years ago.

Rimington (Prof. Alexander W.). THE CONSCIENCE OF EUROPE—THE WAR AND THE FUTURE. London, Allen & Unwin. i.-ix, 179 pp., 3s. 6d. n.

Prof. Rimington is in full agreement with those who believe that before any permanent results of a League of Nations can be achieved there must be a radical change in the heart of man. He attempts in these pages to clear our vision, and help us towards that balanced judgment which is lacking in so many quarters.

Mason (E. Williamson). MADE FREE IN PRISON; with appendices. London, Allen & Unwin. i.-ix, 212 pp., 2s. 6d. n.

A collection of letters from a Conscientious Objector, who is, apparently, still in prison, describing to a friend his experiences and the emotions they awaken. The letters were written without the least reserve, or thought of publication, and are very human. Mr. Edward Carpenter has supplied an introductory note.

Montefiore (Claude G.), M.A. THE PLACE OF JUDAISM AMONG THE RELIGIONS OF THE WORLD. London, The Lindsay Press. 61 pp., 1s. 6d. n.

A reprint of Mr. Montefiore's Essex Hall Lecture, which was delivered at Whitsuntide, and reported in our columns. He believes that Judaism, as "a rich and positive," and moreover a "growing Theism," has a distinct place in the world, and a future of development before it.

Newlyn (Herbert N. G.). THE RELATIONSHIP BETWEEN THE MYSTICAL AND THE SENSIBLE WORLDS. London, Allen & Unwin. 128 pp., 4s. 6d. n.

A brief but suggestive survey of various fields of thought from which intimations of "super-phenomenal experience" may be gleaned. The author seeks to stimulate interest in the findings of science no less than of religion in this connection, and approaches a great subject in a modest and earnest manner.

The Unitarian Faith in Unitarian Hymns; compiled by W. Copeland Bowie. London, The Lindsay Press. i.-vii., 56 pp., 1s. 6d. n.

At the end of this little book is a statement of Unitarian beliefs, of which the beautiful hymns which form the collection are intended as expositions. Taken together, the statement and the hymns should do much to remove the mistaken view which is still largely held, as Mr. Bowie says, that Unitarianism is "a somewhat hard and rationalistic type of theology, lacking altogether in religious fervour." The biographical notes are very useful and add considerably to the interest of the book.

Wiert (N. Carton de). THE WAY OF HONOUR. London, Allen & Unwin. 256 pp., 5s. n.

A collection of speeches made by the Belgian Minister of Justice in the early months of the war. It deals vividly and enthusiastically with the causes of the great aggression of 1914, the Belgian soldier, the endurance of the people of Belgium, the roots of nationality, and the rights of nations. The last 70 pages, which discuss various 'Sights and Lessons of the War,' are perhaps the most interesting part of the book.

PAMPHLETS.

The League of Nations. League of Nations Society. 25 pp., 3d.

A scheme of organisation prepared by a sub-committee of the League of Nations Society, with a foreword by Sir W. H. Dickinson, M.P.

Olivier (Sir Sydney). THE LEAGUE OF NATIONS AND PRIMITIVE PEOPLES. Oxford University Press. 3d.

THE NEW GRAVEL PIT CHURCH, HACKNEY.

250th ANNIVERSARY.

Two hundred and fifty years ago, in a few old cottages knocked together to form a meeting house, a small band of Protestant Dissenters met together for worship under the leadership of silver-tongued Dr. Bates, the ejected friend of Tillotson and other eminent personages of the day. On Sunday last, September 22, their spiritual descendants, the congregation of the New Gravel Pit Church, Hackney, did honour to their memories.

In those two hundred and fifty years many things have happened which have influenced and have been influenced by that small body of men and women. The long list of illustrious men who have served the congregation as its ministers can be equalled by few, if any, Nonconformist churches in this land. Bates, Belsham, Price, Priestley, Matthew Henry, Robert Aspland, are names to conjure with in the history of the fight for civil and religious liberty in this country; and in more recent years, J. T. Whitehead, Fletcher Williams, Henry Rawlings, and that grand old veteran, still happily amongst us, T. L. Marshall. Others there were also deserving of honoured remembrance, and their names can be read in the excellent little history of the congregation written by Mr. Whitehead and added to by his daughter, to which Dr. Herbert Smith so appreciatively referred at last Monday's meeting. (Price 1s., by post 1s. 2d. This can be had on application to the Church Secretary.) Some maintain that there are traces of a dissenting congregation meeting in earlier days still; it may be so. By 1668 the congregation is known to have been in existence, and in two hundred and fifty years a great tradition can have been produced.

After worshipping for some years in the cottages in Mare Street, for sufficient reasons the Gravel Pit Meeting House was erected in Paradise Fields—real fields just off the main road, with a stream hard by, and almost under the shadow of the Parish Church erected by the Knight Templars. For nearly a century this was their religious home, till the lease fell in and the ground landlords (St. Thomas' Hospital) refused to renew to so heretical a sect—not altogether unnaturally, perhaps, in view of the experience of Joseph Priestley.

A new site was found a few hundred yards away in the same road, and for another century the Old Gravel Pit Church and the New existed almost side by side. Now, unhappily, the rising generation is being encouraged to forget these old traditions, for the Old Gravel Pit Mission has removed to a neighbouring street, and what was the Gravel Pit Meeting House is now St. Luke's Institute.

For the last hundred and ten years the congregation has been housed on its present site. The existing building was opened in 1858, the former one having become dangerous. The school premises are a few years older, with the exception of Aspland Hall, erected in 1913-14. The present church is one of the most beautiful in the denomination, and is surrounded by a graveyard which is worthy of the serious attention of the Unitarian Historical Society. It is the oldest Unitarian graveyard in London, and within its walls rest the mortal remains of many noble members of our household of faith. Alas! the weather is leaving its marks on many of the headstones: had the times been happier this would have been a fitting opportunity for appealing to the families interested to preserve the inscriptions for the benefit of future generations.

Tempora mutantur. Hackney is no longer a village. It is not even a fashionable suburb. The population has increased but subscriptions have not. Yet the work is

being carried on in the same spirit that breathed in our forefathers, and the new era that opened on Sunday last promises to be as illustrious and fruitful of good works as the first two centuries and a half.

Large congregations assembled on Sunday to worship in the home of their childhood—in the morning there were scarce half-a-dozen present who were not at some time regular attenders—and listened to the discourses of their former Minister, the Rev. R. H. U. Bloor (1899-1904), in the morning, and Dr. Carpenter in the evening, friends from Newington Green and Islington helping in the choir; while several of the neighbouring schools were represented in the afternoon at the service conducted by the Rev. Gordon Cooper. To summarise a sermon in a sentence is an impertinence: suffice it to say that those who were privileged to be present at those services and at the Monday meeting went away feeling inspired by a new call to loyalty and to service which will leave its mark on the work of school and congregation for years to come.

PUBLIC MEETING.

On Monday evening a meeting was held at 7.30, the present minister of the church, the Rev. Bertram Lister, presiding, in the absence of Mr. J. S. Harding (Treasurer) who was unfortunately unable to get away from his military duties. The Rev. A. H. Dolphin, of Lewisham, offered prayer, and the Chairman read letters of apology from the Mayor of Hackney, and Mrs. Wooding, who were prevented from attending. Other friends of the congregation, including the Rev. John Mark, who was minister of a church at Hackney sixty-five years ago, had also sent apologies for absence. It was agreed that a message of affectionate greeting should be sent to the Rev. T. L. Marshall, formerly Editor of THE INQUIRER, who occupied the pulpit at Hackney from 1853 to 1857, and is now living in retirement at Exeter. Representatives of various societies, and friends in the neighbourhood who were present in addition to the regular members of the congregation, were cordially welcomed.

Dr. Herbert Smith, who conveyed the congratulations of the London District Unitarian Society, of which he is President, gave an interesting address, in the course of which he referred frequently to the admirable 'Historical Sketch' compiled from discourses by the Rev. J. T. Whitehead (minister of the church from 1870 to 1891), and reprinted in October, 1909, for the centenary celebrations. This little book, to which some notes relating to her father's ministry, and to his successors in the pulpit, were added by Miss Lucy Whitehead, contains one of the most interesting chapters in the history of Unitarianism, and Dr. Herbert Smith reminded his hearers that such a record ought not only to make them very proud of the past, but ought to prove a great incentive for the future. The names of three notable men stood out in those pages. Dr. Bates of "the silver tongue" was the first—a very learned and eloquent man who had been appointed to one of the richest livings in London, but came out with the rest of the 2,000 clergy who made such a great stand for liberty of conscience after the passing of the Act of Uniformity. The second was Dr. Price, whose influence extended far beyond his own country, and who actually reversed the policy of the Government of his day in regard to the Sinking Fund, for the re-establishment of which he had pleaded in a book dealing with Annuities. Dr. Price, whose arguments were violently opposed in many quarters, became a noted man, and the friend of some of the most eminent personalities of his day, but aroused considerable hostility in 1775, when he defended the American Rebellion,

and again in 1789, when he most enthusiastically supported the French Revolution. It is a remarkable testimony to his strength of character and his intellectual brilliancy that in 1778 he was invited, by a resolution of Congress, to "consider himself as a citizen of the United States," and to go over and assist America in regulating her finances, and, further, that on hearing of his death in 1791, the French National Assembly made honourable mention of him, and no fewer than three million people in France (apart from the patriotic societies which remembered him gratefully) went into mourning for him. Dr. Priestley's name is, perhaps, better known among Unitarians. As a man of science he achieved great things under most serious disadvantages, as Professor Huxley stated at the unveiling of his statue in Birmingham in 1874, but his "theological heresies" had exposed him to such bitter persecution that it was, undoubtedly, an act of courage and faith on the part of the Old Gravel Pit congregation (as it then was) to invite him to their pulpit in succession to Dr. Price. This act also testified to their remarkable liberality of thought, for whereas Dr. Price was an Arian, Dr. Priestley was a declared Unitarian, and of an advanced type for that period. The Old Gravel Pit Church was, as a matter of fact, the first avowedly Unitarian Church established in London. An interesting passage in the 'Historical Sketch' referred to deals with Dr. Priestley's friendship with Mr. Belsham, an orthodox Independent and a Professor of Divinity, who, from being convinced that the arguments for Unitarianism were of a "superficial texture," found himself obliged to accept them, and to resign various appointments which he could no longer hold in consequence of his change of views. He, too, became a minister of the Gravel Pit Church, succeeding Dr. Priestley, and was, subsequently, the minister of Essex Street Chapel. Various men well known in the Unitarian movement have served the cause at Hackney since those memorable days, and the tradition which they have helped to uphold and to which they have added fresh lustre is in all respects an inspiring one.

Mr. F. D. Bowles, J.P., C.C., spoke in encouraging terms, both as President of the Sunday School Association and as an old member of the congregation, of the effective work which had been done in Hackney ever since the congregation was founded two-and-a-half centuries ago. They must, he said, have the most unbounded admiration for those old dissenters of a bye-gone age, who had risked pains and penalties which were no light matter in order to worship God as their hearts and consciences dictated. He himself looked forward to the time when the liberalising influence of their movement would have gone so far that those who held the Unitarian faith would be able to take part in the worship of the Church of England and not be cut off from the larger body of Christian worshippers.

Councillor the Rev. J. Hillman, who introduced himself as a Baptist, referred in a cordial and sympathetic speech to the warm friendship which he had entertained for Mr. Whitehead, Mr. Green, and Mr. Alfred Clarke, and which he also felt for Mr. Lister, the present minister. It gave him the greatest pleasure to stand on that platform and testify to the good work which they had done. As a minister of more than fifty years' standing he had noticed many changes in regard to religion, and he would sum them up generally under three headings: First, a new conception of the Fatherhood of God had sprung up. Whereas formerly it was the Kingship and Rulership of God which had been most emphasised, a more tender and human

tone was now adopted. Secondly, instead of dwelling so much on the fact of the depravity of man, the *dignity* of man was now more commonly alluded to, and it was recognised that every one was created in the image of God. Thirdly, there had arisen a new idea of duty which was full of promise, and had resulted in work being done for the good of humanity such as had been undertaken in connection with that church. Such work, wherever it was done, was acceptable to God.

The Rev. T. P. Spedding, Mr. Hammond, and Mr. Cornish also spoke, and in a few concluding remarks Mr. Lister suggested, with the approval of all present, that they should send a message of love, and their good wishes, to the men at the front.

MR. G. G. ARMSTRONG, in an address delivered on Sunday afternoon to the Union Chapel Brotherhood, Manchester, on the subject of 'Brotherhood and Dogma,' drew attention to the action of the Manchester Council of Christian Congregations in excluding from its membership two Unitarian congregations. As the constitution of the Council provided for the membership of "every congregation that desires to be represented," he thought the Executive had no authority for their attempt to limit the inclusiveness of the organisation by a doctrinal test. A meeting of the Council was held on September 23, when Principal Graham moved that all congregations who used the Christian name should be admitted to the Union. In his speech he took the broad ground that Christian experience was the one common reality, and urged that power over sin, the practice of helpful prayer, and the consciousness of the guiding power of God were the experiences on which varying and contradictory creeds had been built. An amendment by Miss Mackintosh to the effect that the Council should be open to all who desired to subscribe to the objects set out in the constitution—bodies sharing a mutual faith and resources according to the light of Christ and under the experience of the Holy Spirit—was accepted by Mr. Graham, and the Rev. F. J. Leggatt (Congregational) who supported the motion. The Rev. H. D. Lockett (Anglican) also supported this plea, but in the end the resolution was defeated by 35 votes to 28. A considerable number abstained from voting.

NEWS OF THE CHURCHES.

Acton.—The literary society in connection with the Unitarian Church opens its fifteenth session on Tuesday, October 1, with a lecture by the Rev. Gardner Preston on James Anthony Froude. The society having carried on through the tragic times of the last four years is anxious to persevere to the end. The meetings are held fortnightly during the winter months and a hearty welcome is extended to all friends in the vicinity of the church. Programmes will be forwarded on application to the Secretary, 62 Julian Avenue, Acton, W.3.

Birmingham.—On Sunday, September 22, the services at the Church of the Messiah were conducted by the Rev. Frederic H. Kent of Grafton, Mass., who is in England in connection with the United States Y.M.C.A. In the morning he gave a stirring address on 'The Price of Freedom,' in which he pointed out that "the dramatic challenge of Christ to the Scribes and Pharisees related in Matthew xxiii., was an epitome of the whole struggle for human freedom." After referring to some of the great fights for freedom which history records, Mr. Kent said: "This is not a new war. It is a campaign in a war that has endured for centuries, pausing at times from very exhaustion, only to flame up as either side renewed its strength. Its battles have been fought on many fields and for variously named objectives, but always between the same principles and seeking the same goal. It is the war in which America was born, and in which she preserved her Unity. Its goal is the goal she has always

sought. But whereas two thousand years ago a solitary man challenged firmly seated powers and went to his death, to-day twenty nations deliver a stern mandate to the circumscribed and dwindling force of the foe. In the conviction that this war is the continuation of the struggle of the past, the soul of America has vowed that it shall be the last campaign. We are paying blood tribute to autocracy for the last time. We will be free, and since we can be free only when all the world is free, we have resolved to pay now, once and for all, the price of our liberty. We have solemnly resolved that we will not lay down our arms until the goal is attained. It is this resolve that is bringing Americans across the sea by millions, and will keep them here until the spirit of autocracy is left no inch of ground from which to launch a new attack. We know now the price of our freedom, and we will pay."

Hull.—The meeting referred to last week to establish a committee in the town to diffuse the ideal of a League of Nations was held on Saturday. The Rev. Dr. Kirtlan, Wesleyan, presided. A resolution appointing a representative Council of twenty-five members, moved by the Rev. T. M. Falconer, was unanimously adopted. The Right Hon. W. H. Dickinson, chairman of the League of Nations Society, expressed much gratification at this independent effort in that great community.

London: Pioneer Preachers.—At a meeting of the Committee of the Pioneer Preachers held at the Hostel, 23 Highbury Place, London, N., on Monday, September 23, the following resolution was unanimously adopted: "That in accepting with sincere regret the resignation of the Rev. T. P. Spedding, on account of his removal to Mansfield, the Committee place on record their high appreciation of his great devotion to the Pioneer Preachers Movement since its transfer to the Unitarian Association by the Rev. R. J. Campbell, and their gratitude to him for the excellent services he has rendered as honorary secretary and superintendent of the Hostel during the past six years." We understand that the Rev. J. A. Pearson was appointed secretary and superintendent of the Hostel.

Mottram.—The Rev. H. Bodell Smith, minister of the Unitarian Church, during his holiday in the Isle of Man has conducted services for the Primitive Methodists at Port Erin and Port St. Mary, where he is known as a Unitarian.

Padiham.—The Rev. J. H. Ewbank, who has been minister of the Unitarian Church at Swinton since 1916, has accepted an invitation to become minister of Nazareth Unitarian Chapel.

Scarborough.—A cordial welcome was given to the Rev. Thomas Paxton, now Minister of the Westborough Church, on Wednesday, September 18, at a meeting presided over by Mr. S. G. Foster. An excellent musical programme was carried out, and the speakers included the Rev. W. Gibson (also a minister newly appointed to Scarborough), Mr. G. H. Harling, and Mr. F. Booth (Secretary of the local Temperance Union). Mr. Paxton, with whose active work in Bradford, especially in connection with the Khaki Club, readers of THE INQUIRER are familiar, said in the course of his reply that his ideal was a great, big, helping fellowship. He wished to increase the spirit of reverence and worship, to act as a leader among them without any "clerical pretensions," and, with his church, to take a full share of all the duties and responsibilities of their time and town.

Swinton.—The Rev. J. H. Ewbank, B.A. B.D., terminates his ministry at Swinton on Sunday, October 27.

Wigan.—The Rev. H. Fisher Short is resigning the pulpit at Park Lane Chapel at the end of March, in order to take up duty as minister of Bootle Free Church.

*** Secretaries of churches which publish Calendars are requested to send the Calendars regularly, and as soon as possible after publication, to the Editor.

*** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.

MARRIAGE.

KITSON—WALKER.—On Sept. 21, at St. Mark's Church, Harrogate, by the Rev. A. Victor Jones, M.A., Vicar of Haworth, York, brother-in-law of the bridegroom, assisted by the Rev. W. Y. Potter, M.A., Vicar, Alan Kenedy, Captain, A.S.C., youngest son of F. C. Kitson, Gardenhurst, Headingley, Leeds, to Irene Clarice, youngest daughter of the late Henry Walker, of Valley House, Headingley, Leeds. Present address: 24 Norfolk Road, Harrogate.

DEATH.

SHAEN.—On September 23, at Crix Cottage, Binfield, after much suffering most patiently borne, Agnes Elizabeth Shaen, younger daughter of the late William and Emily Shaen of 15 Upper Phillimore Gardens, in her 62nd year.

OUR CALENDAR.

LONDON.

SUNDAY, September 29.

Acton, Creffield Road, 11.15 and 7, Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 6.30, Rev. A. GOLLAND, M.A.
Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. MUNN.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHVNOGWETH POPE.
Dingley Place Mission, St. Luke's, City Road, 11 and 6.30, Mr. CRISP.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. Dr. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11 and 6.30, Mr. J. HARRY SMITH.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. F. K. FREESTON.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11, Rev. A. H. BIGGS, M.A., LL.M.; 6.30, Mr. J. P. ROSLING.
Islington, Unity Church, Upper Street. Closed. Re-open on October 6.
Kentish Town, Clarence Road, N.W., 11, Rev. W. H. ROSE; 6.30, Rev. F. HANKINSON (Harvest Festival).
Kilburn, Quex Road, 11, Rev. J. ARTHUR PEARSON; 6.30, Mr. J. W. PETERKEN.
Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. J. ARTHUR PEARSON.
Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.
Rhyl Street, Kentish Town, 11, —; 6.30, Rev. W. H. ROSE.
South Norwood, League House, 141 Portland Road, 6.30, Mr. A. J. HOWARD HULME.
Stoke Newington Green, 11.15, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6.30, Rev. A. H. BIGGS, M.A., LL.M.
University Hall, Gordon Square, W.C., 11.15, Rev. Dr. CARPENTER.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, 11 and 6.30, Mr. JOHN BEGG.

ABERYSTWYTH, New Street Meeting House, 11, Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30,

BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, EDGAR W. MARTIN.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. H. FISHER SHORT.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN ROW, 10.45, Rev. ERNEST A. SMITH, B.Sc.
DOVER, Adrian Street, near Market Square, 6.30, Mr. EDWARD CHITTY.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EYANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30, Lieut.-Col. BULLOCK.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. M. WRIGHT, M.A.
LIVERPOOL, Bootle Free Church, 11, Mrs. F. S. YATES; 6.30, Mr. R. F. LISTER.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 6.30, Rev. C. M. WRIGHT, M.A.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. M. R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.
OXFORD, Manchester College, 11.30, Rev. Dr. MELLONE.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. ALFRED HALL, M.A., B.D.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road, Institute (side entrance), 11.15, Rev. D. DAVIS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 11.15 and 6.30, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

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All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

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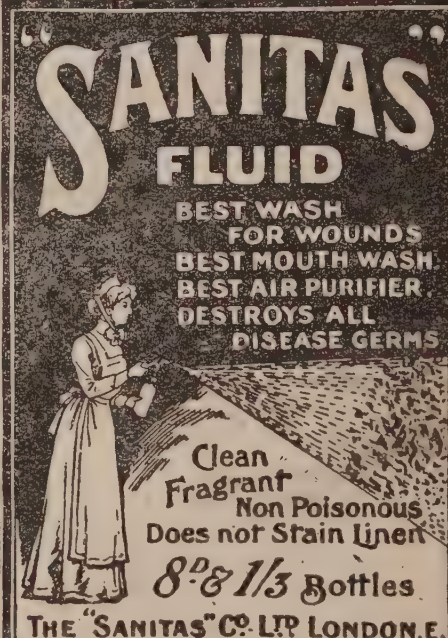
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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

IN the nation's rejoicing, deep rather than loud, over the wonderful series of victories recently gained, in Palestine, Bulgaria, and on the Western front, there will be special congratulations to the little peoples, Serbia and Belgium, whose sons have so brilliantly fought to free their respective countries. At the same time grateful admiration goes out towards our French and American allies, who are emulating each other in dash and tenacity, despite the fact that the former have had four years of it and the latter are new to the field. As for our own lads, including among them, as we are proud to do, those from the Britains oversea, no words can do justice to their pluck and swerveless resolution. They had their "backs to the wall," as Sir Douglas Haig put it, six months ago; to-day they are smashing through the "impregnable" lines of the enemy with the same self-possessed confidence and grim cheer as they showed in face of his most terrific onslaughts. The enemy is still capable of powerful resistance; but his capacity to attack is broken. He made his gambler's last plunge in the spring; but, as Sophocles said long ago, it is the gods whose dice have "lucky throws," and one had better be humbly on their side than boast that they are on his.

BEFORE the war the Archbishop of Canterbury took a prominent part in the efforts of the churches in this country and Germany to promote such an amity between the respective peoples as should avert the outbreak of hostilities. Some of us remember the cordial welcome which he gave to Dr. Harnack as a scholar whose writings were everywhere received with deep attention among us; and the reply made by the Berlin University Rector was certainly not lacking in cordiality. We have all travelled far in many ways since those days, Dr. Harnack farthest,

as it appears to us—much farther in blindness to the rights of the case than we could once have believed possible. As for the Archbishop, it is gratifying to note how heartily and unreservedly he adheres to the idea of the League of Nations, and how confidently, in response to President Wilson's speech, he pledges the support of religious people on this side. His words are evidently intended to be taken as much more than a personal expression, and we quote them with the assurance that many readers will endorse the opinion and the resolve which they embody.

"I CAN speak for no Government," says Dr. Robertson, "but I am convinced that the mass of thoughtful Christian folk in England feel with an earnestness beyond words the force of his contention that for reasons, not of policy but of principle, not of national interest but of righteousness and justice and enduring peace, we want a League of Nations on the very lines which he has drawn. Details there may be in his description which need elucidation or development, but his outline has our unhesitating support. We are not afraid of such items of self-surrender as may here and there be involved for this nation or that. The issues are world-wide. Our vision and our purpose must be world-wide too."

"LET Mr. Wilson rest assured," he continues, "of the vivid and eager response which his appeal awakens in the minds of tens of thousands of the Christian men and women upon whose will, in the long run, the effective decision must turn. The churches in our land have spoken with no uncertain voice. The responsible vote of our Bishops, given eight months ago, was deliberate and unanimous. We not merely welcomed in the name of the Prince of Peace the idea of such a League, but we desired that provision for it should be included in the conditions of settlement when it comes. Other churches agreed or followed suit. We have not spoken lightly or without assurance of the width and warmth of the support on which we count. We give no mere lip-adherence

to a great ideal. We mean that the thing shall come to pass."

THE references made to the Rev. W. H. Drummond's services as minister in the South-Eastern Province will, we know, be read with hearty concurrence not only in this district, but throughout our circle, in which he has rendered many valuable services, literary and administrative, as well as ministerial. The kind response made to his appeal for an Equipment Fund for the Huts where he is now serving in turn thousands of our soldiers, is undoubtedly a testimony of the high personal regard in which he is held. It is for that reason, as well as for the sake of the good work itself, that we remind his friends once more of the Fund. Special reasons will necessitate closing it two weeks hence; will intending donors, therefore, send as promptly as possible to the Rev. W. G. Tarrant at this office.

IN a remarkable 'Open Letter to the Unknown Who holds the Power in Germany,' which *The Times* is publishing, the writer, Prof. G. F. Nicolai, late of Berlin University, says that "thousands, even millions," of the best of his countrymen secretly share his feelings, and that "there is nothing in the whole world they so ardently desire as that those who control Germany's destinies to-day may fail [italics his] to achieve any lasting power, and that our military power may find itself balked of its disastrous victory both at home and abroad." At the same time he admits that these secret feelings have not hitherto prevented a public support, in the press and the legislature, of the votes of credit which enable the tyranny now existing in Germany to continue. And, referring to the enormous power wielded by their "military Government," which can terrorise or corrupt freely, he speaks of "the obvious and inevitable cowardice of the great majority of people." Who his "Unknown" may turn out to be is beyond conjecture, but he says "assuredly" it is neither the Chancellor nor the Emperor. The question that most matters to us is how many of his countrymen share Prof. Nicolai's liberal opinions.

It behoves all earnest people to take as full a part as they can in what Mr. Asquith, at Manchester last week, described as "an evangelic preparation" for the League of Nations. A large amount of feeling favourable to the project exists, but it has to be much increased and instructed, and focussed on the practical steps to be taken. We must not be surprised if, in common with all kinds of evangelicism, there should arise differences of opinion as to these, indeed such differences have already appeared. In President Wilson's fine re-statement of America's aims emphasis was laid on the desirability of fixing the right moment for the creation of such a League, and in his judgment that moment would be at the Peace Conference that must follow the close of hostilities. Others, with whose feeling we have much sympathy, hold that meanwhile it would be well to draw all "Free Nations" together into a declared union for the purposes contemplated by the League. Against this proposal it has been urged, not unreasonably, that this would tend to render those who would be left out, at first, so suspicious of those who were included that the whole idea would be prejudiced.

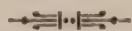
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BUT if we all wait till an indisputable proposition is made we run the risk of getting nothing done at all. Surely, as in so many things in this world, we shall do well to begin where we are, to take advantage of the fact that a large group of nations are already on good terms with one another, linked together in a common aim, and sharing good fortune and ill with one another. We strongly commend, therefore, the weighty appeal of the "League of Free Nations Association," now in circulation, and to be had from the head office, 22 Buckingham Gate, S.W.1. As its title denotes, the Association definitely follows President Wilson's lead, and its "general declaration" insists that as "no autocratic government could be trusted to keep faith within it or observe its covenants," no place for "a militarist, autocratic Germany" could be found in the League they wish to see established; only a "liberalised and democratised Germany" could be accepted. We are informed that "the League of Nations Society," of which Sir W. H. Dickinson is Chairman and to which many of our friends belong, is likely to amalgamate with "the League of Free Nations Association," amongst whose leaders are Prof. Gilbert Murray, Mr. J. A. Spender, and Mr. H. G. Wells.

* * *

CLOSE attention was deservedly given by the Southern Provincial Assembly last week to the masterly address of Dr. Jacks on his scheme of International Insurance, which, he urges, would give the League of Nations a piece of immediate work to do, the need and value of which, if done, would be of the highest. On another page readers will find a brief indication of the scope and purpose of the proposal; we hope soon to present them with an article in which Dr. Jacks will set it forth fully in his own words. We understand that great interest is being roused by the addresses which he is giving on the subject to different groups of thoughtful people.

THESE GREAT DAYS.



WHEN we dared to hope that the first sheaf of September's victories might be followed by others—daring not without some hesitation, so often has hope been deferred—we could little guess what the full harvest of the month would be. Since then the days have marched with the foot-fall of destiny. Each, almost, has had its own story of great doings to add to the record; and now that record stands completed, to blaze with matchless light down all corridors of history to come. We have been, and are, living through a time that, if we but understand it aright, must speak to our inmost souls.

"Victory upon victory," has been the phrase that as the month grew to its fulness came daily to the lips of men in our land, in many lands. In many homes, God knows, the cost of the victories has been counted, and aching hearts have suffered, and lonely hearts will go on paying the price through the years to come. But if it be really victory, a triumph of Liberty over Tyranny, of Civilisation over Barbarism, of sane Humanity over the ravaging Beast, our suffering will not be quite unendurable. Now is the hour to recall the nation's highest moods, to re-live them, so that we may be strong to bear not the pain alone, but a more searching test. The price we pay is enormous, frightful. What is it we are purchasing? A "Peace" that will be no peace? A season's indulgence of exultation, to be followed by a renewal, even in worse forms, of the horrors that have made the world desolate so long? Ah, no doubt there will be exultation; there will be inevitable thrills of deep-down satisfaction, elemental, not to be argued or preached away, thrills of a strange yet native temper that must have its way for a time. We have been too deeply injured, outraged, to be able to accept placidly the deliverance that is coming. If manhood has found itself anew in these times, as we know well it has, the discovery has included a vast, surging, unreasoning tide within us of that force, which takes on different aspects, now of rage, now of ruthless courage, now of unswerving determination, by the side of which the strength of steel is as nothing. Yes; in good time, if not quite yet, we shall know what "triumph" is.

And then, if the time be good indeed, we shall not be submerged by this flood from the upwelling spiritual fountain that has been unsealed in us by the war, and which—soon we trust—will emerge into the light of a splendid consummation. Already, if we mistake not, these great days of victory, these greater days of expectation, have heightened the whole of existence for many a soul among us. Through what awful experiences soever we have passed, we begin at last to perceive a meaning in them all. Had it been possible that the diabolical aims that kindled this war were to prove victorious then, indeed, the faith of man must have been crushed. We have long endured as seeing the invisible; but now we begin to see. The end is not yet; we must still strive, still endure. But we are in

these days like storm-tossed travellers on the sea, who have again and again with agonising wistfulness searched in vain the horizon, who have been again and again deceived by too sanguine guesses, and who almost fearing still lest they be once more deceived, do at last in very truth catch sight of land. We cannot tell, as yet, how far away we are; but there is "land ahead." The end is coming.

So now let us take the great days with great minds. Let us gather up our energies to our several tasks, and, so far from slackening effort, now if never before let us earn some part, not negligible, of their reward who shall have won this victory for earth and man. Above all, let there be the mood of great thanks to the men who have fought our battles, secured our lives, and by their gallant fortitude given us a new revelation of our race. In that measure of privation which we may have to undergo let there be also the high mood of cheery wonder that we have still so much to enjoy. In our reticent way we are less likely to err in too vocal an expression of our emotions towards God than in too complete silence. But if these days greatness as we humbly think they are meant to do, we shall be strengthened to rejoice in the Eternal Goodness that cannot be defeated, either by our enemy's badness or our own. As a nation we have tried to serve that Goodness; be it unto us as we have tried with all sincerity and truth.

SOME IMPRESSIONS OF HOLLAND IN WAR TIME.

THERE are, I suppose, three aspects of Holland in war-time which may be of interest to the general reader: (1) the prisoners of war; (2) the attitude of Holland towards us; and (3) the development of Y.M.C.A. work there as compared with that of France, England, and elsewhere. I cannot write from any expert experience in any one of these aspects, but only from impressions gained while lecturing for the Y.M.C.A. and Red Cross for nearly two months spent in parts of the Netherlands from which I have recently returned.

I. THE PRISONERS OF WAR.

These are of three groups, a very small section who were part of the Antwerp group of the naval detachment and who escaped directly into Holland after a few hours of war had been experienced and were never made German prisoners; a group about the same size, also of the naval detachment, who were taken prisoners by the Germans and have been in Germany as prisoners for considerable periods of time (these two groups together only amount to a few hundreds); and lastly, much the largest body, composed of a few hundred commissioned and a few thousand non-commissioned officers, mostly of the old army, who fought during the early weeks of war and have all been German prisoners. There are also a stray airman or two and a few civilian prisoners and some colonials.

The real interest of the problem of the prisoners of war in this area is due to the difficulty of harmonising the needs of our interned sailors and soldiers with the requirements of military secrecy and sending food and other materials to them which might be of advantage, and leak over the Dutch border, to the enemy. Holland is a

centre for German, French, and British as well as American spies, consequently no literature can go to Holland that might be of service to Germany.

Here, then, is the real difficulty; our sailors and soldiers need mental as well as bodily employment and need both badly, and there has been a splendid opportunity missed in not catering to these needs much earlier. The Government is certainly to blame for not having done so, as the prisoners rightly feel they have been neglected. But to send over lecturers, equipment for general and industrial training, books and some additional food, and really to prepare our prisoners for after-war conditions without at the same time letting Germany into our schemes is not a simple matter.

In spite, however, of the fact that so little has been done until recently for our men, there is a fine cheerfulness present amongst them, and a real appreciation of efforts now being made, though the desire to get back to "Blighty" is naturally a very strong one.

II. HOLLAND'S ATTITUDE.

Holland is uncomfortably situated between the devil and the deep sea. There are no barriers of any serious nature between it and Germany and a German army could probably easily march across Holland in a few days. It is very difficult, therefore, for so small and unprepared a country to resist German demands, but we cannot supply Holland with coal or any other raw, manufactured or food material if these enable Germany to draw more largely on Dutch resources. It is not, therefore, to be expected that the Netherlands population can feel exactly pleased with either the German or the British-American attitudes, though Holland, like most neutral countries, has profited largely by the war. But I think it may be said that apart from the discomfort of the situation the Dutch are steadily learning to like our soldiers better, and to respond more to British character, and growing more apprehensive of Germany. But there is a large section in Holland that would not be averse to seeing their country part of the German Empire.

III. THE Y.M.C.A. AND RED CROSS WORK.

The Y.M.C.A. is exceptionally well organised here, and when one considers the numerous, efficient and very well situated huts at The Hague and at other centres, it says much for its organiser, Mr. Dennis, and those who have helped him, that the work has all been set going since November last. In Mr. Bailey there is now an efficient Director of Studies who is in close supervising touch with the Red Cross, which thus very sensibly co-operates in a joint educational effort.

To sum up, Holland in war-time is at present of interest primarily because of its British prisoners, who need, firstly, occupation of mind and mental employment to help them over the tedium of weary months and years of waiting; it is secondarily of interest because these prisoners and those British who are working for these prisoners will, we hope, do much to help Holland to understand the British character; thirdly, the chief source by which these two ends can be achieved is through the joint action of the Y.M.C.A. and the Red Cross. And though our Government has awakened late to Holland's needs, it is better late than never, and one hopes everything will now be done to assist these two societies to do all that the situation demands. J. LIONEL TAYLER.

THE REV. P. H. WICKSTEED, D.Litt., will begin a course of University Extension Lectures on Literature—Biblical, Classical, and Mediæval—on Thursday next, at 2.30, at the Institute of Journalists, Tudor Street, E.C. The first lecture is free.

CORRESPONDENCE.

WINIFRED HOUSE.

To the Editor of THE INQUIRER.

SIR,—Many friends last year appreciating the household difficulties of our Children's Hospital-Home due to increase in cost of food and general maintenance, kindly gave the management some very welcome financial help. The cost, as we all know, has much increased during the present year, and so again I am asked to mention the matter to your readers, many of whom have been and are interested in our work, and to add that the committee will gladly welcome donations to help them over the present hard times. The weekly milk bill alone is now nearly £3, almost a third of the whole cost of food and maintenance. There is no real substitute as in most of our cases there is tubercular mischief. So far I am glad to say that the general health of the children has been good. Donations may be sent to me.—Yours, &c.,

ION PRITCHARD.
Hon. Secretary.

11 Highbury Crescent, London, N.

COLONEL BULLOCK AND CHRISTIAN SCIENCE.

To the Editor of THE INQUIRER.

SIR,—Colonel Bullock, who has replied in your issue of the 14th inst. to a previous letter of mine, will perhaps be interested to know that while in Boston last June I investigated the claim that Mrs. Eddy when about to be married to Dr. Eddy had given her age as 40, instead of 50 (for this accusation had been made by a previous critic), and found that she had had nothing whatever to do with the recording of it. It was a friend, who had made the mistake quite unknown to her.

Mrs. Eddy has never deliberately misrepresented facts. When Colonel Bullock has studied Christian Science a little more carefully, one of the first things he will discover is the mental nature of disease. The human body is the expression of the human mind, and no function or action can take place without the sanction of the human mind. Heart disease is just as much a product of this mind as pulsation. Such thoughts as fear, envy, hatred, jealousy, malice, lust, anger, &c., will produce bad physical conditions. These are the mental conditions that Christian Science destroys, and thereby frees the victims from their physical effects. The destruction of these erroneous mental conditions is brought about by instructing the individual who is harbouring them as to their erroneous, and therefore unreal nature, and showing him the suffering they bring, and replacing them with the divine Mind, "the mind which was in Christ Jesus." In order to understand Christian Science a clear line must be drawn between the eternal and temporal, the immortal and mortal, the infinite and the finite, the spiritual and the material, the real and the unreal.

In the second letter of our critic appearing in your issue of the 21st inst., he seems to express doubt as to whether the understanding of the spiritual fact about anything will have any effect on physical discord. He has only to turn to the Bible, where he will find case after case in which the application of spiritual understanding has healed all manner of disease, raised the dead, multiplied oil and meal, loaves and fishes, and reformed the sinner. Take, for example, the case mentioned in the third chapter of Acts, of the man lame from his mother's womb. Peter and John saw this man lying at the gate of the Temple. Peter took him by

the hand, and knowing that he had an understanding of a spiritual fact, which was infinitely more valuable than gold or silver, said, "In the name of Jesus Christ of Nazareth rise up and walk," and immediately his feet and ankle bones received strength.

The record of the earthly life of our Master contains a very striking list of acts of healing and raising the dead, as well as the performance of such acts as walking on the water, &c., which can only be accounted for by the fact that he understood and applied a spiritual law which subordinated so-called physical laws, and destroyed the law of sin and death.

The method by which Jesus healed the sick is very clearly stated by Mrs. Eddy on page 476 of 'Science and Health, with Key to the Scriptures,' as follows: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."—Yours, &c.,

CHARLES W. J. TENNANT.

[Readers will be fully able to judge of the respective positions of our correspondent and Lieut.-Colonel Bullock, and the correspondence must now cease.—ED. INQ.]

MR. DRUMMOND'S HUTS FUND.

	£	s.	d.
Amount already acknowledged	239	18	6
Mrs. and Miss Thornely (Bowdon)	3	0	0
Mr. and Mrs. Sydney Martineau	25	0	0
Mr. T. Oliver Lee	1	0	0
Miss P. M. Howse	0	10	0
Miss E. Waghorn	0	10	0
Miss Thirkell-Cox	0	2	6
	£270	1	0

AMONG the charitable bequests enumerated in the will of the late Mr. H. E. Bowering, of Borohaye, St. Mary Church, Torquay, and Byfleet, Sandbanks, Poole Harbour, are £250 each to the Moreton-hampstead Unitarian Chapel, and the Swansea Unitarian Chapel.

THROUGH the generosity of Mr. Chubb, Stonehenge has now become the property of the nation, and will be looked after by the Office of Works. It is perhaps better, in these days, that this ancient monument should be under the guardianship of a Government department rather than a private society, like the National Trust, for instance. It is not an easy matter for private societies, however powerful, to control the War Office, or to prevent certain dangers arising from the presence of large bodies of troops in the neighbourhood.

In a letter to *The Manchester Guardian*, Bishop Welldon says: "The news that British troops are in occupation of Nazareth is suggestive of many thoughts to Christian minds. Every traveller from Europe in Palestine must experience at times in Judæa, and especially in Jerusalem, a feeling of pain at certain local and social features which necessarily grate upon the hallowed associations of his faith. But Nazareth, as I remember it, is or was altogether beautiful, scarcely spoilt at all or changed since the time when its hill was trodden by

those blessed feet

Which nineteen hundred years ago were nailed

For our advantage on the bitter cross.

Is it too much to hope that, when the war is over, Nazareth at least will be saved from profaning hands, to remain as an ever-consecrated relic of the scenes amidst which was spent the life of our Lord on earth?"

PROVINCIAL ASSEMBLY OF LONDON AND SOUTH-EASTERN COUNTIES.

THIRTIETH ANNUAL MEETING.

It was the custom, in pre-war days, to hold the Annual Meeting of the Assembly in London and in the country alternately, but in the last few years it has been found impossible to arrange a meeting at any distance from London. This has enabled the Assembly, however, to visit more of the churches in the London district, and we can understand that the Committee were very glad to accept the invitation of the Rev. A. H. Dolphin and his congregation at Lewisham to hold the Annual Assembly at their church. It was the first time that the Assembly in the course of its thirty years' history had met there, and the many delegates and friends who were present at the meeting on Friday, September 27, much appreciated the hospitable welcome they received. It was a thoroughly interesting and successful meeting.

The proceedings began with the Business Meeting, over which the President, Mr. E. R. Fyson of Ilford, presided. The Secretary, the Rev. G. Cooper, read the report of the Committee and that of the Managers of the Auxiliary Fund—which deserves to be more widely known in the Province; and the Treasurer, Mr. E. Worthington, submitted the annual statement of accounts. The Committee in their report announced that they had received and accepted the resignation of the Rev. W. H. Drummond as Minister of the Assembly. He had left for France in December on four months' leave of absence—which was subsequently extended to six—to undertake work of an important religious character in connection with the Y.M.C.A. At the end of that period he had felt that it was impossible for him to return to the work of the Assembly, and to give up the duties he had undertaken in France, and as the Committee felt unable, for many reasons, to grant him indefinite leave of absence, they had been reluctantly compelled to accept his resignation. For nine years Mr. Drummond had been Minister of the Assembly and during that time had rendered most excellent service to the churches on the roll. Evidence of the value which the various ministers and congregations had placed upon his sympathy and friendship had reached the Committee on many occasions, and they expressed most heartily their own and the churches' appreciation of the ability and zeal with which he had discharged the many difficult duties of his office. The Committee reported that they had made grants to the congregations at Ilford, Guildford, Godalming, Newbury, and Billingshurst, and referred briefly to the work being done at these various centres. The changes in the ministerial ranks were duly chronicled, the lay preachers were warmly thanked for their services, the ministers who had settled during the year within the province were heartily welcomed, and sympathetic reference was made to the death of Dr. Drummond, Dr. Hargrove, Mr. Hawksley, the Rev. T. E. M. Edwards, the Rev. G. Critchley, the Rev. W. Wooding, and Mr. S. Field.

The President moved the adoption of the reports, and in a vigorous address touched upon the several matters dealt with therein. He spoke of Mr. Drummond's regretted resignation, and of the beneficial influence of the friends whose deaths were recorded; and he had the satisfaction of claiming that, owing to the willing help of the lay preachers, no service in the province for which the Assembly was responsible had been missed for want of a preacher. He referred to some of the building schemes the Committee had in view, and mentioned that there were many important towns—Colchester and Chelmsford, for example—

where our views were at present quite unrepresented. He called upon the members of the Assembly to show a greater zeal and more enthusiasm in making our message known, especially amongst those who are at present outside all the Churches.

Dr. Carpenter seconded the resolution, and after referring to the work of the late Mr. Edwards, and to the long and active ministry of Mr. Summers, spoke of some of the signs of the times which were full of hope and encouragement for the future. Recent addresses by the late Canon Scott Holland and by Dr. Selbie were quoted as showing how the Orthodox Churches were broadening in their outlook on religion, and the warm welcome given to such ministers as Mr. Gow and Mr. Drummond in their work for the Y.M.C.A. showed that the old barriers were breaking down. The passionate individualism of the old Evangelicalism was passing away; the Churches were recognising the value of one another, and were drawing closer together, especially in the field of social service. There was a great opportunity before our churches.

The President then moved the following resolution: "That the Assembly sends its heartiest greetings and best wishes to the Rev. W. H. Drummond, and begs to assure him of its sincere appreciation of his services as Minister of the Assembly during the past nine years, and its deep regret that circumstances have compelled him to resign his appointment." Mr. Fyson paid a warm and fitting tribute to the work of Mr. Drummond; he had stood for all that was best in our ministry, and had left an influence upon the churches that would never be effaced. He sincerely regretted that circumstances had rendered the resignation necessary, and that the Assembly had lost, for the time being, at any rate, his valuable services. The Rev. J. M. Connell seconded the resolution in a happy little speech. Speaking as one of the country ministers, he voiced the gratitude of the churches in the province. Mr. Drummond had rendered them excellent service—especially in the intervals between two ministries. His patience, tact, and wise counsel had been of the utmost value, and his preaching and lecturing had been deeply appreciated. He had gained their confidence and affection in a remarkable manner, and the country ministers had greatly enjoyed his visits to them, and all the friendly sympathy he had given them. The speaker rejoiced that Mr. Drummond had found a larger scope for his gifts of mind and heart, and congratulated their friend on the work he had found to do in France, but at the same time he greatly regretted his withdrawal from the Assembly. He concluded with the suggestion that Mr. Drummond should be appointed as the representative of our churches in France.

The question of a successor to Mr. Drummond had been carefully considered by the Committee, and they brought forward a resolution embodying the proposal they made. This was to the effect that a temporary appointment be made of some minister resident in the province, who should arrange the preachers' plan, keep in touch with the country churches, and visit them as much as possible; and the Committee recommended that the appointment be offered to the Rev. A. H. Dolphin of Lewisham. The Chairman strongly recommended this proposal to the meeting; it was seconded by Mr. Ronald Jones, who pointed out that it was quite time that the churches resumed some of the work they had dropped four years ago. The resolution was carried unanimously, after Mr. Alfred Wilson had pointed out the danger that some of the churches were running, and the loss some of them had already suffered, through the absence of their ministers. On the motion of the Rev. J. H. Weatherall, Mr. Fyson was heartily thanked for his services during the past two years. He had been a most admirable and energetic President. The Rev. James Harwood is to

be the new President, all the other office-holders being re-elected.

'CAN A NATION INSURE ITS LIFE?'

At the conclusion of the business, Dr. Jacks gave an address on 'Can a Nation Insure its Life?' It is not possible to give an adequate summary of the address here; it dealt with the scheme of international insurance which Dr. Jacks is anxious to lay before the nation for consideration and discussion. There are many forces that go to make wars, but they all ultimately depend upon one, viz., finance: finance is, as it were, the "linchpin." Get control of this force and you are master of all. The policy, therefore, is to put finance under international control, and so get control of the whole war-making situation. Mutual Insurance had stood the test of time; it had behind it the authority of the experts; it had proved to be of the greatest moral value and its utility could not be measured by figures. Why should not nations, like individuals, learn to insure themselves against dangerous acts? The scheme he proposed, which was still in the tentative stage, suggests that the belligerent nations, with such neutrals as might wish to join, should form an Incorporation of Mutual Insurance for the purpose of insuring their economic stability. The nucleus of the Fund might be formed (1) by the conversion of an agreed proportion of the National Debt of each participating State; (2) by transfer of specified colonial possessions; and (3) by appropriation of any indemnity imposed at the end of the war. Each state would take out a National Policy, terminable or otherwise, insuring the whole or part of the interest on its Debt, and would pay an agreed premium to secure this and certain other benefits. Among these benefits would be a guarantee against war risks, but any state declaring war would be exposed to the cancelling of its policy if the Courts of the Trust found that such declaration be contrary to the international rules under which the Trust would be established. All this was set forth in Dr. Jacks's address with much point and apt illustration. He claimed that this proposal was worth the most careful consideration, and he appealed to the audience to study it for themselves.

There was no time left for discussion, but the Rev. W. G. Tarrant expressed the thanks of the Assembly to Dr. Jacks for his most interesting address. He, for one, would gladly enrol as a student of the scheme, and he earnestly commended it to the careful attention of all thoughtful persons. It was specially fitting, said Mr. Tarrant, that such a subject should be presented in that Assembly by one of its most distinguished members; in this work, he was following the example of the celebrated Dr. Price, minister of their ancient congregation at Hackney. Nearly a century and a half ago, that great man had endured much opposition in the cause of mutual insurance, a cause which, as Dr. Jacks had said, had signally triumphed and had been of immeasurable benefit in all sorts of ways. Dr. Jacks was clearly a worthy spiritual successor both of Dr. Price and of the late Dr. Roger of Harvard, to whose initiative he owed the idea of the scheme he was so ably advocating.

After tea, which was kindly provided by the Lewisham congregation, a religious service was held. The Rev. Joseph Wood was to have been the preacher, but was prevented by illness from fulfilling his engagement; and the death of Dr. Hargrove had robbed the Assembly of its duly appointed "Supporter." Under these circumstances, the Committee invited Dr. Carpenter to preach the Annual Sermon and he kindly consented to do so. The Rev. A. H. Dolphin acted as Supporter. At the beginning of his sermon, Dr. Carpenter paid an affectionate tribute to the memory of Dr. Drummond and Dr.

Hargrove, and referred in sympathetic terms to the illness of Mr. Wood. The sermon itself was based upon the words: "Strengthen the things that remain" and "Behold! I make all things new," and was listened to with deep interest.

So ended a series of excellent meetings, and members dispersed feeling that it was good to have been there.

BELGIAN HOSPITAL FUND.

188TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	21,318	18	10
Mr. and Mrs. Edward T. Crook (5th)	2	2	0
Mr. and Mrs. Hope Pinker (3rd) ..	1	1	0
Mrs. J. Collins Odgers (2nd) ..	2	2	0
Staff of Girls' Department (27th)	1	16	0
Mr. and Miss Hirst (32nd) ..	2	2	0
Mrs. and Miss Thornely (5th) ..	3	0	0
Mr. and Mrs. Sidney Martineau (4th)	25	0	0
Mrs. Julian Winsor (45th) ..	1	0	0
The Abbé Nizet (4th) ..	0	10	0
	£21,357	11	10

Parcels have been received from: — Clapham Ladies War Relief Committee; J. S. S. (Plymouth); Finchley Branch of the Women's League, per Mrs. Blake Odgers; Miss Thornely; Miss E. S. Hollins; Mrs. Helsby.

MONTHLY NOTES.

THE Maternity Home has been very busy since it moved into the country about four miles out of the town of Calais. Last month there were two pairs of twins, and I am delighted to hear that they are all doing well. There have been several serious cases and two deaths. Our move into the country has taken us out of the reach of the military hospitals so we cannot avail ourselves of their sterilisers and instruments as we did in the town. This has entailed a certain outlay in supplying these necessary things.

There has been very sad news from Chambéry hospital. The Spanish influenza has raged through the wards attacking patients and orderlies alike. There were twenty-four deaths, as the most feeble among the patients succumbed quickly. The English ladies who were out there to run the canteen were quite properly excluded from the hospital during the epidemic. They were so disheartened by their inactivity for some weeks and by the difficulties of getting provisions that they have decided to give up and have already left. This is a great disappointment and nothing more can be done in this direction at present. The English nurse remains, and is doing splendid work among the men.

The news from the Belgian front this week fills us with hope that their long exile is drawing to an end. But their fine fighting means many wounded, who will fill the hospitals. I now understand the great demands I have had these last few weeks from the doctors at the front and their cryptic allusions to the special need they would have of instruments, &c., in the near future! The troops have again proved themselves second to none for valour and dash, and only those who have known what this four years of trench warfare has been to them can realise what a splendid relief it is to be "up and doing" again, now that their turn in the great scheme of the war has come.

ROSE ALLEN.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

UNIVERSITY EXTENSION AND THE NEW EDUCATION ACT.

A SMALL town, memorable in history; for was not its siege by Cromwell and Fairfax the turning point in the great Civil War? And was not Monmouth proclaimed King of England on its Cornhill? Here, in this small town of Bridgwater, a conference, not unimportant, was held on September 27. The Town Hall in which it met is a plain building bereft of historical or architectural distinction, but the Council Chamber is not entirely devoid of the state of a Municipality dating from the reign of King John. The room is draped with noble tapestry, and the canopied seat of the mayor is very like a throne. It was occupied a week ago by the Chairman of the Somerset County Council, the Rt. Hon. Henry Hobhouse. The councillors' seats were occupied by members of the County and Borough Educational Authorities, head teachers of schools in the district, and organisers and secretaries of Oxford University Extension centres. These people had gathered from all parts of the county of Somerset to hear an address from Mr. J. A. R. Marriott, the M.P. for Oxford City, and Secretary to the Oxford Delegacy. The address consisted of a lucid explanation of the new Act in its relation to University Extension. The great opportunity awaiting University Extension in the new Act was pointed out. Under the Act, Local Authorities are required to consider the possibility of co-operating with Universities for the instruction of young persons in Continuation Schools. And it is contended that in all the educational schemes which, during the next few months, Local Authorities will be engaged in drafting, University Extension work ought to have a prominent place. That University Extension organisers and the various local Educational Authorities should be brought into touch with one another with a view to sympathetic co-operation is most desirable for the efficient working of the new Act; and the meeting in Bridgwater is probably one of many.

CLEMENT E. PIKE.

OUR BLINDED MEN.

SIR ARTHUR PEARSON, speaking at the Palladium last Tuesday (St. Dunstan's Day) gave an extremely interesting and cheery account of the work which is being done at the famous Hostel in Regent's Park. The point he specially emphasised was that the words "affliction" and "resignation" are unknown there; it was the fighting spirit rather than the note of patience that they encouraged, and normality was what they aimed at producing. A blind man at St. Dunstan's was simply a normal man without sight, and Sir Arthur maintained that the concentrated efforts which the lack of sight involved stimulated the mind so much that many of the inmates of St. Dunstan's were now far better developed mentally than before they were blinded. In addition to this, some of those who had been trained within its walls to earn a living in various useful ways—as telephonists, masseurs, shorthand writers, and the like—were actually making more money than they did in the days when they had their sight. The large audience greatly appreciated Sir Arthur Pearson's speech, to which special point was lent by the fact that he is himself almost totally blind, and that he is devoting his best energies to helping those who, as he put it, have gone through the same experience of starting on the "dark trail" with a feeling of helplessness and bewilderment.

NOTES ON SOME RECENT BOOKS.

[A short Notice in this column does not preclude a review in a later issue.]

Cady (N. Emille). *LESSONS IN TRUTH: a course of twelve lessons in Practical Christianity.* London, The Power Book Co. 199 pp., 3s.

The books published by the Power Book Co. all preach the affirmative gospel of faith in God and belief in His goodness. They aim at putting old truths in a way that, if not new, seems to be more easily assimilated by some modern minds than the ancient wisdom, and is in accordance with popular theories of mental power and self-determination. This particular volume is not for serious students of theology: but to lowly minded folk who want the new teaching in simplified form it will convey many ideas that are sound, wholesome and optimistic.

Chellow (Henry), M.A., Ph. D., D.Sc. *CONCENTRATION AND THE LAWS OF MENTAL EFFICIENCY.* London, The Power Book Co. 128 pp., 2s. 9d.

Sundry hints, given in a way which will be new to many, on the laws of mental efficiency.

King (Leonard W.), M.A., Litt.D., F.S.A. *LEGENDS OF BABYLON AND EGYPT IN RELATION TO HEBREW TRADITION; with appendices.* i.-ix. 155 pp.

The lectures reprinted here (the Schweich Lectures for 1916) emphasise the archaeological side of the subject, and are an attempt to accommodate familiar facts to new and supplementary evidence which has been published in America since the outbreak of the war. Copious references have been inserted, and some valuable appendices complete the volume.

Sully (Dr. James). *MY LIFE AND FRIENDS.* Fisher Unwin. 344 pp. index, 12s. 6d. n.

A book abounding in reminiscences of celebrities in the academic and literary circles of the latter half of the Victorian age. The sub-title 'A Psychologist's Memories'—must not be taken too much to heart. The volume for the most part discourses of men and scenery in a pleasant chatty way, and though the work of a scholarly pen, is attractively easy reading. Added to the sketches of life experiences beginning in Bridgwater "in the forties," and focussing upon London more and more from student days, "pen-portraits" are given of George Eliot, James Cotter Morrison, H. Sidgwick, Herbert Spencer, Leslie Stephen, Wm. James, and George Meredith.

Wells (H. G.). *JOAN AND PETER.* London, Cassell & Co. 748 pp., 9s.

This book, like every other book from his pen, is a result of the tremendous vitality, insatiable curiosity and idealism of Mr. Wells. His idealism has never been more clearly manifested, for he is here dealing with education, and is impelled from first to last by a characteristic passion for "clearing up the mess" in which we find ourselves through our mental slothfulness and the disinclination to think things through. The accent jars occasionally, but there are some delightful things in these pages, and at a time like the present it is a fascinating experience to go back "to that glowing pause at the end of the nineteenth century."

MAGAZINES AND REVIEWS.

The Quest, Cornhill.

THE deliverance of the Holy Land from Turkish misrule was made a subject of special thanksgiving in many churches on Sunday. The Bishop of London, at St. Paul's, whose audience included the Lord Mayor and Corporation, took occasion to insist once more on the urgent need of social and moral crusades at home.

THE annual business meeting of the Liberal Christian League will be held at 28 Red Lion Square, W.C., on Saturday, October 26th, at 3.30, the President, the Rev. C. J. Sharp, in the chair. The *Liberal Christian*, which is issued quarterly by the League, is now entering its fourth year.

THREE interesting lectures have been arranged by the Child-Study Society which will be given at the Royal Sanitary Institute, Buckingham Palace Road, as follows: October 10, 'Training the Children for Citizenship in America,' Mrs. Katharine Boulker; November 7, 'The Girl Guide Movement,' Lady Baden Powell; November 28, 'Sight-Saving Schools,' by N. Bishop Harman, M.A., M.B., F.R.C.S.

EASTERN UNION OF FREE CHRISTIAN CHURCHES.

THE annual meetings of the Eastern Union of Unitarian and other Free Christian Churches took place at Friars Street Chapel, Ipswich, on Thursday, Sept. 26. In the afternoon the business of the Union was transacted under the chairmanship of Mr. Robert Hamblin, president for the year.

The annual report, read by the Rev. J. W. Saunders (secretary), called attention, amongst other matters, to the fact that at Diss an occasion of uniting religious activities with the Anglican Church, and at Framlingham one of holding a united service with the other Nonconformist bodies, had occurred. The church at Diss was now reported free of debt, and a settled arrangement had been made for the conduct of the services. Reports from the Suffolk Village Mission and the Postal Mission were also read and adopted.

Mr. A. M. Stevens, of Norwich, moved, and Mr. Waller, of Norwich, seconded, in complimentary terms, the re-election of Mr. Hamblin as president, for the third year, and treasurer; of the Secretary; and of Miss Dowson as secretary of the Village Mission; and the election of the Rev. J. B. Robinson, of Hapton, to the secretaryship of the Sunday School Union. In supporting the motion, Mr. G. J. Notcutt added his testimony to the value and worth of Mr. Hamblin as president. A representative committee was appointed. After tea in the schoolroom, provided by lady members of the Ipswich congregation, a service was conducted by the Rev. J. W. Saunders. The preacher was the Rev. Miss Margaret B. Crook, B.A., who has recently undertaken the pastorate of the Octagon Church, Norwich. Taking for her text Psalm cxi. 1, Miss Crook invoked a note of joy and triumph for the unprecedented opportunities opening up to the Church at the present time, asking whether it was not the world that had failed rather than the churches, as many said. Through all time the Church—that Church which existed wherever two or three were gathered together in the cause of God and righteousness—had had to struggle against difficulties; but they must rejoice that its spiritual life had not yet been broken. She set forth many special directions in which the present time and the immediate future would call for the Church's services. The great traditions and records stored up from the past could be employed to show that man must have God if he is to do good work in the world. Fitting souls could be called to retirements and solitudes wherein they might catch the voice of God to carry it back with them to the busy world. They could promote the realisation of a human life devoted to human fellowship, with the life of Christ before them to imitate and to follow, and of their individual churches as communities of holy fellowship wherein all were equal in the presence of each other, making the church the most vitally democratic association in the world, and giving thus to all a local habitation and a spiritual home. Having outlined these and kindred aims, the preacher next specified those to whom the Church was called upon in particular to address its ministrations. These included the children, in whom a realisation of the possession of a spiritual life needed to be awakened; our soldiers, after demobilisation, in order to clear away from their souls the deep-sunk stains left by warfare; and those distressed for lost ones—who were in some instances having recourse to wizardry and similar agencies to obtain consoling assurances—in order to point out and guide them to the path of true comfort and solace.

NEWS OF THE CHURCHES.

Bootle.—As we indicated last week, the Rev. H. Fisher Short has accepted the unanimous invitation of the Free Church congregation to become its minister, and will commence his new duties next April. In the meantime Mrs. Walter Short will continue to "carry on" as she has done during the past three years, and it is hoped that the congregation will loyally support her so that the church and its institutions may be in a flourishing condition when the late minister's place is taken by his brother. The simple commemorative Harvest Thanksgiving Services which have been customary during the war will be held again this year, when the Rev. C. J. Street, formerly minister of the church, will be the preacher.

Bournemouth.—For economy in light and fuel, and because of the difficulty of attendance on dark winter evenings, it has been decided to give up the Sunday evening service for the present, and to hold instead an afternoon service at 3 o'clock. The character of the proposed services is described in the public announcement as follows: "An hour with organ music, hymns and songs, and quiet Fellowship in things of the Higher Life. Brief addresses on questions of Practical Religion." Friends are asked to make this new departure known to visitors and especially to soldiers who may be in hospital or otherwise in the town. The Sale of Work to be held on October 18, as advertised in another column, is to be opened by Mrs. Cogan Conway of Ringwood, President of the Southern Unitarian Association.

Harvest Festivals.—We have received reports of Harvest Festival services from:—Chowbent (Sept. 22), preacher, the Rev. J. J. Wright (the minister); Ipswich (Sept. 29); Horwich (Sept. 29), preacher: the Rev. F. Coleman of Burnley; Colne (Sept. 29), preacher, the Rev. J. Pipkin; Loughborough (Sept. 29), preacher, the Rev. W. M. Long.

Leicester: Narborough Road.—The induction of the Rev. Hugh V. Salmon, as minister of the Free Christian Church, took place on Monday, September 30, at 5 o'clock. Dr. Rattray, Minister of the Great Meeting, conducted the Devotional Service, and the Rev. James Harwood, representing the British and Foreign Unitarian Association, in giving the charge to Mr. Salmon, dwelt upon the peculiar dangers and anxieties attaching to the ministry and contrasted these with the attractions which the position holds, reminding his hearers that the ministry of the church was the greatest work to which a man could put his hand. The Rev. Alfred Hall (Sheffield), who has been known to members of the Free Christian Church for twenty years, gave the charge to the congregation. There was an excellent attendance at the Service. After tea, a Public Meeting of welcome, at which the chair was taken by Mr. W. F. Price, was held in the schoolroom. Apologies for non-attendance were received from the Rev. W. Whitaker (Manchester), a former minister, and from the Rev. H. H. Jones (Hinckley). The Chairman was anxious that the impression should go forth that the Free Christian Church was a live force, and that even if there had been vicissitudes in a period going back more than fifty years, there was a deep-rooted spirit of earnestness which denoted that the cause was always a healthy one. Dr. Rattray extended a welcome to Mr. Salmon on behalf of the churches of the district, and the Revs. James Harwood, Alfred Hall, Kenneth Bond (a former minister), and W. M. Long (of Christ Church, Nottingham, and Loughborough) also spoke. The Rev. H. V. Salmon responded. There was a large attendance, including a number of members of the Great Meeting.

Liverpool.—Special Services commemorating the Ter-centenary of the Ancient Chapel of Toxteth will be held on Sunday, October 6, Dr. Jacks of Oxford will be the preacher in the morning, and the Rev. C. M. Wright in the evening. A Commemorative Tablet is to be placed over the entrance door (Park Road), containing the following inscription:—

1618—1918.
THE ANCIENT CHAPEL
OF TOXTETH.

For three hundred years this has been a meeting place of those who have sought in the free worship of God, strength and patience for the service of man.

Here Richard Mather, called by the people of Toxteth

to "instruct them in the things of God" began his ministry Nov. 30th, 1618.

In commemoration of the Ter-centenary and as a grateful tribute to the memory of those who were pioneers of liberty

in religious thought and fellowship this tablet was erected by the congregation in 1918.

Several friends sent suggestions for the wording of the inscription, including Dr. J. Edwin Odgers, of Oxford (a former minister), and Dr. J. Estlin Carpenter, whose suggestions have largely been adopted.—The temporary amalgamation of the two congregations (the Ancient Chapel and Ullet Road), is said to be working satisfactorily. It has been suggested that a Teachers' Preparation Class be formed in order to make the teaching throughout the Sunday school more uniform, and means will be taken to arrange for such a class as soon as possible.

Liverpool: Ullet Road.—Dr. Jacks, of Oxford, who will preach at the Ancient Chapel of Toxteth on Sunday morning (October 6), will preach at Ullet Road in the evening.

London: Bermondsey.—On Sunday evening, September 29, a large and sympathetic congregation attended a memorial service to Sergeant-Major Harry Favell, M.M., who was killed in action in France. Sergeant-Major Favell was an old scholar in the Sunday School and a member of the church; he was a favourite with all who knew him. Special reference was also made to Private Joseph Watts, who has been missing for more than two years. He was also a former Sunday scholar and church member, a splendid fellow, and specially loved for his cheerfulness.

London: Islington.—Unity Church re-opens this month after the temporary closing necessitated by the resignation of the minister and the difficulties of maintaining the services during the holiday season. Lieut.-Col. Bullock will be the preacher for the next four Sundays. A meeting was held on Sept. 25 to bid farewell to the Rev. J. Vint Laughland and Mrs. Laughland on their leaving London for Sheffield. Mr. Alfred Wilson presided and in a sympathetic speech expressed the goodwill of the congregation towards Mr. and Mrs. Laughland and earnest wishes for their future welfare, and Mr. J. T. Mackey, as senior member of the congregation, presented them with the sum of £56 10s subscribed by members and friends as a testimonial.—The Flower Show and Handwork Competition which was held recently was a great success, and the specimens of artistic and useful articles exhibited won much praise.—In spite of the holiday season the Red Cross Working Party has accomplished a good deal during the last two months, and large parcels have been sent to the British Red Cross Society and to Mrs. Bernard Allen. Certain ladies are contributing to the Red Cross Fund at present instead of to the Flower Fund.

London: Stoke Newington.—The evening services at Newington Green Church will be resumed on Sunday evening next, October 6, at 6.30 p.m., when Dr. F. H. Hayward and Mr. W. J. Sanders will give a Dialogue from the Book of Job, illustrating some of the problems of suffering. Dr. J. Lionel Tayler will also assist in the service.

Lye, Stourbridge.—It will be of interest to those who subscribed to the "special effort" made in 1915-16 to know that even now the whole of the contract work is not quite finished. The accounts have been audited, and the auditor states that the total amount received is £234 2s., of which £214 2s. 2d. has been expended.

Manchester.—The Autumn Meeting of the Manchester District Associate Branch of the Women's League was held at Mottram on September 28. There was an attendance of about ninety persons, from the following branches: Accrington neighbourhood, Bury (Bank Street), Chesham, Chowbent, Denton, Dukinfield, Failsworth, Gee Cross, Manchester (Oldham Road), Oldham, Pendleton, Stalybridge, Stand, and Stockport. The weather was stormy and attendance at Mottram was a proof of earnestness and zeal. In the afternoon a visit was paid to the parish church, where the vicar was kind enough to act as guide. In the evening Mrs. H. E. Dowson conducted a short service. This was followed by a Meeting over which Miss Johnstone presided. Mrs. Bodell Smith welcomed the visitors very graciously, and Mrs. Douglas Walsley gave an address on 'Soul Culture.' Mrs. Howarth of Accrington, after moving a vote of thanks for the hospitality of the friends at Mottram, spoke of the ways in which the League is helpful. Mrs. Thackray, of Stand, seconded the motion, and the Rev. Bodell Smith, in responding, said as a minister he had always been in cordial sympathy with the League, and he hoped that soon a branch would be formed in Mottram.

Norwich.—The Rev. Margaret B. Crook, B.A., has accepted the unanimous and cordial invitation of the Octagon Chapel congregation to become its permanent minister. This appointment marks an interesting departure in the ministry of this ancient and influential congregation, and we are sure that many friends will congratulate both parties in the new arrangement. Miss Crook undertakes a great

responsibility not merely in following in the line of distinguished men who have filled the Octagon pulpit, but in attempting to mould the church's life in accordance with the new and pressing needs of the age. We heartily wish her success.

Pendleton.—On the Sunday mornings in October and November when no special service occurs, the minister of the Unitarian Church, the Rev. G. Randall Jones, will give a series of addresses based on the subjects of the new windows, which are the joint gift of Mr. G. H. Winterbottom and Mr. W. D. Winterbottom, in memory of their father, the late Archibald Winterbottom, who was such a good friend of the church. The windows were dedicated on Sept. 29, the ministers officiating being the Rev. G. Randall Jones, minister of the church, and the church's first minister, the Rev. John McDowell. The latter spoke mainly of his early association with the late Archibald Winterbottom, and of the encouragement and inspiration which he as a young minister derived from the friendship and confidence of a man famous throughout the commercial life of Manchester for his sincerity, uprightness, generosity, and unimpeachable integrity. Mr. Randall Jones said it was his duty to dedicate the windows, but alone he was unable to do that. It was for the congregation to dedicate them by using their beauty and symbolism to help them to live true and beautiful lives. Mr. J. Wigley, J.P., expressed the thanks of the Committee and congregation to the donors for their generous gift, together with their appreciation of the beautiful work of the artist, Mr. Sylvester Sparrow, of London. It is recorded in the Calendar that Second-Lieut. R. J. Webb died of wounds in the German Field Hospital at Lappiow, June 1, 1918.

Southampton.—The Rev. H. M. Livens, formerly of Brighton, has undertaken temporary duty here in the interim following on the resignation of the Rev. Victor A. Moody.

Sydney.—In celebration of his 30 years' ministry, the Rev. George Walters, of the Unitarian Church, Liverpool Street, has been presented with a silver case from his friends and admirers. Miss Freeman, the oldest member of the Sydney Unitarian Church, made the presentation on behalf of the church members. Judge Backhouse made eulogistic references to Mr. Walters' work for the Church, and his interest in literature, and touched on his association with the Dickens and Shakespeare Societies. Others who placed laurel wreaths on the minister's brow were Mr. W. Holman (father of the Premier), Mrs. Peterson, Mrs. Hogg, Mr. William Welch, F.R.G.S., Mrs. Morrell, Mr. W. Westman, Mrs. Harris, and Mrs. Galloway. Altogether 44 years of the Rev. G. Walters' life have been spent in the ministry.

Wandsworth.—The War Savings Association continues its prosperous course; upwards of 2000 certificates have been purchased by members. The Social and Literary Union held the opening meeting of the new session on Thursday. The thirty-third anniversary of the opening of the church will be celebrated to-morrow concurrently with Harvest Thanksgiving, the Rev. W. G. Tarrant officiating.

The Women's League.—On Thursday evening, September 26, a devotional service for women and girls was conducted in University Hall, Gordon Square, by Mrs. Collins Odgers of Liverpool, and Mrs. Oram, of the Wandsworth Branch, acted as organist. Mrs. Odgers gave an address on 'Torchbearers,' in the course of which, describing the Lady Chapel, the only part of the new Cathedral of Liverpool which is yet built, she told how in the vestibule and on the stairs there are medallion portraits of women, gathered from every class, who have laboured in very various ways to make the world better. Each portrait stands as a symbol of all noble women following in their footsteps. Mrs. Odgers urged her hearers to take up the tasks begun in earlier generations, and to tend the Spirit of religion and love which lies at the root of all true service. Those who heard Mrs. Odgers will remember the earnestness with which she delivered her address, and think gratefully in the midst of their many difficulties of her words of courage and cheer. The service was a real consecration for the winter's work that lies before us. About fifty members of the London Branches were present.

**** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.**

BIRTHS.

MARTINEAU.—On September 27, at Craigellachie, Harborne, to Major Wilfrid Martineau, M.C., and Elvira Martineau, a daughter.

POYNTING.—On September 27, at High Elms, Victoria Park, the wife of Lieut. J. W. E. Poynting, King's Own Scottish Borderers, of Fallowfield, Manchester, of a daughter.

IN MEMORIAM.

STEVENS.—In proud and ever-loving memory of Lance-Corporal Horace James Vivian Stevens, who gave his life so willingly on October 7, 1916, in France (son of Mr. and Mrs. Horace Stevens), aged 22.

WRIGHT.—In loving memory of S. Sarah Wright, who passed away October 7, 1915; also of James David Wright, who died in October, 1917, the much-loved grandparents of the above soldier.

OUR CALENDAR.

LONDON.

SUNDAY, October 6.

Acton, Creffield Road, 11.15. Rev. GARDNER PRESTON.

Bell Street, Edgware Road, 6.30, Rev. A. GOLLAND, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. MUNN.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Dingley Place Mission, St. Luke's, City Road, 11 and 6.30, Mr. FRANK G. FINCHAM.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.

Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. Dr. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11 and 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. F. K. FREESTON.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 6.30, Lieut.-Col. C. S. BULLOCK. (Harvest Festival and Anniversary Services.)

Kentish Town, Clarence Road, N.W., 11 and 3.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11, Rev. J. ARTHUR PEARSON; 6.30, Rev. J. TYSSUL DAVIS, B.A.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. J. HINKINS, M.A.

Rhyl Street, Kentish Town, 11 and 6.30, Rev. W. H. ROSE.

South Norwood, League House, 141 Portland Road, 6.30, Rev. J. ARTHUR PEARSON.

Stoke Newington Green, 11.15, Dr. J. LIONEL TAYLER; 6.30, Dr. F. H. HAYWARD, and Mr. W. J. SANDERS, B.Sc. A Dialogue from the Book of Job.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. PRIESTLY PRIME.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

Woolwich, Co-operative Hall, Parson's Hill, 11 and 6.30, Mr. J. HARRY SMITH.

ABERYSTWYTH, New Street Meeting House, 11, Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS,

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30.

BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, Miss E. ROSALIND LEE, B.A.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. T. ROWLEY, M.A.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 3, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. J. HORACE SHORT. (Harvest Festival.)

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. ERNEST A. SMITH, B.Sc. DOVER, Adrian Street, near Market Square, 11. Mr. EDWARD CHITTY; 6.30, Mr. ROBERT IGGLEDEN.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHAS. PEACH.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. Dr. JACKS; 6.30, Rev. C. M. WRIGHT, M.A. (300th Anniversary.)

LIVERPOOL, Bootle Free Church, 11, Miss H. M. JOHNSON; 6.30, Rev. J. E. JENKINS.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELOR.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. COLLINS ODGERS, B.A.; 6.30, Rev. Dr. JACKS.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.

MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. M. R. SCOTT.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Mr. G. G. ARMSTRONG.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. ALFRED HALL, M.A., B.D.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpelier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. S. T. PAGESMITH.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

WINNEPEG, CANADA.

All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

NOTICE.

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No. 3980.
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LONDON, SATURDAY, OCTOBER 12, 1918.

[TWO PENCE.]

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

THE spirit and terms of President Wilson's reply to Prince Max's appeal for an armistice and the opening of negotiations has been cordially approved, and many of us are profoundly grateful that among the men in whose hands the fate of mankind so largely rests there is one of such high ideals combined with so much force of character and clearness of expression. We are all glad that the Germans have to reckon with a man of his stamp, and we cannot doubt that the reckoning will be severe, as justice demands, and at the same time free from self-interest. The crux will come when it is a question of those interests and demands of the respective allied nations which may run counter to his great programme of pacific settlement. As we go to press, Viscount Grey of Falloden, one of the few statesmen on our side who with a far wider experience than Wilson's represents the same high type of mind, is addressing a thronged audience on the subject of a League of Nations, and we may be sure that many in Germany to whom Prince Lichnowsky's emphatic vindication of Grey cannot have been in vain, will be among his audience across the seas. It is an impressive moment in the world's history. Destiny is rapidly striding on. While our military successes multiply so wonderfully we need more than ever to guard ourselves against the losses on the spiritual battlefield.

* * *

"LAWRENCE HOUSE" appeals on another page for further financial support. If our readers could see the gratefully happy faces of the men who from time to time spend at the hostel a few hours' respite from war, or could peruse as we have been privileged to do the letters, overflowing with thanks, which pour into

the secretary's box they would realise more fully than in any other way what a genuinely good thing it all is. It will certainly not appeal in vain. This is our very own work for our very own lads, for whom the best we can do is all too little to show our affectionate pride in them. We are glad to hear that, supporting this appeal, Mr. and Mrs. Sydney Martineau have promised 20 guineas, and Mr. Ronald P. Jones has made a "sporting" promise of £5 apiece for the occupation of each of the ten following places: Bulgaria, Damascus, Cambrai, St. Quentin (which with the three preceding he reckons as occupied already), Lille, the Belgian Coast, Brussels, Metz, Constantinople, Trieste. May he soon have the pleasure of paying up for all! In the meantime, we hope these examples will be widely and quickly followed.

* * *

M. ÉMILE BOUTROUX, whose death at the age of 73 is announced, was not only a keen student and apt critic but also a sympathetic expounder of philosophy in its leading forms, and while eager to catch the suggestions of new thinkers did not, like some progressive minds, lose sight of the abiding worth of the old. He took his place among that brilliant group of French writers in our day, who, in vindicating against a materialist determinism the claims of the living spirit in man and the world, once more attested the vitalising energy of the genius of his race. One of his latest publications was the Herbert Spencer Lecture, delivered at Oxford just a year ago, his subject being 'The Relation between Thought and Action, from the German and from the Classical Point of View.' As we should expect from one whose interest in religion was shown by his presiding at the International Council held by Unitarians and other Liberal Christians at Paris, 1913, he made a warm protest against the soulless doctrines which in leading the German mind so far astray have brought incalculable woes upon mankind. We quote some of his utterances on another page.

ACCORDING to a statement issued through the Press Bureau, Regulation No. 40 D., which imposes a penalty upon any woman having venereal disease who has intercourse with, or solicits, a member of H.M. forces, has resulted in a diminution of disease in some districts. It is also stated that, as the United States authorities have asked for the extension of the Regulation so as to apply to their troops in this country, while the Governments of Canada and New Zealand have made similar regulations as regards the troops in their respective Dominions, the War Cabinet have decided to retain No. 40 D. for the present. They have, however, formed a small committee to consider the present system and to report on possible modifications. Among its members are three women of large experience: Mrs. Found, of the Women's Co-operative Guild; Mrs. H. B. Irving; and Dr. Flora Murray, who has had four years' service in army medical work; also Sir Malcolm Morris and the Bishop of Southwark. We must hope that while seeking physical improvements the Committee will be vigilant on the moral and civic side of the problem.

* * *

DR. INGE, the Dean of St. Paul's, delivered one of his challenging discourses at Manchester last Sunday. He said our shortcomings as a people had always been intellectual rather than moral. So far as this war had any direct lessons to teach us, they were warnings against indiscipline, failure to read the signs of the times, against sectional fanaticism, and want of balance in our interests. Our collective faults were mainly due to our failure, to our not even having made an attempt, to see the meaning of life as a whole, and the task before us after the war would be largely an intellectual problem, how to direct and organise our resources and stop wastefulness. It was not public humiliation and long prayers that were needed, but earnest thought. Something more than the old strenuousness would be required after the war. It seemed to him that our only chance lay in the

revival of the old Puritan austerity, the consciousness of living ever in our great Taskmaster's sight—the recognition that life was meant to be a struggle and a probation for a higher existence. We must recover the zest for work. Patriotism without the fear and the love of God was not a strong enough motive. The enemy was said to be materialism, but materialism was a theory about the constitution of the world, and what we had to combat was no theory, but the assumption that the desires of the natural man, including his dislike of hard work and discipline, were sound guides to follow.

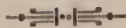
* * *

A TENDERLY appreciative article on the late Dr. James Drummond opens *The Hibbert Journal* this quarter. It is written by one of the most distinguished of his students, Dr. G. Dawes Hicks, who tells us that he was an original member of the Editorial Board, and from its founding in 1902 till his death was never once absent from its meetings. "We cannot hope to meet again in this world," says Dr. Hicks, "the counterpart of that mind, so scrupulously careful and exact where care and exactness were needed for sound judgment, and yet so firm and unhesitating when assured of a truth, however opposed that truth might be to the views of those with whom he would fain have been in accord. Still less can we hope to meet again a nature such as his; the union of a trained scientific and scholarly intellect with the simplicity and modesty of the humblest craftsman; an understanding keen, alert, and untiring, but entirely divorced from the remotest tinge of self-assertion and wholly absorbed in the interests to which his life was devoted. Upon his unfailing and delicate kindness we could always count; his perfect courtesy, his tranquil serenity, his unaffected piety, his placid trust in the goodness of the power that ruled the universe made us feel as though in his presence we were breathing an atmosphere rarer and purer than that which encircles the earth."

* * *

THE new *Hibbert* also contains a deeply thoughtful article on 'Prayer and Experience,' by Dr. S. H. Mellone, which will, we think, be found helpful by many who feel difficulty—and who does not?—in connection with this subject. Dr. Jacks towards the close of a characteristically pungent essay on 'Arms and Men' refers to his scheme of Mutual Insurance as applied to international affairs, and promises us that in the next issue he will deal with it more fully than he has been able to do in his contributions to *The Star* and three provincial newspapers. Among the other contributions are articles by Dr. Sanday and the Rev. A. Fawkes on the 'Liberal Position and the Hereford Appointment.' We confess that their pleadings suggest something highly uncomfortable in the "Liberal Position," whether represented by the two writers named, or by Prof. Kirsopp Lake whose examination of Dr. Henson's recent statement concerning his acceptance of the Creeds they here discuss.

THE MANCHESTER EXCLUSION



THE exclusion of our congregations from representation on the recently-formed Council of Christian Congregations in Manchester, which is referred to in the Rev. W. Whitaker's letter reproduced from *The Manchester Guardian* in our News of the Churches is specially noticeable at this time, and equally regrettable. The objects of the Council are, as we understand, entirely practical. As defined in its rules they run: "The realisation of the Kingdom of God by witnessing to, and upholding in all its fulness, the Christian ideal of morals." Undoubtedly its formation is due to a determination to arrest, so far as possible, the social evils which the war has produced or aggravated, and to build up the life and character of the community. In such an effort Unitarians, according to their habit and in their measure, are bound to take the warmest interest, and it would have been most unlike them not to desire to unite with those who are making it. By a majority of 35 to 28, we believe, their desire has been frustrated, and they are excluded on the ground that they could not share in the worship at meetings of the Council.

We are perfectly sure that a large number in those communions whose representatives have thus shut the door on Unitarians have no sympathy with such a policy. Even at the time when the National Free Church Council was formed, over 20 years ago, there were not a few among the evangelical bodies who deeply regretted our exclusion from it, and on our side regret was no less sincere at a decision which prevented an intercourse which must have been fruitful in various ways. But we were told by our zealous friends at the time that to include us would mean the wreck of the whole scheme, and we quite agreed that if by casting us out as Jonah the ship could be saved, it was not ours to protest however natural our wish that things could be otherwise. Our regret was inevitably lessened when in a short time we found that there was to be a dogmatic Catechism prepared and issued by the National Free Church Council. Certainly there could have been no part for us in that kind of work.

But the present instance is a very different one, and we shall be surprised if there is not cordial assent on the part of many of our orthodox brethren to the protest made by *The Christian World*. The event is more unfortunate now than it could have been at any other time. We have been told, and happily we have seen much evidence in support, that war experiences have broadened men's sympathies, lessened their attachment to points of sectarian difference, and brought them together in common works of charity and brotherly help. In connection with the Y.M.C.A., in particular, this larger mind has been manifested, in some directions

if not in all; and we had hopes, and still cherish them, that the same wise temper will prevail even more widely after the war. It will certainly be needed, for if the religious forces of our nation are to be at all adequate to their immense task they are needed every one in their fullest measure.

What, then, is the world to say when, contrary to this fraternal impulse, at once nobler and more practical, it sees the old narrow spirit prevailing? What will the returned soldiers think of the churches generally if they come back, as it will appear, to the same old wranglings, bigotries and aversions? We might make appeal to a far higher tribunal, the highest, and ask ourselves how all this would appear in his sight who rebuked his over-zealous followers for setting their orthodoxy—"he followeth not with us"—above practical good work, and who evidently cared more that the least of his brethren should be succoured than that men should say unto him "Lord, Lord." Such reflections will come home, we know well, to many who are very jealous for the Name they love. Would that they could understand that there is love for that Name among Unitarians also.

We turn to a happier aspect of the field in which there is work enough and a welcome for all true workers. The National Union for Social Service has well proved the groundlessness of the fears which we must infer have prompted the action of the exclusionists. Its members include representatives of many widely different Christian denominations—Roman Catholic, Anglican, Evangelical, Quaker, Unitarian—and they have certainly found it possible to join in worship, as well as in work. There has been, we believe, no wavering of fidelity to the respective convictions held among them on matters of doctrine, while there has been heartiest accord in matters of practice. We would put it to the Manchester majority that here is an encouraging example and one well worthy of imitation.

ATTENTION is directed to Lawrence House's urgent need of a Matron to succeed Miss Beeley who, after rendering invaluable service, is retiring from the post next Thursday. If a lady in London or elsewhere would promptly come forward for this most useful, and not over-strenuous, piece of war-work she would greatly relieve a serious anxiety. An advertisement gives particulars.

THE first of the series of University Extension lectures on 'Ancient Literature,' by Dr. Philip Wicksteed, announced in our columns last week, was given at the Institute of Journalists, Tudor Street, on Thursday afternoon, October 10. It took the form of a general survey. Dr. Wicksteed's subject next Thursday (October 17) will be 'The Great Hebrew Prophets.' The series, which covers a very wide field, includes lectures on the Law and the Psalms, Homer, the Greek lyrical poets, the Greek dramatists (with special courses, lasting four or five weeks each, on Æschylus, Sophocles, and Euripides), Latin Poetry, the Dawn of Romance, and Dante (five lectures). The series will be concluded on May 1, 1919.

ÉMILE BOUTROUX.

THOSE of our readers who attended the Paris "International" in 1913 will remember well the venerable countenance of its President, M. Émile Boutroux, who has just passed away. Born in 1845 he studied in Paris and Heidelberg, at the latter place under Zeller. In 1879 he published a remarkable book on 'The Contingency of Nature's Laws' in which, contrary to the views then prevalent, he affirmed that life's emergence in the world disproved a mechanistic constitution of things. By his criticism of the ruling conception of natural law, says *The Times*, he "undoubtedly opened the way to such writers as Blondel, Le Roy, Labattonnière, and ultimately Bergson, the whole school who have been known as the philosophers of 'action'; while Boutroux's fundamental theses found confirmation in the researches of Henri Poincaré the mathematician, whose sister he married." His interest in William James and pragmatism, though critical, was so vivid as to lead to a demand for translations of his principal books for English and American readers. He was Honorary Professor of Modern Philosophy at the Sorbonne, Director of the "Fondation Thiers," a member of the Académie Française, and of many other learned bodies.

At the meetings in Paris in 1913 he gave an address on 'The Reasons of the Heart according to Pascal,' and referred again to these 'Reasons' in the eloquent address on 'Religion and Science' which he gave as President. He said that Pascal had taught us that purely logical reason was not all our reason. It was but one form of it, an abstract emptied of all its content, a naked form. Our common reason is not that of the geometrician and logician, which makes an abstraction from realities. It is a concrete and living faculty; and when we say a man is "reasonable" we mean that he knows how to adapt himself to things and things to his needs. Our concrete reason unites, not conceptions and abstractions, but existences taken in their reality and individuality. It is to this living reason we must trust, and do actually trust when we really live.

Recurring again to Pascal in his lecture delivered at Oxford last year, M. Boutroux emphasised the unique quality and prerogative of Feeling, which must be allied with Thought and Will if human life is not to suffer disaster. It is, he held, because Germans have too far departed from the values of Feeling, and too much followed the lead of Thought and Will, that their nation has erred so monstrously against other nations and humanity at large. He said: "The real and normal man lives by Feeling, as well as by Thought and by Will. By means of feeling he gets individuality, and this, far from being less and less appreciated, has become ever more important with the progress of human experience and culture. By means of feeling he takes interest in the beings that differ from himself, in his fellow men, in the objects around him, in every thing he discerns in the universe; and so he indefinitely enlarges and improves his inward life. How can it be maintained that, by driving back and annihilating feeling, one will succeed in carrying human nature to its highest degree of perfection? If ever those men, who are now unsettled by their passion for might that crushes and science that pays, should look into their own hearts and candidly question themselves on the comparative value of what they have won and of what they have given up, would they not find that by pursuing as an ultimate end, what, according to nature, ought to be used as a means only, they have lost that which gives human life its true value, interest, and beauty? What shall it profit a man if he gain the whole world and lose his own soul?"

DR. JACKS AT THE
ANCIENT CHAPEL, LIVERPOOL.

"I WILL remember the years of the right hand of the most High." The words fell across the listening silence of the Ancient Chapel last Sunday morning, healing, liberating, revealing, laying as it were a calm hand on perplexed moods and sore hearts, opening the secret chamber of personality where each dwells alone with the knowledge of that which passes and that which abides. The quaint old pews were filled. Outside, the serene graves were bathed in a transient sunlight which touched tenderly many carven names still borne by those who sat within. The preacher was aware of the buried generations, the recent dead, and the ancient dead gathered together in spirit; that greater company shadowy yet real in which, he said, they were all one. And on this tercentenary, this completion of three hundred years of human aspiration as expressed in that place, he took for his theme 'Remembering.' It was natural that he himself should remember many things, for thirty years ago that very day he had entered on his ministry at Renshaw Street Chapel. He had been haunted by the word as he thought over the occasion; it seemed to be sounding to himself, to the Church, to the churches, to his own co-religionists, to his country—"Lord God of Hosts, be with us yet, lest we forget...."

Memory and hope, the two grand motive powers of human life: hope taking the torch from memory to pass it on; neither possessing real value unless combined with the other; holding the secret of the Bible and of all religions sprung from the Bible; vitally linked in the souls of men. To devote that day to great memories was to do a Biblical act. So often are men bidden to remember the past mercies of God that it seems as if the best thing they could do was to remember, the worst to forget. The tendency in men is to forget great and good things. "I pray you," said the preacher, "keep your memory clear."

To-day we give great praise to forward-looking men. "What the world needs," said President Wilson, "is forward-looking men." True. "No man," Dr. Jacks asserted, "honours the forward look more than I. But sad experience of life teaches me that the forward look needs to be combined with the backward look if it is to guide men aright." Only one of the ten lepers was commended by the Master: the one who looked back. The nine who forgot in their forward-looking and striving symbolise the many of this generation. Yet hope is empty without memory. Remember well to-day, hope well to-morrow.

"Remembering" more than anything else binds men together in loyalty friendship, and love. Nothing unites so tenderly as the sharing of common memories. That shared memory of hearth, of parentage, of ancestry is the unbreakable link of the family, just as is the vivid sense of the common memory of our forefathers, their deeds and sufferings, the essence of that feeling of country, of nationhood, embodied for us in Westminster Abbey. As the New Zealand chief said to the scientific men who asked him to explain the origins of his tribe, "our fathers all came over in the same boat." There is no stronger tie among men than that ages ago their fathers came over in the same boat. America knows that to-day. "And this chapel and what it has stood for so long: its faithful ministers to whom your fathers listened year after year, generation after generation, century after century; its magic memories revealing you to yourselves, reaching to the roots of your being; three hundred years not dead, living in memory at this very hour; all these things

are alive in the present and in the hope of the future."

Another boon in remembering: it fills our souls with gratitude, one of the most splendid but not the commonest of the virtues. One returns to thank; nine having received forget. An ungrateful age, an ungrateful character, can never be noble nor even very fruitful. Gratitude is the mother of the virtues and it is more than half of religion. The Bible is more than half sheer thankfulness—"I will remember"; "I will give thanks." "Thank God for the light burning in this little chapel for three hundred years!" said the preacher. "The light of liberty it was, and we are the legatees. What that light has cost to keep burning in the world! If we could see the heroes and martyrs this little spot has contained there would be no lack of gratitude among us." There were two kinds of brilliance, he continued, that of the polished surface, soon wearing off, and that of the inner glow from the life within such as shines in the heart of a jewel. Such had been the brilliance here. It was for the living to feed its fires, and the dead slumbering without were the watchers. It was almost as if the building were a living thing, embracing us, bidding us remember.

"Faces come before me," said Dr. Jacks in conclusion, "names are rushing through my mind as I stand here. Were I to pause they would become visions. How good it is to stand together on the rock from which we were hewn, to look down into the pit whence we were digged! The tale of the martyrs is not yet ended—millions more have been added in these four years. The cause of this Ancient Chapel and the cause of these deaths is the same, and there is no more fitting place than this to remember why your loved one died. And as the clouds round our star of liberty break at last, this still is the place where it is fitting to remember—and to hope."

F. R.

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[The Rev. W. G. Tarrant will be glad to receive further contributions, addressed to him at 13 Bream's Buildings, E.C.4. The list will be closed next week.]

A CORRESPONDENT points out that the Archbishop of Canterbury is "not a son of Robert but of David." We regret the pen-slip on our front page last week.

DEEP satisfaction will be given by the recent statement that, although the Germans in the course of their retreat have committed acts of great barbarity, no wilful damage has been done to the British military cemeteries. The Germans have, indeed, "shown all respect to the resting places of their fallen enemies," and there are many signs that efforts have been made, where immunity from attack rendered it possible, to maintain the graves in good order.

CORRESPONDENCE.

LAWRENCE HOUSE: OUR SAILORS AND SOLDIERS.

To the Editor of THE INQUIRER.

SIR,—Nearly two years ago an appeal was made through your columns for a large sum of money to establish the Hostel and Social Centre for young men at No. 1 Essex Street, Strand, now known as Lawrence House. While the war lasts the Hostel is for our sailors and soldiers. The appeal met with an extraordinarily generous response and provided the capital required to produce the income which has maintained the Hostel, and enabled it to achieve its purpose and meet a real need. Besides this, the appeal was for a sum of £500, estimated to last for two years, to have literature sent from Lawrence House to 5,000 sailors and soldiers who were, or had been, members of our churches or schools. This has been done, and we now appeal for a further sum of £400 to enable the Committee to continue its activities during the next twelve months. Perhaps the war may be ended earlier; but our men can hardly have returned home. We ask for £400 because of the increasing expense, and because the number of our men has proved to be greater than was anticipated. The last Lawrence House Bulletin was sent to nearly 7,000 sailors and soldiers, although 700 of those to whom earlier copies were sent had passed from our list of living to our Roll of Honour. We now send also to Canadian, Australian, and New Zealand soldiers, and to some soldiers from the United States of America.

The first communication, sent in December, 1916, was the booklet 'For Freedom and Right,' containing inspiring passages for each day of the month, and some hymns and short prayers. It is sent to every man whose name we receive, being greatly prized by the recipients, and is often mentioned by those who come to Lawrence House. Over 10,000 copies have been distributed; men not of our own faith frequently writing to ask for copies. The second message sent was a special number of THE INQUIRER. Next came the Lawrence House Bulletin, and its three numbers have received a warm welcome in many lands. Men who have no opportunity to visit the Hostel welcome the greetings sent to them. We desire to continue to send the Bulletin to our men with photographs, as they were very much appreciated. We trust your readers will make a generous response to this appeal and provide us with adequate funds for this important work. We shall be glad if ministers, church secretaries, and others will supply us with new names and new addresses, so that we may have our information kept up to date. Donations may be sent to R. M. Montgomery, Esq., 5 Crown Office Row, Temple, London, E.C.4; or to me at Streatham Grove, Norwood, London, S.E.19.—Yours, &c.

M. EDITH MARTINEAU (Mrs. Sydney Martineau), *Chairman Lawrence House Committee.*

Essex Hall, Essex Street, Strand, London, W.C.

NEXT Wednesday the venerable and still vigorous Dr. Clifford celebrates his Diamond ministerial Jubilee. We cordially tender our congratulations on this attainment. Still may he be strengthened to strengthen others and broaden their sympathies by his own.

A RESOLUTION has been passed by the Committee of the Church Crafts League expressing regret at the decision of the First Commissioner of Works to erect a war shrine in Hyde Park, and stating its opinion that the design approved is out of harmony with its surroundings, ugly in itself, and discordant with the sympathies and traditions of the nation.

THE PROMISED LAND.

A CORRESPONDENT in Palestine has sent to *The Times* a charming description of a small camp crowning "one of a hundred hillocks in a rolling bit of plain" in Philistia. "The scene," he says, "is such as Norsemen invading Yorkshire named, from its likeness to an old home, Kirby Underdale, 'Church-town of the hundred hills.' This homeliness holds the eye in spite of unnumbered strange features. Cactus-hedges from the new world bound the thickets of olive and almond and mulberry. The near distances are rich with orange-groves, and over the hills is the moist green of flourishing vineyards. It is too late for brilliant flowers. One hears with envy of an April carpet of purple and crimson and air fragrant with fruit blossom. To the east in a violet haze are the mountains of Judæa, showing a delicate and characteristic outline, a subject for Ruskin's most pointed pencil...."

"From such a place as this the journey to Jerusalem is perfect. You escape the prosaic railway, and you escape the long drag our elders told us of, in ramshackle flies behind flogged horses. Through Ramleh, the dusty, with its cathedral tower, and Lod, where the Hebrews brought their farm irons to be smithed and St. Peter raised Aeneas from his palsy; where St. George rules and the road from Sion to the sea meets the great route from Egypt to Damascus or Antioch—from Ptolemies to Seleuciads—from Cleopatras's Court to her old home—you pass by endless interesting companies to Enab, where, as some think, the Ark rested (Kirjath Jearim), and where now parties, halting, report to Staff Officer P.L. of C., and then, with a distant view of Michmash, the Philistine stronghold within Judæan hills, and past many a good little house and vineyard, you get to the climbing mountain road; where are lizards of a larger growth, and new birds move, for here you strike the chats, and a pale vulture, with black wings, seems to mimic the white storks, with jet-black pinions, hovering late for their northward flight. And, the climb ended, a wise pilgrim would consent to be blindfolded to miss the outskirts of Jerusalem. At least, he will glance sparingly at new Jewish industrial quarters, and the Italian hospital, and English Cathedral Quad, to keep his eyes empty for a sweeping view of the whole city from Kaiser Wilhelm's useful tower on Olivet. Thence, or perhaps even better, from the graceful Russian tower, one sees spread out below the dome of the Sepulchre Church, and the Temple Square, and David's Tower; and the Russian cupolas and French façade take their subordinate place."

OUR friend Miss Harriet Johnson of Liverpool has been appointed President of the Lancashire County Union of the National British Women's Temperance Association. There are over 11,000 members of the Union.

IN the course of the autumnal meetings of the Lancashire and Cheshire Band of Hope and Temperance Union at Salford, Major Dr. Chapple, M.P., gave the seventh "Hicks Lecture," established to commemorate the long presidency of the Counties' Union of Canon Hicks, now Bishop of Lincoln. A resolution was passed which in the names of 2,850 societies in Lancashire, Cheshire, North-West Derbyshire, and North Staffordshire, representing 360,000 members, urged the Government to take steps to raise the age at which young people might be served with intoxicants to 18, and requested the Home Secretary to receive the Bishop of Lincoln, Mr. J. S. Higham, M.P., Major Chapple, M.P., and Mr. Tom Wing, M.P., as a deputation upon the matter.

THE
FREE CATHOLIC CONFERENCE.

A VISITOR'S IMPRESSION.

JUDGING by the deep interest shown in the papers that were read at the Free Catholic Conference, the Free Catholic Movement is capturing certain people for whom religion is a very serious matter, and who have cause to feel dissatisfied with what their respective denominations have to offer them. It seems probable—though in this one may be mistaken—that very few of those who were attracted to St. George's, Bloomsbury, and the King's Weigh House last week are outside organised religion altogether; and the fact that the movement is an attempt to bring back into other sections of the Christian Church some of the finer elements of Catholic worship, while retaining the intellectual freedom which Liberal Christians, at all events, have jealously and nobly guarded, would seem to point to a certain familiarity with the ordinary forms of religious expression on the part of those who have become interested in it. While you are in doubt about the very existence of God, or the historical personality of Jesus, it must be a matter of indifference what attitude should be adopted towards either; but, having accepted the stupendous reality of a Creator, and the leadership of Christ as Lord and Master, discussions relating to the ordering of public worship and the preaching of the Kingdom of Heaven assume special importance. For the Free Catholic the question is, apparently, no longer "do you believe?" but, "can the believer set forth according to the ancient usages of the Church, but in newness of life and animated by the adventurous spirit, the saving gospel that humanity so sorely needs to-day?"

This being the case, it is futile to criticise the pronouncements of the Free Catholics on the ground that they are joyously agreeing to dogmas about which there is still considerable difference of opinion in other quarters. If some of us are free to deny certain doctrines of the Church others are obviously just as free to accept them, and to testify to the support which they find in them as they tread the difficult pathway of life. It is true that, as Dr. Orchard pointed out in an illuminating address, one man's freedom is often another man's bondage; but the freedom of the Church means freedom for all, and the one hope for Christianity, as he showed, lies in the fusion of all its branches in sympathy and harmony without any suggestion whatever of the coercive principle. The Free Catholics, however earnestly they may advocate certain symbolic rites, certain aspects and manifestations of faith which may not seem acceptable save to those whose temperaments are akin to their own, or who have been trained in orthodoxy, are insistent on the absolute necessity of liberty for the individual in this matter of religion. If it were otherwise there seems no reason why there should not be—as one speaker in the audience prophesied—many fresh adhesions to the Roman Catholic Church as a result of their movement. Their aim is, however (to quote Dr. Orchard again) to "free the Catholics and catholicise the Free Churches," to offer a reconciling medium for the sundered branches of the Christian Church that are held apart, in the long run, by just this denial of liberty to think—to inquire—to re-interpret or reject for oneself which characterises the "infallible" authorities at the fountain head. This attitude in regard to freedom was clearly brought out by the Rev. J. M. Lloyd Thomas in the course of a paper on 'What we mean by Catholicism'

when he dealt with the quality of truth—a thing not static or dead, but rather like “a living seed thrown into the earth to be reaped and sown and reaped again and again,” and when he spoke of the creeds as ancient deposits of inestimable value whereby we found an escape from the temper of our day “in the atmosphere of the ages,” but which, inasmuch as they are only an expression of truth belonging to another period we cannot be confined to if the life which produced them is also moving in us. “Only what is dead will keep in hermetically sealed vessels.”

The writer, not having been present at more than two meetings, in addition to the service on Wednesday night when the preacher was the Rev. J. M. Lloyd Thomas, cannot pretend to sum up the conclusions arrived at in the course of a series of weighty discussions ranging over three days; but it was impossible to remain unaffected by the utterances of men so passionately in earnest, and so clearly impelled by the dynamic of a great and holy purpose, in spite of certain mental reservations which were inevitable. It seemed to the writer that those who approached the whole question of Catholic freedom from the standpoint of Liberal Christianity (or who, at least, were trained in the school of Liberal Christianity, whatever their views in regard to that movement may be now) brought many valuable qualities to these discussions which long-ingrained habits of logical thinking, painstaking research, and fearless inquiry have undoubtedly helped to produce. To a certain extent the pragmatic test must have its place where the vital things of religion are concerned, and, of course, as was pointed out, the Christian faith, to have any efficacy, *must* issue in certain lines of conduct and in discipline that is good for character. Dr. Mellor, for instance, in his paper on ‘Catholicism and the Ethical Life,’ following the Rev. T. J. Hardy, whose paper was a very interesting one, laid special emphasis on the application of Christian ethical principles to every department of life, personal, national and international. Christianity, he rightly declared, was a mockery if it had nothing to say to us, no definite guidance to give us, in all the activities of our life. He personally believed that the whole law of God was to be found in the Gospels, and that, contrary to the opinion of many, there was no vagueness or uncertainty about it whatsoever. In a fine passage he demonstrated how the Christ life, first shown in the individual, and then through the world, would save men from the sins of the collective life which have led to the debasing even of the material things given to us for our use and enjoyment, and to the destruction of their sacramental character as a means of renewing and enriching the life we have from God. If Free Catholicism retains that sound ethical note, whatever else it may or may not do, it will justify its existence as other spontaneous movements in Christianity have done, and play its part, also, in the reunion of the churches and the redemption of the world.

MR. E. A. PERRIS, who has been associated with *The Daily Chronicle* for nearly sixteen years as news editor and who is to be managing editor under the new régime, is the youngest son of the Rev. H. Woods Perris, now living in retirement at Tooting, and brother of Mr. H. S. Perris, formerly minister at Mansfield. Another brother, Mr. G. H. Perris, is *The Chronicle's* Paris correspondent.

SOUTH-EAST WALES UNITARIAN SOCIETY.

THE Quarterly Meetings of the above Society were held in the Swansea Unitarian Church on Monday, September 30. The Home Mission Committee met in the morning to discuss the question of resuscitating the Lay Workers' Union, a step which is rendered very necessary by reason of the fact that by the end of the year there will be eight of the churches in the Society's area without settled ministers. A few of these churches are fortunate in having able laymen and laywomen of their own who conduct the services when necessary; others are not in a like happy position, and unless a band of lay preachers can be organised the churches are in danger of suffering very considerably. A meeting of women was also held in the morning, presided over by Mrs. J. Lewis, President of the Society, the purpose of which was to consider in what way the women could best serve our churches, and how they can apply our religious principles in relation to their new responsibilities involved in the Parliamentary vote. It was resolved to hold another meeting at a near date, when it is hoped a Women's League will be formed somewhat on the lines of the British Women's League.

The Business Meeting was held the afternoon, Mrs. John Lewis being the chair. The financial statement was submitted by the Treasurer, Mr. F. A. Whiting, and was on the whole satisfactory. The reports of the Executive Committee and of the District Minister were also presented and adopted. The report of the Executive Committee contained amongst other things a recommendation that the churches should form classes for social study during the coming winter. Some of the subjects suggested for study were Education for Citizenship, Child Welfare, the Drink Problem, Housing, the Relations of Capital and Labour, and Human Brotherhood and International Relations. Syllabuses with a list of books suitable for class study have been prepared on most of these subjects by persons competent to deal with them, and these it was stated would be available for use by any of the churches requiring them. A profitable discussion followed and it was unanimously decided that the churches should endeavour to carry out the recommendation of the Committee. In the afternoon the Rev. Simon Jones read a suggestive paper on ‘The Need for Social Study.’ The discussion was opened by the Rev. D. G. Rees and the Rev. E. T. Evans. The meeting decided to make a grant towards the expenses of any lecturer who might be asked to give an inaugural address at any church where a Social Study Class may be formed.

The President at this juncture asked the ministers present to retire, and she then stated that owing to the generosity of a prominent Unitarian she had been encouraged to make an appeal for funds whereby each minister in the Society's area could be given a grant of £5. The response had been so generous that a sum of £81 1s. had been collected. This announcement was received with the utmost satisfaction and it was unanimously resolved that the sum be equally divided between the ministers. The meeting also expressed the earnest hope that this splendid example would be followed by societies and associations in other districts, as it was felt that in these days of high prices such help was needed by many. The Rev. Philemon Moore, Carmarthen, expressed on behalf of the ministers their cordial appreciation of this thoughtful act.

The meetings were well attended by delegates and others from the various churches. The proceedings were, however, tinged with sorrow owing to the fact that three of the ministers were present

for the last time, the Revs. Simon Jones, J. Carrara Davies, and T. Eric Davies having accepted calls to churches in England. A resolution was passed expressing appreciation of the good work done by each of these ministers and regret at their forthcoming departure, together with good wishes for the future. Regret was also expressed at the coming departure of the recently elected Treasurer, Mr. F. A. Whiting, who has joined the army and will soon be leaving for Salonika. A further resolution referred to the great loss which the cause of Liberal religion had sustained through the lamented death of Dr. James Drummond and Dr. Charles Hargrove.

After tea in the schoolroom, which was provided by the ladies of the Swansea church, a meeting was held to bid farewell to the Rev. and Mrs. Simon Jones who are leaving Swansea, Mr. Jones having accepted a call to the High Pavement Unitarian Church, Nottingham. A Devotional Service was conducted by the Rev. Prof. Philemon Moore, after which the chair was taken by Mr. J. Moy Evans, Chairman of the Swansea Church Committee, who spoke in glowing terms of the excellent way in which Mr. Jones had fulfilled his duties as pastor, preacher and citizen, and also expressed the great regret with which the Committee had received his resignation. Mr. Burr, Mrs. Hutton, Dr. T. Evans and other members of the church also spoke in similar appreciative terms. The Rev. Philemon Moore, Mr. Gomer Ll. Thomas, J.P., and the Rev. W. J. Phillips spoke on behalf of the South-East Wales Unitarian Society into whose work and deliberations Mr. Jones had always entered with earnestness and power. At the close of the speeches Mr. J. Moy Evans made a presentation to Mr. and Mrs. Jones on behalf of the church of a silver tea service, and also to Mr. Jones of treasury notes for the purchase of books.

BELGIAN HOSPITAL FUND.

189TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	21,357	11	10
Miss Short (23rd)	5	0	0
X. (46th)	1	0	0
Miss Fretwell (16th)	1	0	0
Miss F. Blake (24th)	2	0	0
The Rev. and Mrs. T. Bowen Evans (35th)	1	0	0
Northgate End Chapel, Halifax, per Mr. J. Teal (29th)	1	19	0
Miss A. E. Abbott (6th)	0	2	6
Miss Colton and the Misses Gillespie (39th)	0	7	6
J. G. F. (8th)	1	0	0
J. Leicester (8th)	1	0	0
Collection at Harvest Thanksgiving Service at George's Chapel, Exeter (4th)	3	10	0
L. O. M. (29th)	1	0	0
	£21,376	10	10

Parcels have been received from: Mr. J. A. Kenrick; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Miss C. Sharpe; Miss E. H. Leigh; Miss Clark; Rosslyn Hill Sewing Society (per Mrs. Thomas Cobb); Miss H. M. Swanwick.

NORTHUMBERLAND AND DURHAM UNITARIAN CHRISTIAN ASSOCIATION.

THE Annual Meetings of the above Association were held on Saturday, October 5, the President, Mr. T. R. Short, in the chair. The report of the Committee showed that notwithstanding many and great difficulties the churches on the roll of the Association, with the one exception of Choppington, had maintained regular services. The visits of the Rev. Dendy

Agate, to some of the churches was referred to and great appreciation of his work shown. The treasurer's statement showed an income from all sources of £279 5s. 7d. and, notwithstanding a debit balance at the beginning of the year of £42 12s. 10d., the year ended with a balance in favour of the Association of £8 8s. 8d. The officers and Committee were elected. In the evening a lecture was delivered by Mr. Geo. G. Armstrong of Manchester on 'The Churches and the Coming Peace.' On the Sunday following Mr. Armstrong preached the annual sermons of the Association, his subjects being 'The Unitarian Outlook' and 'War and Belief in God.'

RED CROSS DAY IN THE CHURCHES

THE Joint War Committee of the British Red Cross Society and the Order of St. John intends to appeal—possibly for the last time—to the churches on Intercession Day, on whatever day it is fixed, for much needed help for their funds. In previous years the Day of Intercession has been either the last Sunday of the Old Year or the first Sunday of the New Year. Clergymen and ministers of all denominations are requested to keep these days clear of other engagements if they wish to help the Red Cross. This is the only appeal made during the year by the Central Committee in London direct to the churches, and on the last occasion the generosity of the latter surpassed all previous records. It is earnestly hoped that the next and possibly final appeal will have the same result.

NEWS OF THE CHURCHES.

Berkeley, Cal., U.S.A.—The Rev. H. E. B. Speight, formerly assistant-minister at Essex Church, London, has been called to the American Army Chaplains' Training School at Camp Taylor, Louisville. The course of training lasts six weeks and includes a startling number of activities, such as military and international law, horsemanship, drill, first aid, and the conduct of social and religious meetings. We wonder if, as an assistant-professor at the University of Aberdeen, Mr. Speight ever asked a hardy Scot to undertake a six weeks course of study corresponding to this! His congregation at Berkeley has given him leave of absence; meanwhile, Mrs. Speight is occupying her husband's pulpit.

Harvest Festivals.—Harvest Thanksgiving Services have been held at Hunslet (Sept. 29), preacher, the Rev. J. M. Bass; Wakefield (Sept. 29), preachers, the Rev. A. Leslie Smith; Holbeck (Sept. 29), preachers, the Rev. W. R. Shanks and Lieut.-Col. Bullock; Wareham (Oct. 6), preacher, Mr. W. E. Stephens, Lay-Minister, of Poole; Rotherham (Oct. 6), preacher, the Rev. S. Spencer.

Leeds: Mill Hill.—The Rev. R. Nicol Cross writing from France to his congregation on September 22 says: "This comes from a dug-out at the hour of your morning worship, and my spirit hovers fondly among you. Instead of the pillared chapel I share with three others a rude little cave of the earth about eight feet by six; one opening performs the double duty of door and window, and for the organ music there is the orchestra of the guns, running up the gamut from the howitzers away behind, through the eighteen-pounders, to the rat-tat-tat of the machine guns. At times it is a real pandemonium, heavens echoing and earth shaking and the whole air crashing all around, while at night one sees the horizon winking with flashes of light.... Our rations are brought to us by relays, and thus far we have done well. We got our breakfast bacon yesterday afternoon, and to-day at 12 noon we still await with good hope and cheer the arrival of to-day's supplies. Things one sees are a bit irregular and would hardly please the civilised housewife. But we are in that happy condition where a few hours do not matter vitally in the domestic department.... The philosophy of 'Don't Worry' is supreme and works well. The great thing is to be doing necessary and vital work and to feel that what one is doing is worth doing. That is the secret of happiness every-

where.'—A number of Dr. Hargrove's sermons both printed and in MS., are available, as we stated recently, for distribution among our Ministers, Lay Preachers, and friends. A few will be placed in the Chapel safe, so that a future generation may learn of Mill Hill Chapel pulpit and its history during Dr. Hargrove's ministry. —The death occurred on September 22 of Miss Alice Fishburn, elder daughter of Mr. and Mrs. E. Fishburn. She entered the Sunday school at the age of 5 years, and remained an active and valued member until she went to live at Pudsey. Although of late years ill-health prevented her regular attendance, she retained to the last a deep interest in, and warm affection for, Mill Hill Chapel and schools.

Leicester.—Writing on behalf of the Great Meeting in a letter to "our men in the Forces," Dr. Rattray says: "We all desire to express our gratitude and rejoicing that the situation in the war is so much better and the end of the war by that much the nearer. Believe me, you are genuinely cared for by us at the Great Meeting. We sympathise with you: we try to help in any way we can: you are ever in our thoughts. We look forward to the time when you will be coming home and we are eager to welcome you into our fellowship. You can tell us how we can help, and we will do our best to meet your wishes."—Under the auspices of the Workers' Educational Association Dr. Rattray is giving a course of lectures on 'Modern Authors,' including Bernard Shaw, Butler, Chesterton, Rupert Brooke, &c.—Miss Rosamund Gibbs, whose help as pianist in the junior boys' school is much appreciated, is to be congratulated on her high place in the Honours Oxford Local Examinations.

Liverpool: Hope Street.—During October and November (beginning on October 20) Dr. Mellor will deal, in his Sunday evening discourses, with some of the world's great 'Dreamers of Dreams and Seers of Visions'—Plato, Dante, St. Augustine, Carlyle, William Morris, and, finally, Jesus of Nazareth.—The Social Problem Circle has drawn up an interesting programme for the session, and the principal speakers include Dr. Jacks, Professor E. T. Campagnac, Miss Margaret Ashton, Mr. J. A. Hobson, and Mr. George G. Armstrong.—A new series of organ recitals by well-known organists from London, Oxford, Gloucester, and Edinburgh begins on October 17, and on October 11 Dr. A. W. Pollitt (organist of Hope Street Church) will lecture on 'Education of Judgment and Appreciation in Music,' with illustrations.—The Philosophy class will resume its studies on November 5, the subject being 'The Philosophy of Plato.'

Liverpool: Mill Street Domestic Mission.—In a cheery letter to the congregation of Mill Street Chapel by the Rev. J. C. Ballantyne, who became the minister there two months ago, reference is made to the first meeting of the Workers' Council, when about seventy workers were present, also to the special Memorial Services for Privates C. Clegg, C. Fryer, and G. Herbert, all of whom have lost their lives in the fight for their country's cause. A reproduction of 'The Redemption of Love,' from the Darbyshire window in the Library of Manchester College, Oxford, is included as a picture-supplement in the Calendar, and it is Mr. Ballantyne's intention to portray some of the heroes and saints of history month by month on the last page of the Calendar and to "speak of the outstanding elements of the Christian gospel, as we understand and desire to spread it."

London: Leytonstone.—The first anniversary of the Leytonstone Free Church was celebrated last Sunday in conjunction with Harvest Festival Services. The Rev. Bertram Lister of Hackney preached morning and evening, over forty people being present on both occasions. The fruit, flowers, chocolate, cigarettes, &c., which had been contributed were all taken at the close of the evening service to the wounded soldiers at the Whipp's Cross Hospital, where a Concert Service was held from 8 to 9. On the previous evening the Young People's Guild gave a performance of a musical play, thirty of the members taking part. The room was crowded and the collection which was taken on behalf of the primary department of the Sunday school, conducted by Miss Dorice Peterken, amounted to £1 10s. Mr. H. G. Chancellor, M.P., has promised to preside at the Annual Public Meeting of the church to be held on Saturday, October 19, at 6 P.M. Tea at 4.30.

London: Stepney.—A gathering took place at College Chapel on Thursday last to welcome Mr. Wallace B. Tavener, who has accepted the post of Lay Worker in Charge. The Rev. Harry Maguire of Billinghamurst, in voicing the welcome to Mr. Tavener, referred to the good work done in past years by his father, the Rev. Lucking Tavener, and expressed confidence that his son, who had already proved his earnestness and fidelity to conviction, would follow in his footsteps. The Rev. Walter M. Long, minister

at Loughborough, expressed his pleasure at being present, and congratulated the congregation on having obtained the services of Mr. Tavener, the value of which he knew from past experience at Stepney. Miss Tagart as a member of the Committee spoke a few words of appreciation and encouragement after which Mr. Tavener duly responded. The Secretary, Miss Florence Hill, read letters of sympathy and regret for absence from the Revs. Basil Martin, F. Hankinson, Mr. H. G. Chancellor, M.P., and Mr. John Evans, an old and generous supporter of the chapel. The tone of the meeting was bright and hopeful and was enlivened by several glees sung by the members of the choir.

Manchester.—The Rev. W. Whitaker, as president of the Manchester District Association, has written to *The Manchester Guardian* on the refusal of the recently formed Council of Christian Congregations to admit to membership our congregations at Platt Chapel and Pendleton. The reason alleged was that doctrinal difference rendered Unitarians unable to share in the worship at the Council's meetings. He points out that the rules distinctly forbid the discussion of matters of theological controversy, and says that the objects of the Council—"the realisation of the Kingdom of God by witnessing to, and upholding in all its fulness, the Christian ideal of morals"—were most congenial to Unitarian sympathies. While recognising freely that it is "proper for any constituted body to decide the conditions of its own membership," Mr. Whitaker says: "It is not proper for any body to assume the great and revered name of Christian, invite all churches to join, and then arrogate to itself the power to disqualify bodies of Christian worshippers on account of their inability to subscribe some peculiar dogma which is arbitrarily taken as a dividing line. The incident is especially to be regretted because the Council was not concerned with the difficult question of a creed basis for a church. The meetings for worship that are contemplated are not the weekly confessional gatherings that witness to a particular form of belief, where unanimity of views may be considered necessary, but joint assemblies convened for inspiration in a common civic and public work, where much latitude of interpretation might reasonably be expected. Unitarians, of all people, would not be likely to make difficulties about the free expression or the direction of any man's worship. It is plain that a great opportunity has been lost. Nevertheless I am sure that all Unitarians will hope for the success of the noble purposes which the promoters of the Council undoubtedly have at heart. *The Christian World* describes the attitude of those who opposed the admission of Unitarians as showing "a strange lack of faith in the power of the truth. If there are people who have not laid hold of some aspect of the truth, the best thing for them is to be brought into sympathetic contact with those who have." It believes the exclusion of our congregations from the Union will not only be a loss to them but to the Union itself.

Portsmouth: High Street.—The bi-centenary of the Unitarian Chapel will be celebrated on Sunday, October 13, when Dr. J. Estlin Carpenter will be the special preacher. On Monday afternoon, October 14, a Meeting of the Executive of the Southern Unitarian Association will be held there. A Public Meeting of Celebration will be held in the evening, at which Dr. Carpenter, the Revs. H. S. Solly, G. W. Thompson, V. D. Davis, and others, will speak. The history of the congregation goes a good deal further back than the opening of the present chapel in October, 1718, to the earlier days of trial and persecution for Nonconformity, and this celebration should be of great public interest. The occasion has been taken to carry out a very necessary and extensive renovation of the old building, and friends can mark their interest and their goodwill towards the congregation and its devoted minister by contributing towards the heavy cost.

Pudsey.—The inaugural meeting of the Sunday Afternoon Fellowship in connection with the Unitarian church took place on Sunday last. An attempt is being made by the Committee of the Adult Class to extend its influence by means of an Open Fellowship in which music and good speaking shall be the chief attractions. It is announced on the back of a full syllabus for six months that the main objects are to provide a meeting place for those interested in the consideration of great truths, social aims, and Christian endeavour, and to promote unity of spirit in all earnest workers for God and humanity with the utmost liberty for diversity of opinion. The meeting was something more than a P.S.A., and it is intended, as shown by the topics announced, to be educational as well as devotional and inspiring. A short opening prayer was offered and a lesson read by the President (the Rev. R. Newell), the Chairman (Councillor R. Ingham) briefly spoke, and a forceful address on 'To-day and To-morrow,' was given by Mr. J. J. Booth, President of the

Bradford Cricket League, whose theme was reconstruction in all directions. Mr. Ernest Varley, a member of the Unitarian church choir, contributed a solo. There was a good audience of adults, largely increased by friends not attached to the church, and the meeting gave promise of a successful winter session.

Rochdale.—Mrs. Woolfenden, wife of Benjamin Woolfenden, a member of the Unitarian church, who took a great deal of interest in the Sewing Society and was held in warm esteem, died on September 22 at the age of 79.

Rotherham.—Commencing on Sunday next the Rev. S. Spencer is giving a series of addresses at the Church of our Father on 'Aspects of Modern Religion.' He will deal with the connection between Religion and the Supernatural, Democracy, Rationalism, the Reformer, the Bible, the Church and the State. On Saturday evenings a Young People's Social is held, the attendances being very good. The Literary and Social Union, as well as other institutions connected with the church, are in a flourishing condition.

Scotland.—*Glasgow*—Mr. Alexander MacLaren, formerly editor of *The Scottish Unitarian*, who was wounded at Kemmel Ridge, is in the Orpington Hospital. We are glad to say he is well on the road to recovery, and that he was able to be present at the annual meeting of the Provincial Assembly on September 27, when it was evident that the injury to his left arm had not robbed him of his usual vivacity and enthusiasm.—The Rev. V. D. Davis, of Bournemouth, will visit Scotland toward the end of October, and has placed his services at the disposal of the Scottish churches on the following dates: October 20 and 21, Glasgow; October 23, Aberdeen; October 27 and 28, Dundee; November 3, Edinburgh. There are two things which he is anxious to preach in these days: (1) The moral and religious demand of the time on the Churches; the prophetic demand of righteousness as the call of God and the Christian ideal of service—a true brotherhood in which the love of God is supreme. (2) The true aim of the Churches, to demonstrate the power of the essential things of the Christian Gospel to meet all human needs. The chief desire in the mind of Mr. Davis is to help the Churches to realise and face their responsibilities. In the recognition of this spirit a very cordial welcome is extended to him, with the sincere prayer that his visit to Scotland will be a blessing to the Churches and a joy to himself. Though divided by many miles from the nearest Unitarian Church in England, such a visit will help to break down the feeling of isolation, and bring the Scottish Churches into fellowship with the work carried on for religious freedom in Great Britain. *Stenhousemuir.*—The Rev. E. T. Russell addressed two huge meetings from a showman's van on "Tryst Sunday," when people come from all the surrounding towns and villages to the Tryst ground.

Southampton.—The Rev. Victor Moody, until recently minister at the Church of the Saviour, has undertaken lecturing and tutorial work under the Y.M.C.A. Universities Committee amongst the troops on Salisbury Plain.

Wareham.—The congregation of the little church at Wareham is entering very hopefully upon the winter session, which was inaugurated by a social gathering on October 2. The outside of the church, and also the schoolroom, have been repainted, and there was an attendance of 150 at the Harvest Festival. Special efforts are being made to discover friends among the soldiers in the neighbouring camps, and any information in this connection will be gratefully received by Mr. W. E. Stephens, St. Ladoca, Poole, Dorset.

Wellington, N.Z.—Reference is made in the Free Church Calendar to the fact that Lieut. Harry King, who gained his commission on the field after the battle of Messines, has been awarded the Military Cross.

SILVER WEDDING.

PILLING—MARSH.—On October 10, 1893, at Bank Street Chapel, Bolton, by the Rev. C. C. Coe, James Pilling to Minnie Marsh, Torbay Road, Chorlton-cum-Hardy.

DEATHS.

DOWSON.—On October 9, at Upper Broughton, Notts, Benjamin Dowson, late of Nottingham, aged 82.

HARDING.—Leonard Arthur William, aged 20, killed in action in France on August 31, only son of the late Arthur John Harding and grandson of Mrs. Harding, 18 Antill Road, Bow.

OUR CALENDAR.

LONDON.

SUNDAY, October 13.

Acton, Creffield Road, 11.15. Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 6.30, Rev. A. GOLLAND, M.A.
Bermondsey, Fort Road, 11, Mr. S. P. PENWARDEN.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. MUNN.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Luke's, City Road, 11 and 6.30, Mr. FRANK G. FINCHAM.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. Dr. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11, Mr. J. W. PETERKEN; 6.30, Mr. J. BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. F. K. FREESTON.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11 and 6.30, Rev. JOHN HINKINS, M.A. (Anniversary Services.)
Islington, Unity Church, Upper Street, 11 and 6.30, Lieut.-Col. C. S. BULLOCK.
Kentish Town, Clarence Road, N.W., 11 and 3.30, Rev. F. HANKINSON.
Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.
Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Miss M. FRANCIS.
Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A. (Harvest Service).
Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.
Rhyl Street, Kentish Town, 11 and 6.30, Rev. W. H. ROSE.
South Norwood, League House, 141 Portland Road, 6.30, Mr. J. W. GALE.
Stoke Newington Green, 11.15 and 6.30, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.
University Hall, Gordon Square, W.C., 11.15, Rev. H. S. PERRIS, M.A.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, 11 and 6.30, Mr. J. HARRY SMITH.

ABERYSTWYTH, New Street Meeting House, 11, Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. A. E. O'CONNOR.
BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, EDGAR W. MARTIN.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 3, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN ROW, Church closed.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. GWILYM EVANS, B.A.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. JOHN C. BALLANTYNE.
LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. C. J. STREET, M.A. LL.B. (Harvest Festival).
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 6.30, Rev. JOHN C. BALLANTYNE.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. M. R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. HERBERT V. MILLS.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.
OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. ALFRED HALL, M.A., B.D.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 3.30, Rev. H. M. LIVENS.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
STYAL, Norcliffe Chapel, 10.45 and 6.30, Rev. E. A. SMITH, B.Sc. (Harvest Service).
TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 11.15 and 6.30, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. J. MORLEY MILLS.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIR, M.A.

WINNEPEG, CANADA.

All Souls' Church, 7, Rev. HORACE WESTWOOD D.D. Sunday School, 3.

* * * THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 13 Bream's Buildings, London, E.C.4.

BOURNEMOUTH UNITARIAN CHURCH.

A SALE OF WORK,

In aid of the funds of the Church, will be held in the LECTURE HALL, WEST HILL ROAD, on WEDNESDAY, OCTOBER 16, opening at 3 o'clock.

Contributions of money or goods will be gratefully received by Mrs. DAVIS, 2 Milburn Road, Bournemouth West.

UNIVERSITY HALL,

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Morning, at 11.15.

October

13. Rev. H. S. PERRIS, M.A.
20. Rev. W. COPELAND BOWIE.
27. Rev. W. W. CHYNOWETH POPE (of Croydon).

November

3. Rev. F. K. FREESTON.

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GRESHAM COLLEGE, Basinghall Street, E.C.—A Course of FOUR LECTURES on the PROCEDURE IN OUR CRIMINAL COURTS will be given by Dr. BLAKE ODGERS on Tues., Wed., Thurs., and Fri., October 13, 16, 17, and 18, at 6 P.M. Admission FREE.

LONDON UNIVERSITY EXTENSION LECTURES.

The St. Bride Centre announce a Course on

ANCIENT LITERATURE.

By PHILIP H. WICKSTEED, M.A., D.Litt., In the Hall of the Institute of Journalists, 4, TUDOR ST., E.C.4 (near Ludgate Circus), on THURSDAYS, at 2.30 p.m.

Subject, October 17, "Hebrew Prophets: Ethical Monotheism."

Fees: Session, 15s.; Term, 9s.; Single Lectures, 1s.

JAMES WM. WARE, Hon. Sec.

BRITISH AND FOREIGN
UNITARIAN ASSOCIATION.

AUTUMNAL MEETINGS.

GORTON, MANCHESTER.

SATURDAY, OCTOBER 26.

SUNDAY SCHOOL ASSOCIATION Meetings at 4 P.M. Tea at 5.30. WOMEN'S LEAGUE Meeting at 6.30. SOCIAL GATHERING to welcome Deputation, 7.30.

SUNDAY, OCTOBER 27.

RELIGIOUS SERVICES at Brookfield Church, Gorton, 10.45, Rev. W. Copeland Bowie; 6.30, Rev. W. G. Tarrant, B.A.

MONDAY, OCTOBER 28.

DEVOTIONAL SERVICE, 10 A.M. Rev. J. Randall Jones, B.Sc., B.D.

CONFERENCE, 10.30 A.M. Papers: (1) "The threatened Eclipse of Religion," Rev. Albert Thornhill, M.A. (2) "The Recrudescence of the Belief in Miracle," Rev. W. Whitaker, B.A. Discussion opened by Rev. Dr. Mellone and Rev. C. J. Street, M.A., LL.B.

LUNCHEON at 1 o'clock.

MEETING at 3 P.M. "The Work of the British and Foreign Unitarian Association": Rev. W. Copeland Bowie and Rev. W. G. Tarrant.

CONFERENCE at 4 P.M. "What have Unitarians to offer our Young Men and Women concerning Life and Religion?": Rev. Alfred Hall, M.A., B.D., and Rev. J. Cyril Flower, M.A. Discussion opened by Miss Clephan.

TEA at 5.30.

PUBLIC MEETING, 7 P.M. Subject: "The Unitarian contribution to the Religious Thought and Life of the World." Chairman: J. Leigh Worthington, Esq. Speakers: Richard D. Holt, Esq., M.P. (President of the Association), Rev. Alfred Hall, M.A., B.D., C. Sydney Jones, Esq., M.A., J.P., Rev. W. G. Tarrant, B.A.

A cordial invitation is extended to the members and friends of Unitarian and Free Christian Congregations in the District to attend the Meetings.

THE SUNDAY SCHOOL
ASSOCIATION, LONDON.

AUTUMNAL MEETINGS

AT

GORTON, MANCHESTER.

SATURDAY, OCTOBER 26, 1918.

3 P.M. Devotional Service,

CONDUCTED BY

Rev. J. H. EWBank, B.A., B.D. (Swinton).

4 P.M. CONFERENCE.

"The more Efficient Religious Training of Prospective Sunday School Teachers."

OPENED BY

Rev. C. M. WRIGHT, M.A. (Liverpool).

MONDAY, OCTOBER 28, 1918.

6 P.M. Meeting of the Propaganda Committee.

BERTRAM LISTER } Hon. Secs.
M. CHALMERS }

LAWRENCE HOUSE.

Matron.

Mrs. Sydney Martineau would be glad to hear from any Lady who would be willing to carry on the work for our Soldiers and Sailors as MATRON of LAWRENCE HOUSE HOSTEL from middle of October. Salary to cover expenses or by arrangement.—Address to Essex Hall, Essex Street, Strand, W.C.2.

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Miscellaneous.

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LONDON, SATURDAY, OCTOBER 19, 1918.

[TWO PENCE.]

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

THE rapidity with which one momentous event follows another in these days might excuse much more popular excitement than is manifested among us. That there is intense feeling everywhere is certain, and here and there—as in London on Sunday night—there have been slight indications of that disposition to boisterous and uncomely mirth which is described by the appropriately ugly name of “mafficking.” But, on the whole, there are signs rather of national self-respect and self-control, and one can only hope that this nobler temper will prevail in the days of victory. We can use the word now without misgiving; the only question is to what extent our victory will go, and when it will be formally recognised by an enemy that is using every desperate shift to evade the inevitable. Even before these lines see the light the end of their futile strategy may have come.

* * *

IN the light of the high destinies borne by the passing hours, Viscount Grey's speech on the League of Nations, to which reference was made last week, proved to be a weighty and timely utterance. The enthusiastic welcome which he received from the great and representative audience at the Central Hall, Westminster, was a fine testimony to the unique position which Lord Grey occupies in this country. Here was a statesman whose ability, sobriety of judgment, and personal character no one could gainsay. There was no appeal to the gallery, no attempt to say smart things, no abuse or vulgarity, and no self-seeking in the speech from beginning to end. Calm, clear, firm in its denunciation of the crimes against humanity perpetrated by Germany, there was no bitterness or malice, no boastful cry for mere vengeance in the hour of victory. The difficulties involved in the conception

of a League of Nations were laid bare; but they were shown to be surmountable if wisdom and goodwill were applied to their solution. The speech ended on a solemn note of appeal to the moral and spiritual elements in human nature as the guardians of freedom, justice, and right in any League of Nations that might be formed. The men who had died that civilisation might live would have died in vain if their sacrifice did not give us something wider and bigger and better and higher than the world had ever known before. We rejoice and take courage that the ideals and aspirations of England were voiced so wisely and nobly.

* * *

IN Lord Grey's view, as in that of all other alert and practical minds, the League of Nations must have positive work to do in addition to the negative task of preventing war. Such a task, indeed, is evidently only to be accomplished by joint action for the ameliorating of those conditions out of which international unrest arises. Mr. Gilbert Murray, in an address at Manchester yesterday week, added his word on this important point, declaring that the League might “open up the most immense vistas for the improvement of mankind.” He also dealt with the objection, which we think is more to be heard in private talk than in public, that a League of Nations would be “contrary to human nature.” If human nature were really of the kind contemplated by certain German teachers and actually exhibited by many Germans in this war the contention would be all too valid. But, as Mr. Murray points out, the League is merely a natural development of that widening process of grouping and of diffusing law and public right which has been seen in the past history of our race.

* * *

IF the glowing reports of the celebration of Dr. Clifford's “Diamond Jubilee” do not fruitfully affect young minds, inducing them to consider more deeply the inexpressible worth to the world of the ministry of religion, we feel sure the central figure of the festival will miss a supreme joy. To look back on sixty years of effort to elevate the lives of one's fellow-creatures, and especially to

kindle in the breast of youth the flame of a noble purpose, and to be assured, in spite of all misgivings, that the effort has not been in vain, is a reward which few others can equal. But to look forward and believe that the spirit one has tried to serve will through that service find new and perchance far greater exponents in years to come, this is joy indeed. There are young men in the war, we cannot doubt, who will be eager to fling their whole soul into the ministry when they come back. Others will as surely devote themselves no less enthusiastically to works of social and political reconstruction, and their devotion was never so much needed as now. But the prophet that can bring down fire from heaven is still the desire of nations, and in the ministry of religion at its best lies, we believe, the greatest hope of human advance.

* * *

IT is in keeping with the course of our reviewer's reflections recently as to Robert Collyer's pulpit eminence in spite of the lack of college training, to learn that Dr. Washington Gladden, that splendid specimen of the manly preacher, never took a regular divinity course. Unlike Collyer, however, he did not leave critical questions to the experts; but, as in his books on the Bible, found and imparted definite conclusions where the habit of the learned is often to hesitate. Judge of this as we may, there was one danger from which his forth-right temperament protected him. He has himself recorded that in early manhood he prayed that the good Lord would not let him lose his soul as a prophet in trying to be an artist, or even a stylist. A risk he did not seek to escape was that attending the outspoken rebuke of the subservience to wealth which has too often disgraced religious journalism and church life generally.

* * *

THE Autumnal Meetings of the British and Foreign Unitarian Association will be held at Gorton, Manchester, Saturday to Monday, October 26-28. The place of meeting is so near a number of our churches that to ensure a large attendance no great distances need be travelled. The subjects selected for conference are apposite and timely for a gathering of

Unitarians. 'The Threatened Eclipse of Religion' will be introduced by the Rev. A. Thornhill; 'The Recrudescence of the Belief in Miracle' by the Rev. W. Whitaker; 'What Unitarians have to Offer our Young Men and Women,' by the Revs. A. Hall and J. Cyril Flower; and 'The Unitarian Contribution to the Religious Thought and Life of the World' will be the subject of addresses by Mr. R. D. Holt, M.P., Mr. C. Sydney Jones, and others.

* * *

THE death of the Rev. Jenkin Lloyd Jones of Chicago, at the age of 75, has removed from the ranks of the pioneers and prophets of the free religious movements in America one of its most eager spirits—perhaps, we may also add, one of its most picturesque representatives. Preacher, lecturer, organiser, editor (of *Unity*), Jenkin Lloyd Jones filled a place which he had made his own in the annals of Unitarianism in America. He took pride in being a free-lance; and he rejoiced in his liberty so eagerly that he could not long endure to be harnessed to any organisation in which he was not himself the directing and controlling spirit. He loved to work in his own way; but that way had always in view the betterment of the world, the progress of truth and freedom, the harmony of joining sects, and, above all, international peace. Those of us who have sat and talked with him in the church parlour at Chicago will recall his charm and courtesy, his quiet humour, his scorn of all things base and foul. In pulpit or platform his rugged presence immediately arrested attention. His well-shaped head, covered, when we saw him last, with a plentiful crop of rich grey hair, his mobile features, beautifully transfigured when pleading for righteousness, peace, and love, will linger in our memory. Jenkin Lloyd Jones will be mourned by a wide circle of friends and admirers in America, and by not a few in our own land, who were attracted and impressed by his strong and noble personality.

THOU ALSO P

(Isaiah xiv.)

THOU that didst shake thy fist of mail,
Girding thy shining armour on,
Can it be thou, thus breathless pale,
Facing the doom of Babylon?

Thy German gods—perchance they sleep!
Cry to them, ere a mightier Lord
Hurl thee and thine into the deep
Shattered, who durst defy His sword.

O Murderer of millions, brute
Usurping human brain and power,
False to the very heart and root,
Now wither, blasted like a flower.

Hell from beneath is moved for thee;
"Come down, come down," the lost,
thy peers

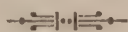
Shriek hideous welcome; "Down, and see
Thy place accursed through all the
years."

There, Boaster, lie in stupid rage
Till thou canst know what thou hast
done,

While earth sings on from age to age
Thy Fall, thou worse than Babylon.

RACHEL.

THE CRY FOR JUSTICE.



MR. LANSING in America and Mr. Lloyd George in our own country have deprecated the thought of vengeance in our dealings with Germany, an inescapable voice within us rebukes the old Adam when he struggles against such counsels. In so far as the cry for justice which has risen with such overwhelming volume in reply to the German *démarche* is tainted with a crude desire for mere revenge on our enemies it must, with whatever difficulty, be repressed. But we believe there are a great many persons who, while endeavouring most sincerely to cleanse their hearts of any such desire, are none the less resolute against yielding for one moment to weakness and unwisdom masquerading under the form of kindly or even Christian feelings. Mr. Lansing's words on this point are apt: "Let us not forget that while stern justice without mercy is un-Christian, mercy which destroys justice is equally un-Christian."

We are now face to face with a problem comparable to that which confronted us at the outset. Haters of war, lovers of peace and her gentle ways, we were challenged with the question whether war was the worst thing and peace the best thing we could have. We decided, by far the majority of us, that to allow the strong to defy the rights of the weak was to become partners in their guilt. Peace, wealth, life itself, could not be allowed to stand in the way of our duty to protest with all our strength, with our whole being, against this iniquity. To-day we desire the cessation of war at the soonest possible moment consistent with duty. It is no malignant joy in slaughter that bids us hold off from the enemy's advances. Prince Bismarck had a saying that this or that was not worth the bones of a single Pomeranian Grenadier. We are quite sure that no light thing, nothing but the weightiest, is worth the life of one of our lads at the front. The thing that is worth their lives and ours is justice; the foundation of right in the earth; not only reparation, so far as it be possible, for the past, but security for the future of our children and our grandchildren.

This security cannot be attained by dallying with deceitful tyranny and ruthless brutality. A Czecho-Slovak leader, we hear, told the Austrian Government some home truths lately in their parliament. "Your peace offensives are useless. Nobody will negotiate with you." The Central Powers have murdered confidence, and when they give their pledge it must be in some form much more substantial than words. And, as if to guard our love of peace from degenerating into a betrayer of all that is most worth living for, the enemy's outrages on sea and land multiply even now in a manner that suggests to some the deliberate intention of the militarists to counteract the pacific overtures of the nominal Government of Germany. Whatever their motive—which we rather conceive to be that strange inhuman temper which, in dealing with helpless civilians, the sick and wounded, and

prisoners of war, has refrained from nothing that might possibly terrorise—the result is obviously to render the Allies more resolute than ever to pursue their growing advantage to the utmost. *Quos Deus vult perdere*—the madness of the German badness is certainly not going to win us to gentle terms.

In this fateful hour, then, when our own souls, as well as the fortunes of dynasties and empires, are in the balance, we shall do well to hold ourselves well under control, to use our reason and take long views. Some of the voices around us are in the highest degree unwelcome, and if we follow the leading of our fire-eating Reventlows we shall pay for it in costly ways. A strong, clear policy is needed. This iniquity that we have seen in the earth must be put down by signal severity wherever justice can lay its hand on the actual criminals. The system that gave scope to their nefarious designs must, for the sake of mankind and the possibility of an enduring civilisation, be crushed once for all. We are not acting here in our own interests alone, we are trustees of the future; and if we are to be faithful to our trust we must persevere unflinchingly to the end. Let the terms upon which we insist be as stern as they may, they will not be adequate as punishment,—no terms could be—they will certainly not be such as Germany herself would impose. We can but endeavour to make them sufficient as safe-guards of liberty and law in the world, and, for the rest, to have respect to our own good name.

WHY WE CANNOT ACCEPT MIRACLES.

SOME thinking is needed about the miraculous at the present time, when, just because the nineteenth century rationalism is discredited, it is temptingly easy to say that all things are credible and all traditions respectable. It has been well remarked of Mr. Chesterton that since he finds modern research confirming popular legends, he is willing to swallow whole minotaurs. It is unfortunate at this juncture that the argument for non-miraculous Christianity is found handicapped with the phrases of the naturalistic philosophy which has proved wanting. Thus we find one writer taking the position that Revelation must not be made dependent upon miracles, because "all our historical reasoning presupposes the reign of law."

There are two assumptions here, both of which appear to be groundless: (1) That it is our acceptance of the "reign of law" that makes us unable to believe in miracle. This means that the reign of law implies a rigid world order of mechanical cause and effect. But scientific teachers (see, for example, the interesting 'Introduction to Science,' by Professor J. A. Thomson) are now much less inclined than formerly to speak of such a world. The laws they refer to are laws that are true upon the whole, general truths supplying a useful conceptual shorthand of the facts, statements which sum up the tendencies of a growing universe rather than decrees which stereotype fixed lines of action. It is of no use to say to modern men, as Arnold did, that "miracles do not happen," if by miracles are meant incalculable and startling phenomena which run counter to our uniform experience. Unlikelihood

is of course an important point for the historical investigation of evidence. But for the religious man unlikeliness by itself is no argument—for God can do and does do all sorts of unlikely things. We have to alter our idea of the reign of law to admit of the rise of new increments of being. (2) The second assumption is that the ancient belief in miracles implied a view of the world in which chaos and irregularity reigned universally, and the idea of cause and effect was little attended to. Now this is an extraordinary assumption, for human existence would be impossible in such a state of things. Men have always connected cause and effect. Indeed the idea of the miraculous could not arise at all, except in contrast to a supposed settled order of things, which formed a background from which miracles stood out as conspicuous irregularities—a background of non-miraculous and normal order in which dead men did not revive and lepers were not instantaneously cured.

Such considerations as these make it obvious that the true reason for rejecting miracle is not any modern discovery of "law and order," or of "cause and effect," but a change in our idea of God. And the proper line of objection to the miraculous is not to assert an order of nature (which the ancients understood quite well), but to show that the attribution of miraculous action to God is a self-contradictory notion and a confusion. The question is not whether God could work miracles. The question is whether any consistent meaning is contained in the assertion that He could. The only way in which such a consistent or intelligible meaning could be put into the phrase would be to suppose the existence of a machine-like world of nature which worked automatically or "ran itself," and upon which from time to time there supervened the direct action of God, which, coming as it were from without, would be properly called "supernatural." The first part of this supposition, strangely enough, as Dr. Rudolf Otto has pointed out, is held in common by rationalistic Naturalism and the believers in miracle. But it is exactly this supposition which is being relinquished by the scientific thought of our time, for as Dr. Otto says: "Nature is not so thoroughly rationalised and calculable as such a point of view would have us believe." And this change in the point of view of science strikingly coincides with the changed point of view in theology. The God we love and know is the God who is necessary to our thought as the explanation of the world we live in. He is the inner meaning of the whole system or scale of values embodied in the sum of things. Now all events that take place are thought of as standing in some relation to this sum of things. If a marvel takes place, which is unprecedented and apparently impossible to be regarded as continuous with the rest of the universe, the mind of man is prone to isolate it and say "this is the finger of God and not part of his ordinary operation." The error arises not from attributing it to God: for everything in the last resort gets its power and its being from Him. The error arises from thinking of God as standing off in isolation from that world which is really the mode of His manifestation to us, without which we should not know Him at all. We have no right whatever to think of Him as a lonely Being, who out of His solitude sends into this world of existence fragments of action that belong to Him only in that solitary mode of being. Such a solitary mode of being is a figment of the imagination quite without premisses to go upon. It is an instance of the bad metaphysics which religion constantly indulges in—as mediævalism speculated about substance and accidents, until, having tried to understand how accidents inhered in a substance, it went on to imagine what sub-

stance would be in itself divorced from its accidents. That is the kind of confusion which comes when, having conceived of God as manifested and revealed, we go on to speculate as to what He must be and can do in so far as He is not manifested or revealed. And this is the confusion out of which the idea of miracle arises. It is an attempt to hold in the mind two suppositions which are contradictory to one another: (1) that all life and being is the manifestation of the power of God; (2) that a certain portion of life and being is not the manifestation of the power of God, but must be relegated to mere "nature," in contradistinction from certain other portions which really are manifestations of His power and which are therefore called "supernatural." In other words, a miracle both (1) belongs to the universe, or the sum of things, and takes its place in the world of nature (for it is perceived by natural eyes, by means of natural waves of light, and is in certain definite relations to heat, gravitation, sensation, growth and other natural facts and forces—as when, for example, the waters of the Red Sea divide, or when the fig tree is withered); and (2) does not belong to the universe and stands out of all relation to it, disconnected and defying all explication not only by the light of present knowledge, but of any knowledge that can ever be won in the future. It arrives in this world from another which is absolutely meaningless to the present.

And this confusion has a most harmful effect upon the character of men's religious beliefs, for it interprets God's transcendence to mean solitariness, remoteness and discontinuity with our actual experience. Now this is a vital matter for religion. We cut the very nerve of religion when we reject God's transcendence, and no doubt many people think that miracle must be retained in order to save the faith in transcendence. But the fact is that we take all meaning out of it when we sever it from our experience. When the apostle says that ear hath not heard nor eye seen the transcendent realities of God he points to realities that are only further reaches of what we have already known. "I have yet many things to say unto you but ye cannot bear them now." Miracle is the negation of all this. It is true that transcendence properly means that God is *other than* the world in which He is immanent. But this otherness does not mean that He cannot be revealed in and through that world. It does not mean that He must find some extra-mundane, extra-human manifestation discontinuous with our world in which to reveal Himself. The idea of miracle is based upon a false conception of transcendence, which it seeks to correct by a false idea of revelation.

W. WHITAKER.

THE sympathy of a host of friends will go out to Dr. P. H. Wicksteed, who is obliged through illness, to cancel all engagements this side of Christmas. His opening lecture of the course on 'Ancient Literature,' at the Institute of Journalists, had to be entrusted at the last moment to the Rev. J. H. Weatherall, M.A., who, we understand, will deliver the further lectures planned on the Old Testament; arrangements as to the rest of the programme will be made later. We all unite in earnest wishes for Dr. Wicksteed's speedy return to health.

IN connection with Temperance Sunday, which has been fixed for November 10, the Hon. Secretary of the National Unitarian Temperance Association, Essex Hall, Essex Street, Strand, London, W.C., will be pleased to forward a supply of pamphlets, &c., free of charge to anyone requiring copies to distribute.

CORRESPONDENCE.

UNITARIANS AND THE Y.M.C.A.

To the Editor of THE INQUIRER.

SIR,—On my desk lie two communications from the War Workers Department of the Y.M.C.A.; one a circular letter asking me to recommend workers—"broad-minded in their religious sympathies"—for posts connected with work among boys; and the other, a letter addressed to one of my friends, a discharged Army officer, the kind of man whose services the Y.M.C.A. professes great desire to enlist. He offered himself for work, and received from the secretary the reply: "I am sorry that the Boys' Department Committee find that in view of your Unitarian principles it is not possible to appoint you as a Boys' Work Secretary."

W. LAWRENCE SCHROEDER.

THE AUTUMNAL MEETINGS.

To the Editor of THE INQUIRER.

SIR,—Will you kindly allow me to state for the convenience of visitors from a distance who intend to be present at the Autumnal Meetings of the British and Foreign Unitarian Association next weekend at Gorton that the most convenient means of approach from Manchester is by tram-car. The cars from High Street, City, to Denton, and from Exchange Station to Reddish pass Brookfield Church. Visitors from the south may find Hyde-road (G.C.) station a convenient stopping point. It is only two minutes walk from the church. Coupons are not necessary, but those who desire sugar for the various meals served in the school should bring their own.—Yours, &c.,

ALBERT THORNHILL.

MR. DRUMMOND'S HUTS FUND.

Previously acknowledged	£287	4	0
Mr. A. S. Tayler	1	1	0
The Misses L. and F. Jones	1	0	0
T. R.	0	10	0
W. L. Beale	0	10	0
T. M.	0	5	0
"From Two British Homers"	0	5	0
Miss Colfox	1	1	0
	£291	16	0

(This List is now closed).

EIGHT public lectures by American speakers on 'Life and Thought in the United States of America' were announced to begin on Friday afternoon at Bedford College for Women. The lecturers are Prof. Santayana, Mr. Price Bell, Prof. Cunliffe, Dr. Maclean, Mrs. Boulker, Major Johnston, Prof. Erskine, and Vice-Admiral Sims. Among those arranged to take the chair on these occasions are Prof. Gilbert Murray, Lady Frances Balfour, Lord Haldane, Mr. H. A. L. Fisher, and Admiral Lord Jellicoe.

IN connection with the "Free Church League" (formerly the "Free Church League for Woman Suffrage") Miss Lucy Re-Bartlett will speak on 'The Woman of To-morrow in Religion' at a Conference at the Memorial Hall on Tuesday, October 22, at 3 P.M. Mrs. Re-Bartlett, an Italian subject through her marriage and well known as an earnest student of social, political, educational, and religious problems, has come to England to lecture on women's work and to make her contribution to the growth of a real alliance between Italy and this country. Information as to the aims and activities of the "Free Church League" may be had from the offices, 30 Holborn Hall, Gray's Inn Road, W.C.1.

MR. TAFT ON THE RELIGIOUS OUTLOOK.

As is well known, ex-President Taft signalled his term of office by zeal in the cause of international peace. Therefore, it may be said without paradox, he is intensely in earnest in war on German militarism. He has travelled about the States delivering addresses on behalf of the war, and last month, for example, spoke to an audience of 10,000 people on Boston Common, rousing the greatest enthusiasm. A representative of *The Christian Register* interviewed him on this occasion, especially as to his impressions on the religious outlook as it appeared to him on his tours. Mr. Taft, our readers will no doubt remember, is President of the Unitarian Conference in America, and takes the warmest interest in the propagation of the liberal faith. In response to questions put by the interviewer he said he believed that among the churches "there had been for some time a gradual approach toward the common ground of religion. Sermons have been tending to a less and less dogmatic character, preachers have more and more emphasised the value of conduct, service, and altruistic life. Almost unconsciously, slowly but surely, churches have ceased to dwell on what separates, and have stressed the common ground of serviceable activity." The entry of their nation into the war had emphasised practical needs, and good feeling and co-operation was seen among the different religious organisations and the churches. No doubt some of the old faults will reappear when the stress is over, but on the whole much of the present catholicity and friendliness will abide. "Deeds are non-denominational." He does not think that Unitarianism will materially benefit as regards numbers from all this; it "will have to be content with comparatively few open standard-bearers. Liberal thinkers will without doubt increase, but other churches are so kindly to them that they will stay in these folds without experiencing any discomfort.... We shall have to go on with comparatively few followers, but the results of our work will be great. Our ideals progress far beyond a commensurate increase of professed adherents." A point which specially strikes Mr. Taft is the wastage of power in keeping up separate churches where the creeds are similar; and where one united effort could "accomplish almost anything."

As to his attitude regarding Germany's "peace" offers it is sufficiently indicated by the remark, "If we meet her and leave her present ideas alive, all we have done is vain, and all will have to be done over again."

LAWRENCE HOUSE: OUR SOLDIERS AND SAILORS.

THE following donations have been received in response to the appeal and are acknowledged with many thanks:—

	£	s.	d.
Anon.	5	0	0
Mr. W. E. Coysh	1	1	0
Miss C. Jevons	1	0	0
Mr. Ronald P. Jones	20	0	0
Mr. A. Kime	1	0	0
Mrs. Leys	3	0	0
Mr. and Mrs. S. Martineau	21	0	0
Mr. R. M. Montgomery	2	2	0
Miss Nettlefold	10	0	0
Mr. Harold Wade	10	0	0

£74 3 0

Further contributions towards the appeal for £400 will be received by Mr. R. M. Montgomery, 5 Crown Office Row, Temple, London, E.C.4, and Mrs. Sydney Martineau, Streatham Grove, Norwood, London, S.E.19.

MEMORIAL NOTICES.

LIEUT.-COL. C. S. WORTHINGTON.

WE much regret to record the death, on October 14, of Lieut.-Col. Claude S. Worthington, D.S.O., from wounds received in action near Cambrai, October 3. *The Manchester Guardian* says he had held a commission in the 6th Manchester Regiment (Territorial) for about twenty years, and when war broke out went to Egypt as major. He served through the Gallipoli campaign, was wounded, and went to Malta with enteric, and returned when convalescent direct to the peninsula, where he was in command of the battalion until the evacuation, after which he saw further fighting in Egypt. In March, 1917, the battalion went to France. He was wounded in October, 1917. In addition to commanding the 1/6th Manchesters he commanded the 1/8th Battalion Duke of Wellington's West Riding Regiment and the 1/5th Battalion Dorset Regiment, of which he was in command when he was wounded for the third time. Lieut.-Col. Worthington was the second surviving son of the late Thomas Worthington, of Broomfield, Alderley Edge, and was educated at Sedbergh and Manchester University. He was in business with the Calico Printers' Association, but on the outbreak of war found his true vocation as a soldier.

MR. BENJAMIN DOWSON.

It is with deep regret that we record the death of Mr. Benjamin Dowson of Nottingham, which took place on the 9th inst. at the age of 82. Mr. Dowson has been such a prominent figure among the Unitarians of Nottingham and the North Midlands that it is difficult to imagine the district without him. He was born at Geldeston in Norfolk in 1836, and came of families of staunch Unitarians on both sides. Through his mother (a sister of the late Mr. Richard Enfield), he was descended from Dr. William Enfield of "Speaker" fame, whose family has been represented among the High Pavement congregation for at least a century and a half.

Mr. Dowson lived up to his ancestry, and was for a number of years a teacher in the Sunday school, and at various times a Warden of the Chapel. He was a warm friend of all its institutions, and the congregation owes much to his wise guidance and active work. For several years he was treasurer of the North Midland Presbyterian and Unitarian Association, and on more than one occasion its president, and at the time of his death he was a vice-president both of that body and of the British and Foreign Unitarian Association. He was warmly interested in many charitable and educational efforts in Nottingham and at one time sat on the City Council and the Nottingham School Board. He held a high position in the legal profession (in which he had a large practice) in all ways maintaining a lofty standard of professional rectitude, and in 1893 served the office of president of the Nottingham Incorporated Law Society.

Mr. Dowson never sought publicity or recognition, but there were few in Nottingham who were held in greater respect. His advice was always absolutely disinterested, and his actions free from anything in the nature of self-seeking. Of a somewhat reserved manner, it was perhaps only those who knew him well, or those, not knowing him well, who ventured to seek and as surely obtained his aid, that understood the real worth of the man, how warm-hearted he was, and what a wealth of sympathy and kindness he possessed. He will be deeply mourned and long remembered.

After the cremation on October 12, a memorial service, which was largely attended, was held at Upper Broughton, where he resided, and on the following day at morning service at the High Pavement Chapel special reference was made to his character and work by the Rev. Simon Jones.

MR. LAWRENCE WOODHEAD.

WE deeply regret to announce the death at sea, through enemy action, October 4, of Mr. Lawrence Woodhead, member of the South African Legislative Assembly, and a generous personal supporter of our church at Cape Town. When in 1911 the present writer visited the Cape his beautiful home and genial hospitality were opened to the stranger with much more than mere courtesy, and his keen interest in the diffusion of our faith was manifested in every possible way. His loss recalls that of Mr. and Mrs. Macky of New Zealand, who were among the victims on the *Lusitania*, and the congregation at Cape Town will feel it as our Auckland congregation did that of those dear friends.

The Times says Mr. Woodhead "was a partner in the firm of Woodhead, Plant & Co., of Cape Town, and had always been prominent in the public life of his city. Before Union he was a member of the Legislative Assembly of the Cape, and at the first election after Union, in 1910, he became the representative of the Cape Town Harbour Division in the Cape Provincial Council. Later he was elected to represent the same division in the Lower House of the South African Legislature. Mr. Woodhead was a man of sound capacity, unselfishly devoted to public work, and possessed of much personal charm. He came to England on a visit last spring in the Kenilworth Castle, which was crippled by accident in the Channel just before arrival. During that experience he suffered a painful injury which laid him up for some time, but he had quite recovered and was on his way back to South Africa when he lost his life."

London friends will desire to express their sympathy with the Rev. R. Balmforth and his people at Cape Town, and especially with Mrs. Woodhead and her children. W.G.T.

MISS A. E. SHAEN.

MISS AGNES ELIZABETH SHAEN died at her residence, Crix Cottage, Binfield, on September 23 after a long and painful illness borne with great cheerfulness and courage. Her father, Mr. William Shaen, of 15, Upper Phillimore Gardens, Kensington, was a staunch Unitarian, and his children were brought up in that faith, attending Little Portland Street Chapel with their parents. Mr. Shaen, an intimate friend of Mazzini, and a great worker for the emancipation of women, bestowed upon his daughter an indomitable belief in the perfectibility of the human race and the privilege of personal sacrifice. She desired with passion to help others to wider, purer, simpler, and more beautiful lives. She founded a sort of democratic colony on her small fruit farm where distinctions of class were set aside as far as possible, and all honour was accorded to the actual labourer. With her elder sister she owned Freshwater Place, Marylebone, and part of her work was making a country home for such of her tenants' children as needed change. For years she had in her house various parties of children, sometimes as many as seven or eight at a time, but yet the house was always a home, never an institution. The children lived with the family and were received and treated as equal members of the household. Individual children sometimes remained with her for years if their condition seemed to demand it. She built five or six model

cottages on her estate for her gardeners, each house having a large plot of ground of its own. She also built a shop for the sale of fruit and garden produce, with a hall over it for the use of the village.

No activity of Miss Shaen's was self-centred. To her intimates she was an absolutely sincere and loyal friend. She was without envy or jealousy, magnanimous and chivalrous to a fault, since she had to deal with actual conditions of every-day intercourse. She did a good deal of lecturing and essay writing in a small way, and her disinterested optimism and literary cultivation made all she wrote charming. Late in life she joined the Society of Friends, becoming a professed Quaker. She was drawn to them by her hatred of violence and oppression and her belief that love alone can conquer sin. She has left to her relations and friends a legacy of remembrance which will always be precious to them, as "the substance of things hoped for, the evidence of things not seen."

M. E. R.

M. BOUTROUX.

WE are very glad to hear that the announcement of the death of M. Émile Boutroux which was made in the newspapers last week, and to which we drew attention, was a mistake. The eminent philosopher has himself written to Prof. Wildon Carr (*The Times* informs us) as follows:—

Fondation Thiers, 5, Rond-Point Bugeaud,
Paris, le 13 Oct., 1918.

CHER MONSIEUR,—Nous sommes bien touchés de votre aimable lettre, et heureux d'avoir l'explication de la fausse nouvelle qui nous vaut d'ailleurs de charmantes marques de sympathie de la part de nos bons amis de Grande-Bretagne. Nous vous remercions vivement de votre fidèle amitié et vous adressons, avec nos plus enthousiastes bravos pour la magnifique et triomphante vaillance britannique, nos plus affectueux souvenirs et souhaits.—
Votre dévoué, EM. BOUTROUX.

We trust that our distinguished friend may very soon rejoice in the complete delivery of his beloved country from the invader, and that he and we may celebrate together a truly worthy victory.

The Rev. C. E. Pike writes:—

It seems long, yet it was but in the summer of 1913, and the scene is impressed upon my memory by a crude hasty sketch, vivid not flattering, but recalling the slender figure with its stoop, the white head, the furrowed brow, the mobile lips of Émile Boutroux, as he delivered his presidential address to the International Congress of Religious Progress. Shall we not hope to hear him yet again, with his fine instinct for spiritual things? We remember with gratitude how he has pointed us to 'The Beyond that is Within.' He quoted Goethe, "Mighty son of earth, take courage; the outer beyond has dissolved, but build a yet more glorious beyond, build it in thine own bosom!" And Augustine's aspiration: "We can mount still higher if we carry our thoughts toward the inner side of our being"; and the great saying of Jesus: "The Kingdom of God is within you"; and Maeterlinck's motto borrowed from the ancient mantelpiece in Bruges: "Yet more is to be found [in me];" and "Pascal's dominating idea that man goes beyond man infinitely." "To sum up, the Inner Beyond of which we are conscious proves its reality by appearing in the light of philosophic reflection, as the condition of the essential elements of human life, viz., action, volition, and perception as therein revealed to us."

EXPLORATION IN THE EAST.

PROF. FLINDERS PETRIE has been reminding us of the heavy responsibility for historical study which we have incurred by victories in Palestine and the future possibilities there and in Mesopotamia. "We may have in our hands," he said to a representative of *The Observer* a fortnight ago "the development of the sites of the greatest ancient civilisations, the parents of our own knowledge, learning, and religion, and it will rest upon us to settle whether we will preserve and understand the past, or whether we will deliberately let it be destroyed. You have not only to preserve that which you know, but to reserve the sites which are at present quite ignored, on which there is probably nothing visible to the unskilled eye. People understand, perhaps, the necessity of protecting ancient buildings, but they have never realised sufficiently how necessary it is to preserve the things that are at present invisible—buildings in the soil which are liable to be wiped out by people working for stone for building, or digging for the sake of plunder."

We may hope to find, it seems, the whole history of humanity in the East from the four or five civilisations before the Jewish occupation which we know of, and "to recover what we only at present have seen very little of—the civilisation of Elam, which underlies the early civilisation of Egypt. That is really the important end for the question, and for the origin of civilisation. It can only be done by the presence of trained archaeologists who can distinguish the various places most likely to be of importance. This visitation should be begun this very day, if possible, because it is perfectly certain that private rights in Palestine and Mesopotamia will arise now like mushrooms. I have seen it in Egypt and know what it means. What is required is a civilian staff for the management of the whole question of antiquities, and this staff ought to be under a board of skilled authorities—preferably, for Palestine, Jewish archaeologists."

The right lines of administration are excellently laid down, Prof. Petrie thinks, in the late Sir Stanley Maude's proclamation in Mesopotamia, by which the rights of the Ottoman Government in all antiquities are transferred to the new administration, and very explicit rules are laid down for the safeguarding of the relics of the past.

THE SOUTH CHESHIRE AND DISTRICT ASSOCIATION.

THE autumnal meetings of the Association were held in the Beech Street Free Christian Church, Crewe, on Thursday October 10. All the churches sent representatives. At the Business Meeting, the President, the Rev. A. E. O'Connor, in the chair, the Rev. Dr. Griffiths drew attention to the basis of the Y.M.C.A., and it was agreed that a letter be sent asking for information.

The devotional part of the service in the afternoon was taken by the President, and the sermon was preached by Mr. F. Maddison, Secretary of the International Arbitration League. After mentioning some of the things which, according to the prophets, were going to happen after the war, and also what was called the Trench view of religion, he said that in some directions Unitarianism had least need to change. Yet we had shown the least capacity to attract the thousands. Two or three things would be insisted on in the future: (1) Intellectual honesty in religion. It was as much a virtue to believe honestly as to do business honestly. (2) Worship must be a real and living thing. The Unitarian Church was not an Ethical Society, and the Church which

was little more did not fill a real want. (3) Very little conception existed among some as to what constituted a Church. It should be a society of Jesus, the spiritual home of men and women. We had to create the ties which bind people to the churches. Our services should strengthen and console. We should not be afraid of emotion, nor should we neglect London for Jerusalem.

At the evening meeting Mr. Maddison spoke of 'The Place of Force in a League of Nations.' The idea of a League of Nations was not new. Plans for a world peace were formulated centuries ago by Henry IV. of France, by the Abbé St. Pierre, by William Penn, and in all these force found a place. Some other plans did not include the use of force. But there was something which was more important than peace. The only peace which could endure was that based on justice. War was better than a constant state of injustice. In his opinion the American scheme proposed by Mr. Taft and adopted by President Wilson was the best. It laid down a partnership of nations based on the equality of the smaller with the greater Powers. It would hold the world to peace by means of a guaranteeing force so great that none could withstand it. When law took the place of personal violence you gave law the power to do what personal violence did. That was the part force played in the League of Nations. All the plans spoke of a twofold force (1) economic, (2) military. Economic force meant force of the very worst kind. Our blockade of Germany had killed more Germans than Zeppelin and aeroplane bombs had killed in this country. Under the League of Nations it would never be used except as a war measure. The League of Nations was the outward expression of the feeling that brute force had failed, was wrong, and must be abolished. But it was not inconsistent to transfer force as the instrument of law to the hands of a Society of Nations. There were difficulties and dangers, but they had to remember the difficulties and dangers of the present system. Questions were asked by the Revs. J. Park Davies, D. J. Evans, and Mr. Kelsall, and were satisfactorily answered by Mr. Maddison.

BELGIAN HOSPITAL FUND.

190TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	21,376	10	10
Mrs. J. M. Perry (10th) ..	1	0	0
Mrs. Aspland (8th) ..	5	0	0
Mr. Wm. Kirkhope (4th) ..	1	0	0
West Grove Women's League, Cardiff, per Mrs. Fox (38th)	0	10	0
Collection at Harvest Festival at Mansford Street Church, per the Rev. Gordon Cooper (2nd) ..	4	2	4
Mr. J. Arthur Kenrick (13th) ..	10	0	0
Miss Anne Garrett (20th) ..	0	10	0
	£21,398	13	2

Parcels have been received from: Mrs. Chitty; Girls' Adult Class, Church of the Messiah, Birmingham (per Miss Abbott); Bank Street, Bolton, War Workers' Circle (per Miss Ramsden); Miss Gertrude Martineau.

SIR ALBERT STANLEY writes suggesting that Unitarians, among other religious people, might hold their services, so far as convenient, during the period of daylight in coming months, so as to help to overcome the urgent difficulty concerning the country's coal supply.

DR. CLIFFORD.

AMONG the numerous testimonies of respect sent to the Rev. Dr. Clifford this week was the following; its sentiment will be echoed by many ministers and friends in our churches generally: "The London Unitarian Ministers' Meeting beg to add their cordial congratulations to those which will be offered to Dr. Clifford from far and wide on the attainment of his Diamond Jubilee; they rejoice in the great services he has rendered so long to popular education, peace, good citizenship and practical Christianity in every form; they warmly recognise and appreciate his breadth of religious sympathy; and they trust that his closing years will be attended with every blessing from the Father of all."

THE Military Cross has been awarded to Capt. John Russell, second son of the late Hon. Rollo Russell. We have special pleasure that this gallant young soldier has done honour to the name he bears.

NEWS OF THE CHURCHES.

Bolton: Bank Street.—The minister of Bank Street Chapel, the Rev. J. Cyril Flower, is giving a series of fortnightly lectures on 'The Bible: its Literature, History and Teaching in the Light of Criticism.' They are designed to stimulate the intelligent reading, study and understanding of Biblical literature and teaching, and, according to the syllabus, will be continued until April 16, 1919.—The death as the result of wounds is announced in the Calendar of Trooper Sydney Hall, Lancers Regiment, aged 27, in hospital at Norwich, and Pte. Hermann Grossmann, Royal Garrison Artillery, aged 26, in hospital in France.

Bolton: Halliwell Road.—A successful Sale of Work in connection with the Unitarian Free Church was opened on October 2 by Mr. John Harwood, J.P., with Mr. Miles Gerrard in the chair. There was a very good attendance, and the sales were brisk. The proceedings were resumed on Saturday, October 5, when Sir Thomas Flitcroft (in the unavoidable absence through sickness of Lady Flitcroft) opened the Sale. Mrs. Swift presided. Despite war conditions and bad weather there was again a good attendance. The result of the two days' effort far exceeded expectations, the sum of £185 net being realised. On both days the speakers made encouraging references to the urgent need for a new and larger church. It is now hoped that as soon as possible a special effort will be made to erect a spacious and more beautiful building for worship. The attendances at the Sunday evening services are increasing, and the Sunday school is in a flourishing condition. Donations to the New Building Fund will be gratefully received by the minister, the Rev. A. O. Broadley, 61 Harper's Lane, Bolton.

Cambridge.—The services at Cambridge, which are held in the Assembly Hall, Downing Street, on Sundays at 11.30, will recommence on Sunday, October 20, when the Rev. Arthur Herbert Coar of Holyoke, Mass., U.S.A., will preach. Mr. Coar is in England in charge of educational work with the American Army. The secretary of the Cambridge congregation (Mr. W. L. Beale, 6 de Freville Avenue) will be glad to have the names of anyone coming to the University or visiting Cambridge, or of cadets or other members of the Army or R.A.F. stationed in the town who are likely to be interested in the services.

Coseley.—At the Annual Meeting of the Old Meeting House congregation which was held recently Mr. K. V. Ford was elected Secretary and Mr. E. Green Treasurer for the current year; Councillor W. Southall has since been elected Chairman of Committee. A resolution of confidence in the Minister, the Rev. W. G. Topping, and strong approval of the work upon which he is engaged, both in connection with the church and with the Ministry of Labour, was carried unanimously at a meeting of the Committee held a week ago.

Leeds: Hunslet.—Hunslet Unitarian Church will celebrate its Jubilee from October 27 to November 3. On Sunday, October 27, the Rev. E. Gwilym Evans of Dukinfield will preach in the evening, and there will be services on October 29 and 31, Dr. S. F. Duffon and the minister, the Rev. A. Leslie Smith, being the respective preachers. On Saturday, Nov. 2 the Rev. Dendy Agate will speak at a social

gathering on 'The Foundation and History of the Hunslet Unitarian Church, its Past Workers, and its Relation to Religion To-day,' and he will also preach at the Evening Service on November 3. It is hoped that these meetings and services will bring a fresh and quickening spirit into the life of the church, and that past members and former scholars will take part in them, renewing old friendships and the happiness of communion in public worship.

Liverpool: Ullet Road.—The Rev. Lawrence Redfern writing from France to his congregation says: "The Y.M.C.A. organisation not only caters for the welfare of British and Colonial troops, but has also taken the Chinese under its wing. The Chinese Huts are manned by ministers and laymen who have been out in China on missionary and educational work, and therefore understand the Chinese and their peculiar needs. On two occasions in France I have known the extremity of human helplessness. The first was when the village where we were stationed was being shelled and one didn't know quite where to turn for the best. And the second was when I visited a Chinese Y.M.C.A. I had Chinese to right of me, Chinese to left of me, and Chinese all round me, and one Chinese word in my vocabulary with which to keep up the conversation. Well, of course, the conversation flagged. And I was heartily glad to get back to my own tent where English is spoken, though in many dialects. For in every centre there are gathered together day after day men from all parts of the British Isles, and sometimes from the more remote quarters of the Empire, men of different types and with different intellectual and moral standards, not saints nor angels, but MEN, and it must be a poor nature indeed which does not find itself braced and stimulated by fellowship with those who, in very truth, are bearing the sins of the past and giving their all for the generations to come."

Fallsworth.—The 106th Anniversary of the Sunday School in connection with Dob Lane Chapel was celebrated last Sunday, when the Rev. Charles Roper of West Kirby preached morning and evening, and addressed the scholars in the afternoon.—The Calendar records the death of Private W. Bayley, of the Lancashire Fusiliers, at a clearing station in France on August 20, nine days after being wounded while in action.

Halifax.—It is announced in the Northgate End Chapel Calendar that Private T. Taylor of the Royal Scots has died from wounds received in France. Strong of purpose and straightforward in all his conduct "his loyalty to conviction, and quiet dignity of manner, gave promise of the kind of life the community needs for the building up of a sane and progressive society." One of his brothers is a prisoner of war in Germany, the other is fighting in France.

Harvest Festivals.—Harvest Thanksgiving Services have been held at Southampton (October 6), preacher: the Rev. H. M. Livens; Mansford Street, London (October 13), preacher: the Rev. Gordon Cooper; Coseley (September 29), preachers: the Rev. G. H. Smith and Mr. N. Crabtree of Birmingham; Chester (October 6), preacher: the Rev. J. Horace Short; Croydon, Dennett Road (October 6), preacher: the Rev. D. Delta Evans.

London: Brixton.—The congregation of Effra Road Unitarian Church has lost a loyal supporter and energetic worker by the death of Mrs. Midlane, long connected with the Dorcas Society and Mothers' Meeting at Effra Road, and a faithful helper in the work at Blackfriars Mission. She left the mark of her high character and unselfish disposition on all with whom she came in contact.—The Calendar records that Mrs. Wright has received news of the death of her son who was serving as a wireless operator in the Navy, a young man on the threshold of life with the promise of a brilliant future before him. Mrs. de Negri has also lost her eldest son, and Mrs. Rodwell a brother.

London: Lewisham.—An interesting ceremony took place at the Unitarian Church on Sunday morning last. The late Sir Edwin Durning-Lawrence has always been recognised as a good friend and generous supporter of the church, and recently it was decided by the congregation to erect a tablet in his memory. Under the advice of Mr. Arnold Tayler, A.R.I.B.A., this was entrusted to the Artificers' Guild, who produced a tablet in beaten bronze with oak frame, bearing the inscription: "Erected by this Congregation in Memory of Sir Edwin Durning-Lawrence, Bart., 1837-1914. A Generous Benefactor and Friend to this Church." The tablet was unveiled by Lady Durning-Lawrence. The Rev. A. H. Dolphin conducted the service. At the close of his sermon, in which the services rendered by the Lawrence family and others were regarded as the outcome and fruit of the principle of Unitarianism (the text was "By their fruits ye shall know them"). Lady Durning-Lawrence unveiled the tablet and spoke of the message she believed Sir Edwin would have given to the

congregation, a message of encouragement and hope and a call for loyalty to the simple but powerful doctrines of Unitarian Christianity. There was a large attendance of members and friends of the church.

Manchester.—The *Christian Commonwealth* this week, under the heading 'Are Unitarians Christians?' refers to the exclusion of Unitarians from the Council of Christian Congregations in Manchester and Salford, and hopes that this body "will rescind a decision which, in the light of all that is happening, borders on the ridiculous." Remarking that "there are, of course, Unitarians and Unitarians," our contemporary says: "Taking their general tendency and spirit, it is fair to say that their way of regarding Christ, and the implications of his life and teaching, contains no essential bar to practical and devotional fellowship" with those of the orthodox position. The Manchester District Association has issued a pamphlet, 'Brotherhood and Dogma,' giving the history of the case, and reproducing a clear and forcible address delivered by Mr. G. G. Armstrong at the Union Chapel Brotherhood, September 22, on the subject which forms the title of the pamphlet. There is also a copy of a letter from the Pendleton Free Church to the Council. An animated correspondence has appeared in the local press. *The Christian World*, in a second reference to the subject, confesses to "a feeling of shame" in the perusal of the pamphlet mentioned above; and after giving the particulars says: "Anyone who knows the record of Manchester and the district for generations past knows that Unitarians have been among the foremost, the most enlightened, and devoted and honoured of its citizens in promoting the objects for which the new Council is formed. They have on all grounds a clear right to be admitted—they ought indeed to be welcomed."

Manchester: Blackley.—On Saturday, October 12, a most successful Sale of Work was held in connection with the Unitarian Chapel, which was opened by Miss Dowson of Gee Cross in an interesting speech. The chair was taken by Mrs. Allan Crabtree, whose family have been most generous supporters of the cause. The Sale realised £120 after expenses were paid.

Nottingham.—For several Sundays past the congregation of the High Pavement Chapel has had the pleasure and advantage of being ministered to by three of our friends from the United States, the Rev. F. H. Kent, the Rev. A. B. Coar, and the Rev. G. A. Mark, to whom they are deeply indebted. "It has been no slight privilege," a correspondent writes, "to hear these leaders among our American churches, and to be strengthened by their robust Unitarianism." On Sunday, October 6, the Rev. Simon Jones commenced his ministry at the High Pavement, and was welcomed by large congregations, who look to the future of the chapel under his leadership with happy confidence.

Portsmouth.—On October 13 and 14 Portsmouth Unitarians and their friends celebrated the bicentenary of the High Street Chapel. At the Sunday services Dr. J. Estlin Carpenter officiated, speaking in the morning on 'The Nonconformist Inheritance and the Meaning of Freedom in Religion' and at night on 'Two Hundred Years of Religious Freedom.' On the Monday following the Southern Unitarian Association met at the chapel in the afternoon and many of the delegates remained for the evening meeting, when the chair was taken by Mrs. Cogan Conway, the President, and Dr. Carpenter, the Revs. H. Shaen Solly, V.D. Davis, and G. W. Thompson, minister of the chapel, spoke. The history of the past two hundred years, with all its heroic figures and its record of sacrifice and struggle and accomplishment for the truth, called in ringing notes of challenge for a yet greater endeavour in the era of reconstruction now dawning for the world. The work of preservation and restoration of the building is proceeding apace, and deep gratitude is felt owing to the fact that the ready and generous response made by the members of the church, and its friends in Portsmouth and throughout the country, to the recent appeal, renders it probable that the scheme will be completed without placing a burden of debt upon the church.

Sheffield: Attercliffe.—It is announced that Private L. Thacker, a member of the School and church, died of wounds in August in a French hospital.

Sheffield: Unity Church.—Evening services are being abandoned for the winter, and Sunday services will be held at 11 and 3.15.—Signaller Sydney Smith, at one time a member of the Church Committee, and Private W. Crane, a Sunday school boy, have been killed in action in France.

Sheffield: Upper Chapel.—An interesting series of Sunday evening lectures is being given by the Rev. C. J. Street on 'Ancient Legends and Modern Applications.' His subject next Sunday (October 20) will be 'The Garden of Eden.'

Southampton.—At the Church of the Saviour services will be held at 3.30 instead of 6.30 during the winter in order to save fuel and lighting.

Wakefield.—It is recorded in the Westgate Chapel Calendar that Private Ben Bower, Lancashire Fusiliers, aged 19 years, was killed in action on August 10. Out of 85 men on the Roll of Honour, 11 have been killed or have died of wounds or sickness, 1 is missing, and 2 have been prisoners in Germany since August, 1914.

Victoria, B.C.—The minister, the Rev. E. J. Bowden, writing in his September Calendar: says: "During the vacation I have visited most of the leading churches in the city. I have worshipped by the book with Anglicans and Roman Catholics: I have worshipped in the stillness with Quakers, who drew near to God with fifty minutes of silence and ten minutes of speech. In all I have found much to admire,—much to appreciate. Almost everywhere I have found a strong tendency towards liberal thought. Some churches... are busy packing their new wine into old bottles. They use the words and phrases of orthodoxy with a new meaning. Others are struggling to express their experience in weird allegory, or in pseudo-scientific terms which jangle strangely on ears attuned to classic models. Everywhere the yeast is working: its outward manifestations may be grotesque, but eventually the new life will find worthy forms. It will be a joy to return to our own worship. Our service is the result of a process of evolution, and in it we have attained much.... Believing as we do that all inspiring thought is from God we admit all literature that is helpful to devotion on an absolute equality with the Bible, giving to the Jewish Scriptures only the priority which belongs to their age and intrinsic worth. In this we stand alone among the churches of Victoria. Our gain is clear. The children who grow up amongst us will never be compelled to re-learn the lesson of faith. They will develop from the first with the roots of their religious life in modern thought; or rather in that thought which is universal,—common both to ancient and modern times."

Aberdeen.—The first lecture of the Open Platform Club was delivered in the Central Hall, Skene Street, on Friday evening, October 4, by Prof. J. Arthur Thomson, M.A., his subject being 'The Wonders of Animal Life.' The chair was occupied by the Rev. H. Dawtry. The main points of the lecture, viz.: the beauty of wild creatures in natural conditions, the insurgence of life, and the wonderful adaptations of colour, form, and function, were beautifully illustrated with lantern slides. There was a very appreciative audience, which filled the hall. Mr. H. H. Duncan moved, and Bailie George seconded, a motion of thanks. The lantern was operated by Mr. Cruickshank. The membership of the Club already stands at about a hundred and the prospects seem very promising.

The Rev. T. P. Spedding.—The Executive Committee of the British and Foreign Unitarian Association, at their meeting on October 9, 1918, unanimously adopted the following Resolution:—

"That in recording the resignation of the Rev. T. P. Spedding, Missionary Agent of the Association, consequent upon his acceptance of an invitation to become Minister of the congregation at Mansfield, the Executive Committee desire to express their warm appreciation of the enterprise and zeal which he displayed in organising and superintending the Unitarian Van Mission from its inception in 1905 until the outbreak of war in 1914, which rendered its continuance practically impossible. Mr. Spedding's visitations of the Home Camps was welcomed by the soldiers connected with our churches and schools; while his missionary labours as the representative of the Association were largely instrumental in restoring to activity several congregations that had become nearly moribund; and in various other ways, during the past eleven years, he rendered useful service to the Association and to the Unitarian movement. Mr. Spedding carries with him to his new sphere of labour the respect and good wishes of all who were associated with him in a common work at Essex Hall."

**** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.**

MARRIAGE.

RODEWALD—BOULT.—On October 12, at St. James's, Piccadilly, by the Rev. Prebendary Cronshaw, Major Charles Francis Rodewald, R.G.A., only son of the late J. F. B. Rodewald, Esq., and of Mrs. T. Guthrie Williamson, of Woolton, Liverpool, to Rosita Madeline, only daughter of the late Herbert S. Boulton, Esq., and of Mrs. Boulton, of Aigburth Lodge, Liverpool.

DEATHS.

STANLEY.—On October 7, after a long and painful illness patiently borne, Evelyn Hilda Stanley, youngest daughter of the late Rev. F. W. Stanley, of Bath and Brixton, S.W., and of Mrs. Stanley, 67 Shakespeare Avenue, Bath, aged 31 years.

WOODHEAD.—On October 4, drowned at sea by enemy action, Lawrence Woodhead, Esq., M.L.A., of Cape Town, South Africa.

WORTHINGTON.—On October 14, in hospital abroad, of wounds received in action on October 3, Lieut.-Col. Claude Swanwick Worthington, D.S.O., Manchester Regt., attached Dorset Regt., son of the late Thomas Worthington, F.R.I.B.A., of Broomfield, Alderley Edge, Cheshire, and of Mrs. Worthington.

OUR CALENDAR.

LONDON.

SUNDAY, October 20.

Acton, Creffield Road, 11.15. Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 6.30, Rev. A. GOLLAND, M.A.
Bermondsey, Fort Road, 11, Mr. S. P. PENWARDEN.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. MUNN.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Luke's, City Road, 11 and 6.30, Mr. FRANK G. FINCHAM.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. Dr. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11 and 6.30, Mr. J. BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. F. K. FREESTON.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.
Islington, Unity Church, Upper Street, 11 and 6.30, Lieut.-Col. C. S. BULLOCK.
Kentish Town, Clarence Road, N.W., 11 and 3.30, Rev. F. HANKINSON.
Kilburn, Quex Road, 11, Rev. J. ARTHUR PEARSON; 6.30, Mr. WM. LEE, B.A.
Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. J. ARTHUR PEARSON.
Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.
Rhyl Street, Kentish Town, 11 and 3.30, Rev. W. H. ROSE.
South Norwood, League House, 141 Portland Road, 6.30, Mr. A. J. HOWARD HULME.
Stoke Newington Green, 11.15 and 6.30, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11, Miss MAUD B. BURTT; 6.30, Mr. J. P. ROSLING.
University Hall, Gordon Square, W.C., 11.15, Rev. W. COPELAND BOWIE.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, 11 and 6.30, Mr. J. HARRY SMITH.

ABERYSTWYTH, New Street Meeting House, 11, Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, EDGAR W. MARTIN.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 3, Rev. JAMES RUDDLE.
BRIGHTON, Free Christian Church, New Road 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. ARTHUR HERBERT COAR of Holyoke, Mass.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN ROW, 10.45 and 3, Rev. E. A. SMITH, B.Sc.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. W. LAWRENCE SCHROEDER, M.A.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. M. WRIGHT, M.A.
LIVERPOOL, Bootle Free Church, 11, Mrs. F. S. GATES; 6.30, Mr. C. S. JONES, M.A., J.P.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 6.30, Rev. C. M. WRIGHT, M.A.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. J. MORLEY MILLS.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. J. VINT LAUGHLAND.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. HERBERT V. MILLS.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.
OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 3.30, Rev. H. M. LIVENS.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
TORQUAY, Unity Church, Montpelier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 11.15 and 6.30, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.
Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.
Unitarian Christian Church, Wakefield Street 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.
Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

WINNEPEG, CANADA.
All Souls' Church, 7, Rev. HORACE WESTWOOD D.D., Sunday School, 3.

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 13 Bream's Buildings, London, E.C.4.

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AT

GORTON, MANCHESTER.

SATURDAY, OCTOBER 26, 1918.

3 30 P.M. Devotional Service,

CONDUCTED BY

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6 P.M. Meeting of the Propaganda Committee.

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LONDON, SATURDAY, OCTOBER 26, 1918.

[TWO PENCE.]

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NOTES OF THE WEEK:

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

THE Inter-Allied Parliamentary Committee which has been meeting in London this week in conference with the British Section, of which Lord Bryce is Chairman, undoubtedly represents a valuable movement and well deserved its welcome by King George. Officials, it is true, naturally look askance on the efforts of irresponsible outsiders, and there is need of caution lest over-weening busybodies should meddle with the machine. But there is much more need of reciprocal good feeling based on personal intercourse and associated action, especially when men of recognised weight in their respective legislatures are the co-workers. Any League of Nations must be greatly strengthened by the mutual knowledge resulting from these conferences.

* * *

THERE was a reference in the King's address to the French section of this Committee recalling the many wars that have been waged between their nation and ours. Admitting that they had not only been many but often severe, the address expressed a view that they had been waged chivalrously and had not been embittered beyond the power of reconciliation. Lord Morley tells us in his 'Recollections' that on one occasion Nelson wrote declaring his wish to shoot every Frenchman and Frenchwoman, from which little incident we may infer that the feeling was bitter enough then. And yet we are conscious that in His Majesty's mind there was a recognition of that apparently quite insurmountable repugnance which the Germans have created for themselves. Whether the children's teeth will permanently be set on edge by the sour grapes the fathers have eaten, who shall say!

* * *

LORD MILNER has had the somewhat unusual experience of praise from old

opponents and blame from old friends in consequence of certain remarks to an interviewer respecting our attitude towards the German people. Evidently he is not only affected by his knowledge of the worthier types in that nation, crediting them with opinions on war and peace which certainly have not been much manifested, but also by his fear lest anarchy should follow the downfall of the Hohenzollerns as it has that of the Romanoffs. To do him justice, Lord Milner has always had the courage of his convictions, even when the "consequences" have been more formidable than a little unpopularity; and critics in the extreme section of his political associates may well consider whether Bolshevism is not a peril considerably west of Russia.

* * *

THE replies of the various representatives of the religious bodies to Sir Albert Stanley's suggestions that, in order to economise fuel, services should not be held in the dark hours, can hardly have surprised him. While there has been every desire on the part of reasonable and patriotic church-goers to co-operate with the authorities in relieving the difficulty which confronts them and the nation in regard to the coal supply, the natural criticism has been that while places of amusement use up much more fuel and illuminants than churches no suggestion appears to be made that they should be closed. So far as this reflection savours of unholy jealousy it is to be deprecated, but apart from the comparative value to the nation of reverence and recreation, and merely as a matter of supply and consumption, it is surely worth the attention of our Controllers. But everybody really ought to economise as much as possible in every way, and we have no fear of extravagance in our own group of congregations, at any rate.

* * *

THE Rev. H. Gow's impressive and interesting words on another page, especially those which refer to his recent work in France, will be read with much attention by his friends and our public generally. We are not surprised to hear that he is so deeply persuaded of the unique opportunities presented by this

work that he wishes to resume it as soon as may be arranged. The absence of such men is a great loss to us at home; and in Mr. Gow's case it is a loss to this journal which cannot easily be made up. But we shall all wish him and his colleagues in the work to feel our warmest sympathies are with them, and our grateful confidence in their efforts to help and guide our brothers and sons out there.

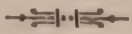
* * *

THERE is a "Poets' Corner" in Westminster Abbey, and another in one of the Huts used by troops from America and the British Dominions. The latter, we were informed on a recent visit, is the place where men are laid to sleep off their intoxication. "Have you many of these?" we asked. "Too many, a good many," was the reply. Further inquiries elicited the information that most of them are American sailors—who are presumably used to drinking—and Canadian lads, who certainly are not. How very discreditable to them to come all the way across the Atlantic for this new acquirement; and how vastly more discreditable to England, the parents will say, that she provides the means!

* * *

WHEN one is disposed, now and then, to complain of delays in postal deliveries, he may to his profit in patience reflect on the quite enormous work done by the postal service for the men in the Forces. Millions of letters and parcels go and come every week, and while our business and other correspondence here is no doubt important there is no measuring its claim by the side of the messages that pass over to and from the lines of war. How indefatigable the officials are in following up the troops in their advances, now so rapid in Flanders for instance, and recently in Syria and the Salonika front, we have good proof in the covers—such as those of the Lawrence House *Bulletin*—that occasionally return to the senders, after unavailing search. Some of these deserve to be preserved as curiosities, and something more; stamped all over with marks of field offices far and wide, and with records of suggestion by ingenious and tireless minds, they afford a glimpse of the marvellous organisation created and maintained during these years.

IN GRATEFUL TOKEN.



SIR DOUGLAS HAIG's dispatch brings before us two things, each unforgettable, though for very different reasons. On the one hand there is the story of the grave disaster to the British arms last spring, a disaster (say the experts) beyond anything ever experienced before by our forces. That it did not prove overwhelming and final, as the desperate enemy hoped, was due to the other for ever memorable fact—the splendid courage and self-sacrifice of our soldiers. To use an Americanism, we cannot so much as begin to measure our debt for all they have endured on our behalf. Half-a-year has rolled away, and what a marvellous change has occurred! Before the allied armies the enemy is retreating beaten, he asks humbly for an armistice, he longs for peace. In one city after another scenes of tumultuous joy are witnessed as the inhabitants recover their freedom from a crushing tyranny. The line of coast that threatened England so long has been cleared, and the raids appear to be a closed chapter.

With the leave of our American brethren, while we know that all we can do in return is the merest trifle in comparison with what has been done for us, we must "begin" to repay our debt as well as we can, were it only in token. The various noble efforts appealing to us for aid must not, do not, appeal in vain. Now, the merging of our contributions in these general funds is excellent. These practical things are the things that unite us; and Unitarians, who have never cherished sectarian prejudices in their philanthropy, are certainly not likely to change to-day. Rather they will delight afresh to feel that, though here and there the ancient petty feuds are kept up to our injury—were that possible—there is room for us all in the work of help. At the same time, we have our own special opportunities of showing honour, gratitude, and affection for the troops.

Thus, in the first place, Lawrence House wants money—not to carry on the Hostel work: that, thanks to generous provision already made, supplemented by a great deal of untiring voluntary service, is fairly secure—but to reach by post the thousands who cannot find their way homeward at present. Mrs. Sydney Martineau, writing on behalf of the zealous band of workers who have made this thing a real success, has told us that some £400 is needed in order to print and send out the Christmas *Bulletin* and the one following—shall we dare to say, the Victory issue? However that may be, the men for whom we can do so little must at least be assured that we lovingly remember them—not only those who belong to our respective families, churches, and schools, but all our brethren who in the strength of our grand faith and in the light of our triumphant hope are so well doing what we at home cannot do at all. A third of the sum named is already raised; surely a week or two will suffice to gather in the rest. What is the amount named, after all, to people really in earnest!

There is another special claimant for our warm and practical sympathy—

"THE INQUIRER'S OWN," let us proudly call it. If anything were needed to quicken the flow of subscriptions into this well-worn channel surely the record of the Belgians and their valiant King will do it. But we have an account to give respecting the Belgian Fund which is far too important to be huddled up into a sentence or two, and we propose to set it forth more adequately next week. Those faithful and generous supporters who have multiplied their gifts, whether of money or goods, during these years will not need fresh stimulus to continuance in well doing. It is their due, however, to be told more fully than can always be done the scope and value of the work they have been assisting so long. But we have in mind, we candidly confess, the very casual helpers and those who have, for one reason or other, hitherto stood out, and—though there is a proverb which says "Vain is the net spread in the sight of any bird"—we are bold enough to believe that in these days of high and unselfish emotion there are many of our readers who will prove not at all unwilling to be caught. At any rate, we shall try them—with the aid of a little device invented for the occasion, and with the recital of facts more potent than any devices.

Meanwhile, as practical and business-like people, let us clear the Lawrence House Fund quickly out of the way. Mrs. Martineau and her co-workers will not demur to summary treatment.

THE DEAD AND THE LIVING.

By the Rev. HENRY GOW, Rosslyn Hill.

And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.—Hebrews xi. 39-40.

THAT is at first sight a strange and unfamiliar thought. We often feel we need our dead. We long for the joy of their presence, for the comfort of their words and loving thoughts; we want to see them and to help them and to plan for them as we used to do; we miss them more sometimes when we think of the little things that we could do for them which we can do no longer, than when we think of what they did for us. It is the yearning, unselfish love, longing to do something for the dead, ever unsatisfied, thrown back into lonely impotence, and saying to itself "I can do nothing for him now" which is the hardest thing to bear. It is hard not to be helped by our loved ones, but it is harder still not to be able to help them any more. All the thoughts and hopes and efforts which clustered round their lives seem vain and empty now. The busy cares and tendings of parents, wives and sisters are no longer needed. We think of them as wanting nothing more from us in that new wonderful life of the spirit.

It is a higher thought which is given us in our text: *God having provided some better thing concerning us, that they without us should not be made perfect.* They need us still for the fulfilment of their aims and the ideals for which they died. They have not only given their lives for us. They are not separated from us by a great gulf until we too cross into that other land. Their peace and joy depend upon the way we use their gift. We and they are one

family on earth and in heaven, we still need one another and depend upon one another and love one another; here as there we can still help one another in the fulfilment of our common aims.

I.

When those of our sailors and soldiers who are left return to us again, when we rejoice with them at the victory obtained, there must be for us and them the feeling of that myriad multitude of men who have died in order that the end may be achieved. Many of us will feel the reality of that army of martyrs more deep and true than the noise of bells and the waving of flags. They too will participate in the result obtained. The peace we make must be one which we can feel that they, with their larger tolerance and deeper insight can approve. The way we bear ourselves in victory must be a way in which we can feel that they look down upon with joy and gratitude. We want to feel that our dead can say as they see the end of this war, and the spirit in which we use our victory, "Thank God, my death has not been all in vain."

We are nearing the end of the greatest world tragedy in history. It may be weeks, it may be months, no one can say, before peace is made, and we all feel the duty of firm persistence until the end is gained; but hope burns brightly in our hearts; we are confident of the result as far as outward victory is concerned.

The change is almost incredible in the last few months since I spoke last in this congregation. Then it seemed vain and even weak to talk or think about the end: we could only just go on with patient courage and wait and bear. We felt like one of our soldiers in exile and danger in a foreign land who has many months of toil in front of him and who hardly dares to think of his return or dwell upon the joy of it. And then, as days and weeks go on and the time of his return draws near, he can let himself dwell on the quiet familiar places round his home and the faces of his friends and the joy of being with them once again. We can dwell to-day upon the coming peace and the removal of the awful weight of war with joy and thankfulness, but without any relaxation of effort. Nay, I think the last weeks for every man who has been away from those he loves are often the most full of effort. He wants to do the utmost that he can and to look back with a sense of satisfaction on the work which was committed to his hands. And so now, when we feel that the end of this world tragedy is drawing near, when we seem to see the hills and fields of home looming through the mist, there ought to be in all of us more strength and confidence to press on to the end and to finish the work so that a lasting peace may be secured.

But we must remember that it is a great and awful tragedy in which we have been living and suffering. A Tragedy is a story which ends badly; it is a story of waste and loss and sorrow in which great and noble lives are lost, in which injustice is done and cannot be retrieved. In a great Tragedy evil is punished, and rightly punished; but the punishment of evil is no compensation for the death of the pure and good. The deaths of Goneril and Regan do not make up for the death of Cordelia. The death of Iago does not make up for the deaths of Desdemona and Othello. We cannot clap our hands and simply rejoice that everything is right at the end of a Tragedy. When stern righteous retribution comes upon the wrong-doer, we cannot feel that this makes all well again. The total effect of a great Tragedy is not to fill us with joy and satisfaction as we watch the sufferings of the guilty. The end of a great Tragedy is to fill us with a sense of the eternal worth of love and goodness and to make us feel that the suffering of the true and noble is a vindica-

tion of the power and beauty of love. We recognise that retribution on the guilty is right and necessary, but the tragic effect consists not in dwelling upon the satisfaction of justice but on the glory of love and self-sacrifice.

And so in this great world tragedy of ours, while we recognise that there ought to be stern retribution for the guilty, that it is coming and must come, if we dwell on that merely, or mainly, we are not feeling it rightly. I do not envy the man who could feel happy and contented, when his son or brother has been killed, in watching the death of his murderer, and who can say "Now I am at peace, now my son is at peace." Retribution may be just and right, but it does not make up to us for the loss of those we love. The conquest of evil, the punishment of evil will not give us back our dead. They did not die in order to be revenged. They ask of us something quite other than the spirit of revenge. The end of our victory is, not punishment of the guilty, but the fulfilment of the aims for which they lived and died. It is not a return to quiet lives and freedom from anxiety: it is a stern noble conflict for justice and liberty and love among all the nations upon earth for which they longed. It is not wild cruel joy in punishing the guilty and gaining an eye for an eye and a tooth for a tooth which must be ours, no mere feeling of relief that the awful burden of the suffering and violence of war are past. It is the spirit of the men who have died that we need, not satisfaction for their deaths. We may feel that Christ's murderers ought to have been punished, but it would have made no difference to the death of Christ, and I doubt if it would have made any difference to the progress of Christianity. The victory of Christ did not depend upon any retributive justice on his murderers, it depended upon the effect of his life and love and sacrifice upon his followers, and their feeling of his claim upon their lives. Real victory for us and for our dead can only come if our lives are made purer, stronger, nobler through the thought of those who have suffered and died for us, and if outward victory is felt as an opportunity, a challenge, a claim to something higher for which our young men would have striven if they were living still upon earth.

II.

It is no wild hope of a better future with which we look out to-day; beyond the hope of external victory we look out into a world of men and women whose hearts have been purified by suffering, and on whom the dead have laid a sacred and a splendid responsibility. Outward victory will only be the beginning of a great and glorious task. Our dead bid us face it without fear or doubt, they ask us to fulfil their ideals, to complete what they had just begun.

And for all of us who have seen the spirit of the soldiers to-day and shared something of their thoughts, the future is full of hope. Many of you who have worked in hospitals or canteens at home know it as well as I. When I went among our soldiers in France, far away as I was from the noise and danger of battle—almost as far as I am now—I felt strange and shy and in the presence of men who had seen sights I had never seen, faced dangers I had never faced and suffered things which I had never suffered. The sense of strangeness and of shyness passed away: I found them responsive, simple, very human and willing to be friends. But I never lost that feeling of reverence and of inferiority in the presence of men bearing so patiently hardships I had never known, sleeping on bare boards or on the ground, doing uncongenial tasks in the iron grip of an organisation which did with them what it chose, liable to injustice from which there was no appeal. These

men bore on their bodies, like St. Paul, the marks of the Lord Jesus. Their courage, their humour, their patience are beyond words to describe. The more I see of their self-control, their endurance, their instinct for order, their chivalry, the more confident I become of the future of our country. Their hatred of war, their love for home and wife and child, their resolve that liberty and justice shall prevail, these are powers unseen but tremendous which are going to work for the healing of the nations. And I was impressed, as every man must be in France, with the power of religion and the breakdown of all denominational barriers. We ministers were known for what we were, Church of England, Baptist, Presbyterian, Unitarian, but we worked together on a level of equality, and for the men it made no difference. They care neither for doctrinal orthodoxy nor for doctrinal heterodoxy, but they do care for the simple human and religious truths which are at the heart of Christianity. The opportunity for our form of faith when it is affirmative and not negative is greater than I ever realised before.

True religion is not something alien and apart from these men's lives: they need it, they are willing to receive it. They know that the future depends upon a deeper faith. Through sorrow and suffering they have felt the eternal power of love. About them too is the memory and the inspiration of the dead.

It is a great and wonderful future which lies before us. Our dead have revealed to us the beauty and glory of self-sacrifice and love and they claim us for the service in which they gave their lives. We can make the world, with the help of God, a better place than it has ever been before. The desire for peace and harmony and justice and love was never so strong in the hearts of men as it is to-day. The power of religion, the message of the Cross, of self-sacrifice and courage was never so much needed and so certain of finding a response. Our dead call to us to carry on their work and to fulfil their ideals, and the thought of their love and their sacrifice fills us with a deep and strong resolve. God helping us, as He will help us, as He does help us, we can and will make our lives and the lives of others better and more beautiful, and through them we will work and strive and suffer in confident expectation of a nobler, brighter day.

LAWRENCE HOUSE.

THE following additional donations have been received in response to the appeal for funds to send literature to upwards of eight thousand of our soldiers and sailors, and are acknowledged with many thanks:—

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	£139	12	0

Further contributions towards the appeal for £400 will be received by Mr. R. M. Montgomery, 5 Crown Office Row, Temple, London, E.C.4, and Mrs. Sydney Martineau Streatham Grove, Norwood, London, S.E.19.

BOOKS AND REVIEWS.

THE CHRIST RE-MIRRORED.

It was said of Emerson that he was a friend and aider of all who would live in the spirit. It may be said also of Mr. A. Clutton-Brock, whose style partly resembles Emerson's, "announcing" rather than "arguing." Many of his essays in *The Times Literary Supplement* have brought a welcome note to many, especially in those early months of the war when faith was wavering and most preaching in vain for some of us. No doubt, at least we hope there is no doubt, his book 'The Ultimate Belief' is gratefully known by readers of these lines. Some, too, will recall his essays in several volumes issued by groups of pioneer thinkers on religious topics, notably one on the life to come.

With high expectation, therefore, men and women of a thoughtful turn, though alert and critical, will open his latest book. It bears a title closely similar to one of Martineau's early works, but more than the sixty years between that and this* divides one from the other. Setting aside the question of the intellectual difference between their respective authors there are many signs that the world of Christian thought has altered greatly since 1858. Mr. Clutton-Brock calmly utters opinions and uses expressions which would have been startling, not to say shocking, to our fathers; but no one cries out now. He adopts a method far alien from that of the students of two generations ago. It is not simply different from that of the laborious 'Lives' of Christ which surveyed the whole field of scripture and tradition, analysing, comparing, and balancing the evidence. It has kinship perhaps with the underlying temper of the writers of 'Ecce Homo' and the 'Vie de Jésus,' but there is here no disposition to set forth a history even in brief. What is presented is an effect; and whatever may be inferred from it as to the facts of the gospel story is quite obviously secondary in importance to the significance of that effect.†

"The Gospels, in their sincerity, even when it may be mistaken," says the author, "have given us enough to set the imagination working securely." There is much courage in that "securely"! "Christ himself, we know, was not invented," he continues. "He was and is himself. And so those who are in love with Christ know what is Christian when they see it; and this Christian quality is to them the first reality of the Christian faith." He declares there is for such "even a Christian beauty," recognisable to the initiate. "We find it in Rembrandt, but not in Raphael; the Renaissance said good-bye to it firmly and proudly, and therefore the Renaissance is a little tiresome to us. There is nothing of it in many of Shakespeare's plays; but we know how Hamlet, if he could have met Christ, would have turned to him, and how Christ would have cured him of his fever.... But there is most of this Christian beauty in King Lear; there are places where one can almost see Christ pass like a spirit through the play and cast a beauty upon it which Shakespeare had never dreamed of before."

This, it will be perceived, is not ordinary talk about the subject. Mr. Clutton-Brock has just subjected his own nature to the impact of the "reality" which he feels in Christ and lets the result be its own guarantee. "Christ," he says, "was not a philosopher; if you speak of his teaching you seem to do him wrong, as if you spoke of the teaching of Mozart. He does not prove to us, he reveals; and what we say is

* Studies in Christianity. Constable and Co. Price 4s. 6d. net.

† We confine ourselves to the section of the book dealing specially with this subject, though the others are no less suggestive.

not even—That is true, but—That is what I wish to be. And to be that does not seem impossible. Those who insist on the impossible perfection of Christ have never seen the reality of him. He is possible because he is real; and because he is real, he is ourselves. For whenever any one is utterly real to us, he is ourselves, projected into different circumstances; he is every man. Every one is Hamlet to himself and every Christian is Christ, if only he could be Christ; and the unreality is the fact that he fails to be Christ. It is always ourselves, the everyman is most intensely ourselves, that we recognise in the convincing truth of art. I recognise myself, my own glorified experience, in 'The Magic Flute'; and all art, until I can do that with it, is to me merely something to be admired."

We think a careful reader will perceive there is matter here for consideration. If he will but turn to these pages for himself we promise him, not agreement always, but always challenge, and frequently profound suggestion. They touch on one aspect and another of the story, but always to come back to the "revealing" touch of Christ. His great powers do not daunt but reassure us. "He does not make his state of being hard to us but easy, not mysterious but simple. You can do it yourselves if you will, he says—The Kingdom of Heaven is within you. No doubt he said that suddenly, in a moment, when he saw that all men were one, one with him and he with them. And his great sayings all convince us that they were said so. They cannot be great sayings at all to those for whom they are official utterances; nor can he be himself to those who think of him as having said everything officially and out of his divine past rather than in his human present."

So we might go on quoting, but as our object is to send the reader to the book we content ourselves with one more extract, which will probably be specially interesting to people of a Unitarian type or tendency. It is an admirable specimen of the author's method. We leave it without comment to seek what reflection it may find in the mind that peruses it. At least, we shall admit, the light that lived in Gospel story once and mirrored itself in the faithful of old time is still able to shine in upon the souls of modern men. They still glow in its rays according to their nature.

"If Christianity now renews itself," says Mr. Clutton-Brock, "and lives again in joy and pride and laughter and tears, there will soon be an end of all dispute among Christians about the divinity of Christ. Those who called him God did so for reasons, whether good or bad, that are now meaningless. The bad reason was that they wished to give him an authority outside himself and his own words. They were partisans for him and would prove that he had no rivals; or they did not believe him or understand him enough to take him on his own merits. They needed proofs, like Thomas. The good reason was the sense of his supreme reality, and the desire to believe that God was real like him, was indeed utterly a person and not a celestial process; and the belief that Christ was God did itself exalt men's conception of God. But, though that reason was good once, it is not good now; for the belief in the divinity of Christ has done its work. It has made us dare the thought that we are all sons of God because of our likeness to Christ, and sons not by metaphor but in reality. God, for all those who really believe in Him now, is always a person, never a process; and He is better, not worse, than man. It is by the best in ourselves, in Christ, that we know Him. If there is a God, we are the sons of God; and Christ is one of us. He has his authority for us because he is utterly one of us and not because he is in any way different; and the more he is himself to us, the less authority or status he needs, whether human or divine."

PHILOSOPHY AND RELIGION.

THE second edition of Mr. Thomas Whittaker's book on the Neo-Platonists* suffers from "appendicitis," for the natural man has a natural repugnance to go on reading half a book more after he has finished the "Conclusion," even as he becomes restive under the preacher's "one word more" which sometimes follows the "finally and lastly." This is not meant to suggest that the Appendix should be removed but rather that it should be embodied in the story, if a third edition be demanded, for the exposition of Proclus, the great schoolman of the Neo-Platonists, which it contains is too important for an Appendix. It is also unfortunate for Proclus that he should have set forth so much original matter in the form of commentaries on Plato's dialogues. He would have been better known and esteemed if he had "come in his own name," but as he happened to live in the scholastic fifth century he was led into the humbler paths of a scholar rather than a philosopher.

Mr. Whittaker considers that the best remedy for the "dispersive specialism" of to-day is "the study of some all-comprehensive system, modern or ancient, positivist or idealist, the system of Comte or the system of Proclus. Such a study is not only astringent but emancipating. For the modern anarchy of endless specialism is an anarchy without liberty. It means that industrialism has led science captive. A renewed sense of wholeness is at the same time a renewed sense of freedom" (pp. 232-3).

Professor Harnack considers that the neo-Platonist, Proclus, was a great influence for a thousand years and both created and nourished the Christian mysticism of the Middle Ages; but Mr. Whittaker lays stress on the fact that Proclus was much less of the pure mystic than his predecessor Plotinus. Plotinus had exalted the intuitive reason which apprehends the absolute whole, whereas Proclus relied on the discursive reason which attends in turn to the various objects of science and makes use of logic and system. But although Proclus belonged to a different school of Neo-Platonism (the Athenian not the Alexandrine) he was at one with Plotinus in accepting and setting forth the position of idealism, that is, he was not content with the various special sciences as if they said the last "positive" word. Indeed, although Mr. Whittaker writes as an admirer of Comte, the founder of Positivism, he is sufficiently independent to suggest that his leader did not correctly describe the usual order of human development when he laid down the stages—myth, metaphysics, science; for that was not even Comte's own development, since what he really ended with was not positive science but a form of idealism which appears (1) as logic which he finally thought was necessary to a study of the philosophy of mathematics, and (2) as his "subjective synthesis" which came after what he regarded as the highest of the sciences, namely, morality (p. 208).

Something must be said of Mr. Whittaker's power and grasp as an historian of philosophy as well as a most careful and conscientious interpreter of the text of Plotinus and Proclus. The short chapter on the 'Stages of Greek Philosophy' is a wonderfully fine summary and the account given in another chapter of the relation between the pagan philosophy and Christianity is very suggestive, as when our author claims that Christians with their belief in supernatural angels and demons were just as polytheistic as the pagans, and that the Christian idea of a suffering God was common enough among non-Christian people though not among the philosophers.

* The Neo-Platonists. By Thomas Whittaker. Second Edition. Cambridge University Press. 12s. net.

The real "polemic against Christianity" conducted by men like Celsus and the Roman Emperor Julian was against the more or less political aims of Christianity to become world-embracing; whereas the pagan attitude was that every form of religion ought to be allowed and even encouraged, instead of forcing (as Christianity was becoming strong enough to do) widely different nations into the same faith. National religions ought to be preserved, said Julian, as useful and as containing adumbrations of truth. To express this truth adequately is the business of philosophy, not of popular religion. Philosophy is to be perfectly free and cosmopolitan, whereas religion is local and customary, ancestral and moral (p. 141). The philosopher should be the common hierophant of the world, said Proclus (p. 159).

The psychology of Plotinus ("perceptions are energies, not impressions or passive states") suggests modern volitional theories and pragmatism. Freedom is described by the same thinker as unimpeded activity such as we ascribe to the gods, and he replies effectively to the objection that this is being enslaved to one's own nature. Plotinus's theory that the soul becomes evil because of its mixture with matter is improved upon by Proclus, who had a truer perception of the implication of the will in any evil act. Proclus believed in the perpetuity of the world as against the Christian doctrine of creation. But this freedom of criticism was put an end to by the Christian Emperor Justinian, who closed the schools of philosophy where most young Christians had received their general education, and confiscated their private endowments.

Harnack speaks of Neo-Platonism as intellectually bankrupt, but against this we may set Mr. Whittaker's statement on p. 209: "The Neo-Platonic thought is metaphysically the maturest thought the European world has seen....modern time has nothing to show comparable to a continuous quest of truth during a period of intellectual liberty that lasted for a thousand years. What it has to show during a much shorter period of freedom consists of isolated efforts bounded by the national limitations of its philosophical schools. The essential ideas therefore of Plotinus and Proclus may still be worth examining in no merely antiquarian spirit."

E. T.

STOPFORD BROOKE AND MR. CHESTERTON.

THE FATHERHOOD OF GOD.

To the April number of *The Hibbert Journal* Mr. Chesterton contributed a memorial article on Stopford Brooke, in which, after describing the vivid personality of the preacher and champion of liberty, he concludes with a judgment on the bearings of his doctrine which prompts a word of comment.

Stopford Brooke, Mr. Chesterton says, was more of a poet than a philosopher. That, no doubt, is true. He did not care much for abstruse reasonings nor for doctrinal argument, and his teaching from the first was based on his clear vision of fundamental spiritual truth, his faith in goodness, and in the power of love as supreme in God and man. But that did not mean that he was indifferent to reason. He had strenuously thought out his position, as Dr. Jacks notes, in his 'Life and Letters of Stopford Brooke,' but in him the union of thought and feeling was profound. He believed what he loved and loved what he believed. His doctrine was the expression of his inmost nature. The

passion of his life as a preacher was to be free to work out all the implications of his faith, on the foundation of what he felt to be absolute truth. The story of his theological development from the evangelical faith of his early years, through the independent course he took as a clergyman of the Church of England, to his final stand in close affinity to the Unitarian position in the fellowship of a free religious life, is simply the story, Dr. Jacks says, "of a strong personality passing on to fuller and freer forms of self-expression. All that Brooke came finally to proclaim as the essence of religion may be traced back to his earlier utterances, where it will be found mingled with the orthodoxy in which he had been brought up. This steadily diminished as time went on. As his self-expression developed it became more and more evident that he was unable to do justice to himself through the forms of any accepted system of theology. What we have to watch, therefore, is not the logical growth of one idea from another, but the gradual dropping off of everything which could not be wrought into harmony with his original intuition of Love as the Master-principle of life" (p. 313).

In the first sermon he preached, as a young man of 24, on taking up his first curacy in London, he said: "Christ came to reveal the Fatherhood of God, and the Sonship of all men; and if we are all sons in him, we are all brothers one to another." And when thirty-eight years later he closed his regular ministry at Bedford Chapel, he spoke of the joy and eagerness with which from Sunday to Sunday he had preached "the good news of the love of God the Father as told to us by Jesus Christ, the life of love to one another which follows on that gospel, and the irradiation by it of every sphere of human life in this world and the world beyond." Then on the eve of the last Christmas of his long life, in 1915, when he was 83, he sent his good wishes to an old friend, including in them "the love of the Father, deep communion with Christ—his peace passing understanding and his love." "If we have these things," he added, "we may rejoice though the nations so furiously rage together and the cloud of pain lies deep over England; for I know that the Lord sitteth above the waterfloods. I hope the day will be bright and sunny for you, and warm your bones and your heart, and enliven your soul with high thought and love. The weather has troubled my old body, and I have many thoughts, yet here [in his Surrey home] we still believe in the coming of Spring, and prove our faith by planting daffodils and tulips and roses, and abiding in their imagined beauty. I love to think of hundreds of them waiting quietly for their beautiful life, when they hear the gay footfall of Spring, and hear her singing the ancient, ancient song. You and I are waiting also for the resurrection of our youth."

That, from first to last, was the tenor of his faith, "rooted and grounded in love," believing always the best, with a sure conviction and a great joy in life. Thus it was no negative residue of faith, resulting from a long process of critical destruction, to which he came in his affirmation of the true Fatherhood of God and the consequent brotherhood of man, it was from the first the spontaneous utterance of a healthy nature, the direct vision or intuition of a spirit alive to the power of truth, beauty, and goodness—a very positive and sufficing faith.

It is on this that Mr. Chesterton, at the conclusion of his article, makes an extraordinary, and, as it seems to me, a very perverse comment. He speaks of Stopford Brooke, indeed, as a pioneer of freedom in religion, but on a line of progress that leads nowhere. Any further progress of thought beyond that affirmation of the Fatherhood of God he cannot conceive as possible, except on the line of denial, an impoverish-

ment of faith, which would not be progress. "His affirmations," Mr. Chesterton says, "are too absolute to be developed and too simple to be extended.... There is no path that way.... Stopford Brooke stands on a peak; but he stands on a precipice. He stood and stands securely; but beyond him there is no step, save into the void which he most deeply disdained." Mr. Chesterton is speaking confessedly in allegory, and the use of such images opens the way to various applications and may easily be misunderstood; but as regards the statement that the affirmation of the true Fatherhood of God is too absolute to be developed, it may be asked why any further development should be looked for, if this is a truth ultimate and all-sufficing, as we feel it to be, and as Stopford Brooke acknowledged it, covering the whole of life and meeting every human need? The supreme truths are the simplest and most universal, and what we have to do is not to look for progress beyond their range, but to rest in them, to live by them, and to enter more and more completely into the depth and sufficiency of their meaning.

This picturing of the man on a peak, but at the same time on the edge of a precipice, is no doubt a striking piece of rhetoric; but very different is the impression left by the closing scenes of the life which Dr. Jacks has so happily recorded for us. What we there see is, on the contrary, one who rests in a beautiful old age, wise and gracious, with joy in all things pure and lovely, and a heart full of worship, thankfulness, and gladness. He is resting in green pastures, and is led beside still waters of the deeper life of trust and love, very sure, as Jesus was, that the Divine goodness and mercy must avail to bring mankind into the true fold of the Father's care. With the confidence of one who sees and knows he bids us rejoice and be unafraid. We are to believe in goodness and love, to open our hearts to them, and so realise the immortal possibilities of life for us all, as children of God.

But if we ask further what Mr. Chesterton really means by his peak and precipice, perhaps we shall find the answer in another extraordinary statement he makes, when he says of Unitarian theologians that they "have looked up" with incomparable clearness and nobility of worship to a veritable and perfect Father; but one that had no Son." Is this then the precipice, imagined on the ground of that old metaphysical puzzle, which the orthodox doctrine of the Trinity is supposed by some to have solved? Is it that the Eternal, if he is veritably Father, must from all eternity have had a Son, who therefore is eternal too, very God of very God? If that is the precipice threatening the Unitarian's faith, there is a worse pit-fall at the Trinitarian's feet, unless his "society" in the Godhead is given such reality as spells the heresy of Tri-theism. For otherwise, the love which is described as eternally subsisting in the ultimate Unity of the Godhead can be only *self-love*, which can hardly be the object of our highest worship.

The fact is that in such attempts to comprehend and define the Infinite and Eternal we are straining beyond the powers of our thought, and trespassing where we have no right or spiritual capacity to walk. Of love we have positive knowledge, and in the realm of our spiritual life it is matter of experience that it is greatest of all. That is how we know that God is love, and because of what he is to us, in the profoundest experiences of our human life, most deeply realised in our fellowship with Christ, as we share with him the true spirit of sonship, we understand that we are children of God. He is our Father, and that suffices. There is no precipice, but a complete and quiet "rest in the Lord."

V. D. D.

MEMORIAL NOTICE.

THE REV. J. LLOYD JONES.

THE death of the Rev. J. Ll. Jones, of Chicago, to which we referred last week, occurred on September 12, after a long and painful illness. With characteristic courage and persistence he worked on till within a few days of the end, and attended eagerly to editorial arrangements of *Unity* up to the evening before he died. The issue of the journal for August 29, had been suspended by the authorities, presumably on account of the opinions expressed; a telegram releasing it for posting came, to his great joy, on his last morning. At the funeral, September 14, which was largely attended, Dr. G. B. Foster of Chicago University, Dr. John Faville of Appleton, and Miss Zona Gale of Portage gave addresses. Dr. Foster who specially recalled his activities in the Congress of Religions 1893, referred to differences of opinion with regard to the war and said, "I have never loved him less, I have felt like honoring him more, for I can honor him more rather than less even if I differ from him in some matters profoundly,—for in the criticism and the loneliness of the man there comes forth his steadfastness, his loyalty."

Unity quotes its late editor's words: "When the wheels of life bear me down for the last time, I ask for no higher compliment, I seek no truer statement of the work I have tried to do than that which the white-headed old negress gave the beardless boy on the hot Corinth cornfield in 1862. Then, if I deserve it, let some one who loves me say, 'Here is a Linkum soldier who has done got run over,'—one who, like his leader, tried to pluck a thistle and plant a flower wherever a flower would grow."

TO THOSE I LOVE.

SHOULD I go west, I'd have you think of me

As one who loved his country; for the rest,

I would far rather that your life should be Completed to the full, should I go West.

Wear no black weeds, and shed no bitter tear;

Hide all your sorrow deep within your breast;

To fight the monstrous creed of Might and Fear

I'll gladly give my life—should I go West.

Bear this in mind: that whatso'er I can, I've tried to do with all my power—so best

Then what's amiss? If I have played the man,

'Tis up to you to smile—should I go West. CIVIS.

DR. WELLDON, recalling Gibbon's comment on the incident of the Sicilian Vespers—"I must remark that, even in this world, the natural order of events will sometimes afford the strong appearance of moral retribution"—points out how Germany's successive crimes have involved her in dangers that threaten her overwhelming defeat. The invasion of Belgium brought Great Britain into the war, the submarine outrages brought in the United States, the flouting of all international law has ranged the civilised world against her, and her "scrap of paper" tactics have so robbed her of all credit as to be the principal, if not the fatal, obstacle to any peace that will not involve her very existence as an Empire. It is truly a subject for all of us to ponder.

A CHAPLAINS' TRAINING SCHOOL, U.S.A.

We reported recently the entrance of our friend the Rev. H. E. B. Speight, formerly of Kensington, into a training School for Army Chaplains. He thinks the school, which is situated at Camp Taylor, Ky., is almost unique in character, and its aim is to improve on the old system of commissioning chaplains from civil life. The School selects from among candidates those men who may be expected to adapt themselves to military life, and gives them at the outset a practical knowledge of the ordinary soldier's life and the army regulations as to conduct. Candidates are rated as privates, go through military drill and exercises, and are personally subject as well as their bunks and barrack-rooms to daily and weekly inspections. The School in its present session, the fifth, has about 280 candidates in attendance, belonging to about a dozen different religious denominations. There are separate short meetings, for Catholics and Protestants respectively, before the whole School assembles, but this is the only dividing line amongst them. He says:—

"What this official endorsement of practical union and this friendly, even intimate, commingling of men who differ radically in conviction will mean to the nation after the war no one can as yet say, but the effect on the life of the churches and on their relation to the every-day problems of the laymen will be profound in character and without limit in scope."

BELGIAN HOSPITAL FUND.

191st LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	21,398	13	2
Northgate End Sunday School,			
Halifax, per Mr. J. Teal (11th)	0	14	6
Highgate Unitarian Church (29th)	13	0	6
The Misses E. and G. Coe (21st)	2	0	0
Mrs. Webb, U.S.A. (3rd)	..	0	10
Miss C. Wells (5th)	..	0	10
Miss Swaine (39th)	..	4	0
Mrs. Kay (S. Australia)	..	2	0
Mr. and Mrs. C. W. Chitty (53rd)	4	0	0
Miss S. S. Dowson (15th)	..	5	0
Mr. W. N. Martin (20th)	..	1	1
	£21,431	9	2

Parcels have been received from:—Mrs. Wm. Healey; High Pavement War Relief Committee, Nottingham, per Miss Guilford; Miss Wetherman; Mrs. Byles; Mrs. Bowen Evans; Sale of Work at Bournemouth Unitarian Church, per Mrs. V. D. Davies.

SPECIAL WANTS.

Shirts and socks for men. (Very urgent as this week's demands have been very great and the store room is empty.) Woollen comforts, such as mufflers, cardigans, &c. Clothes for babies and young children.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.3.

THREE hundred pounds is the handsome contribution of readers of THE INQUIRER towards meeting the cost of restoring and refitting the Y.M.C.A. buildings at the important centre where the Rev. W. H. Drummond is at work in France. We know he will cordially appreciate this response to his appeal. The exact total is £300 6s., including the following items sent since the closing of the list: Mr. E. Chitty, £5; Mr. J. E. Mace, 10s.; Mrs. Webb, U.S.A., £1; Miss C. Wells, £1; Omega, £1.

THE commemoration of the death of Sir Walter Raleigh will take place here and in America (at Raleigh, the capital of North Carolina) on October 29. At the latter place the life and services of Sir Walter Raleigh are to be made "the centre of a programme of Anglo-American relations." The programme which will be followed in this country includes a Memorial Service at St. Margaret's, Westminster, on Sunday afternoon, October 27, when the presence of Americans will be specially welcomed, and a public meeting at the Mansion House, when Mr. Balfour, Lord Bryce, General Sir Ian Hamilton, Mr. Edmund Gosse, C.B., and representatives of America are expected to speak.

NEWS OF THE CHURCHES.

Birmingham: Newhall Hill.—The Annual Meeting of the congregation was held in the church, Gibson Road, Handsworth, on October 14. The Treasurer's Report showed a substantial increase in the receipts for the past year, the members' subscriptions being 50 per cent more than in the preceding year. The Vestry Committee in their Report made eulogistic reference to the excellent progress made since the present minister, the Rev. Stanley Mossop, entered upon his duties in October, 1917; and the Reports on the work of the Sunday School and Guild which recorded growth in the membership were in every way encouraging. The increased activities within the church have rendered it essential that additional accommodation be provided, and the Building Fund Committee, which has been entrusted with the task of raising funds to erect permanent church buildings, announced that arrangements were being made for a Sale of Work to be held in December.

Bolton.—The Bolton Nonconformist Ministers' Association, at a meeting on Tuesday, Oct. 15, passed unanimously the following resolution: "That this Association records its regret that the Manchester Council of Christian Congregations has excluded the Unitarian churches from its fellowship, and expresses its confidence in the principle of comprehension, uniting the various denominations for social and Christian service."

Bournemouth.—The Sale of Work held on Wednesday, October 16, in the Church Hall, West Hill Road, was a gratifying success. It was opened at 3 o'clock by Mrs. Cogan Conway of Ringwood, President of the Southern Unitarian Association. The Rev. V. D. Davis, who presided, said that it was three years since they had made an effort of that kind in aid of the church funds, and in the interval the energies of the congregational Working Party had been devoted to the interests of Mrs. Bernard Allen's Belgian Hospital Fund. And even now, when they had felt it necessary again to work for the church, there was an opportunity of continuing that help. A box was placed in the hall to receive the goods of purchasers which might be so given, and the result was that there were parcels of useful garments to be sent both to Mrs. Bernard Allen for her Fund and to Mrs. Rogers at Portsmouth for the John Pounds Home. For the Church Funds the Sale produced a net result of over £60.

Brighton.—An Open Forum Movement has been initiated by the Rev. R. H. U. Bloor, to provide "a common meeting ground for all in the interest of truth and mutual understanding, for the cultivation of community of spirit, and the fullest and freest open public discussion of all vital questions affecting human welfare." The first meeting was held last Sunday afternoon, when Alderman C. Thomas Stanford, M.P., spoke on 'The Irish Question and a Federal Solution.'

Chatham.—A series of lectures on 'The Origins of Christianity' is being given on Monday evenings at the Unitarian Church by the Minister, the Rev. F. Cottier. A Study Circle has been formed at which the subjects of the lectures are dealt with, and the lectures themselves are followed by discussion. The attendances and the general nature of the discussions are a proof of the interest which this course has awakened. On Sunday, October 10, a special service was held in connection with the Sunday School, when the younger scholars took gifts of flowers up to the altar. Since Mr. Cottier's return from France, where he was for a period engaged in Y.M.C.A. work, the church has greatly benefited by the experiences which he gained during that time.

Devon Unitarian Ministers' Conference.—The Autumn Meeting was held on Monday, October 21, at Plymouth, on the invitation of the Treville Street Congregation. The Revs. F. Allen, J. W. Bishop, W. H. Burgess (pastor loci), Donald Fraser, C. E. Jewell, E. R. Hodges, and Sydney B. Street attended. At the afternoon session a paper was read by the Rev. Donald Fraser of Exeter on 'The Crisis in Christendom,' which was followed by a good discussion. Tea was served in the schoolroom by the ladies of the congregation. At the Public Meeting, over which Mr. Arthur Dufton, M.A., presided, the Rev. W. H. Burgess moved that affectionate greetings and thanks for their splendid services to the country be sent from the meeting to those who had gone from their church into the Army, Navy, and Air Force. Addresses were given by the visiting ministers. The Rev. Donald Fraser said the story had got about that Unitarians, while a very logical, correct, and reasonable people, were at the same time very cold. That was not his experience. He had been received with warmer cordiality during the few months he had been among the Unitarians than during the fifteen years of his previous ministry. It seemed to him that to be a Unitarian was to be a progressive not only in religious but in social and political matters. The Rev. Sydney Street, paraphrasing Mr. Lloyd George's classic phrase, said it was impossible to have "an A1 people with a C3 religion." It should be the aim of the nation therefore to keep before it the highest, purest, and noblest religious ideals. A welcome was given to the Rev. J. W. Bishop on his settlement in the province as minister at Cullompton and thanks were accorded to the Treville Street congregation for its hospitality.

Harvest Festival.—Harvest Thanksgiving Services have been held at Nottage, October 13 and 14 (preachers: the Rev. W. J. Phillips and the Rev. J. P. Southwell, Congregationalist); and at Wick (Glam.), October 13 and 15 (preachers: Mr. J. F. Ling and the Rev. W. J. Phillips). Blackfriars Mission and Stamford Street Chapel, September 28; Ilkeston, October 13 (preacher: the Rev. H. M. Long); Newton Abbott, October 13 (preacher: the Rev. Frederic Allen); Nantwich, October 20 (preachers: the Revs. B. J. Davies, Baptist, and the Rev. J. Park Davies).

Leeds: Holbeck.—At a Social Gathering held by the members of the Unitarian church and schools the Rev. W. R. Shanks was welcomed back to the ministry at Holbeck, which he gave up to go to Bradford in 1915. Mr. B. Pearson, who presided, recalled the fact that Mr. Shanks was formerly, for eleven years, an active leader in the church and school, and in the social life of the district, and he looked forward with every confidence to a renewal of their union. One of the best things Mr. Shanks had done amongst them had been revealed by the war. It was touching to see how, when the young men came home on leave from the front, they one and all wanted to renew their friendship with him. He had won their affection and confidence, and had greatly influenced them for good. The ladies of the congregation and the members of the Sunday school were looking forward, Mr. Pearson added, to having Mrs. Shanks and Miss Shanks among them again. Mr. J. Thomas, on behalf of the Sunday school, Dr. S. Moore, as one long connected with the church, Mr. W. B. Holgate, Secretary, the Rev. A. Leslie Smith, Mrs. Westerman, Miss Kitchen, and others also spoke, reference being made by some of the speakers to Mr. Shanks's useful work in connection with the Yorkshire Unitarian Union. Mr. and Mrs. Shanks both acknowledged the welcome which had been given to them.

Mansfield.—The Rev. T. P. Spedding, now Minister of the Old Meeting House, and Mrs. Spedding were cordially welcomed by the congregation at a largely attended meeting on October 14. Mr. J. Harrop White presided, and among those supporting him were the Revs. Kenneth Bond (representing the ministers of the North Midland Association), W. H. Proudlove (United Methodist), A. Briggs (Congregational), W. Whiteley (Baptist), C. M. Wright, and Charles Peach. Letters regretting inability to attend were received from Prof. Carpenter, the Rev. C. F. Gill, Adjutant Handley and Mrs. Adlington. The Chairman, after expressing his pleasure at seeing so many people gathered together to greet Mr. and Mrs. Spedding and their son, read the resolution which had been passed by the British and Foreign Unitarian Association with reference to his valuable work in connection with the Van Mission, and Home Camps visitation, which was printed in our columns last week. Mr. Spedding had a large field before him, first in his own congregation, and secondly in the town in conjunction with his brother ministers. Never was there a greater call to the churches and Sunday school than to-day. They must throw aside all that might hinder the reunion of the churches, concentrate upon those points on which they

agreed, and work for the bringing of this country nearer to what it ought to be. Mr Birks offered a welcome to Mr. and Mrs. Spedding on behalf of the congregation, and Mr. Knappe (Secretary) spoke for the Sunday school. Other speakers were the Revs W. H. Proudlove, A. Briggs, and W. Whiteley, who offered a welcome to Mr. Spedding on behalf of their respective communions; C. M. Wright, Kenneth Bond, and Charles Peach. In his reply Mr. Spedding emphasised the importance of Sunday school work. The most important branch of social reform, he said, lay amongst the young. He did not regret that he had come "off the road," and after travelling about the country for years he thought when the kindly invitation came to him from Mansfield he could enter upon a more settled life.

Northampton.—The Autumn Conference of members of Kettering Road Church was held on Friday, October 17. The chair was taken by the Rev. W. C. Hall, who, after pointing out the utility of periodical conference by the members, reviewed the work of the church and its institutions during the past six months, and drew attention to their immediate requirements. The winter work, necessarily limited under war conditions, had again started well; the reopening meetings of the various societies had been very encouraging. He was glad that a liturgical form of service prepared by him at the request of the Committee had been favourably received, but further experimental use of it would be made before putting the question of its adoption before the congregation. Mr. H. Roberts, Treasurer, reported that the income of the church for the past nine months was nearly equal to that of the preceding twelve months. There had been an appreciable increase in the offertory.—Mr. Hall is delivering, from time to time, morning discourses on 'Great Religious Poems,' and during the present month a series of evening sermons on 'The New Acceptance of Jesus.'

North Cheshire Sunday School Union.—The 55th Annual Meeting of the Union was held at Wilton Street School, Denton, on Saturday, October 19, and was attended by sixty delegates and teachers. The Rev. H. E. Perry presided at a committee meeting in the afternoon, and at a business meeting after tea, in the absence of the President on business, and the Vice-President, on service in France. The 32nd Annual Report, which was presented by Mr. Slater, mentioned that more than 1,056 names were on the Rolls of Honour of the 14 schools of the Union, and that no less than 104 had made the great sacrifice. The statistics showed that the schools were keeping up in numbers, the adult scholars having increased by 95. The report and financial statement were adopted and the officers re-elected. At the conclusion of the formal business, the Rev. Lawrence Scott read a thoughtful and suggestive paper on 'Some Sunday School Problems that are Meeting Us.' Owing to want of time, no formal discussion followed, but subsequent speakers briefly referred to various points raised in the paper. The singing class gave several part-songs under the leadership of Mr. E. Whitehead. Votes of thanks were accorded to Mr. Scott and to the Chairman and the Denton friends.

Oldham.—A Jumble Sale, organised by the local branch of the Women's League, was held in the Unitarian schoolroom on Tuesday, October 22. It was opened by Mrs. Robson, and in a remarkably short time the tables were practically cleared. The proceeds, which will go to the chapel funds, amounted to over £30.

Warwick.—The notice board of High Street Chapel will in future bear the inscription: "Associated with the Unitarian Movement, which is pledged to promote Faith, Freedom, and Fellowship." The Rev. S. T. Pagesmith is the minister.

*** Secretaries of churches which publish Calendars are requested to send the Calendars regularly, and as soon as possible after publication, to the Editor.*

*** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.*

MARRIAGE.

TALBOT-SMITHERS.—On October 19, at St. Luke's Church, Chelsea, very quietly, Hugo Talbot of Brighton to Ellen Janet Smithers of Larchfield, Crowborough, widow of the late E. A. Smithers of Brighton.

DEATHS.

PARKER.—At 11 Stuart Road, Acton, W., on the 14th inst., Harriet Hannah Parker, aged 81, late of Edgbaston. Cremated Golder's Green on 18th inst.

THOMAS.—On October 17, at The Manor House, Great Milton, Oxon, Anne, widow of Herbert Thomas, of Ivor House, Redland, Bristol.

VILLARS.—On October 15, Henry Villars, at Highbury, N. In affectionate remembrance of our brother "Harry."

OUR CALENDAR.

LONDON.

SUNDAY, October 27.

Acton, Creffield Road, 11.15. Rev. GARDNER PRESTON.

Bell Street, Edgware Road, 6.30, Rev. A. GOLLAND, M.A.

Bermundsey, Fort Road, 11, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. MUNN.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Dingley Place Mission, St. Luke's, City Road, 11 and 6.30, Mr. JOSEPH P. ROSLING.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.

Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. Dr. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11. Mr. J. HARRY SMITH. 6.30, Mr. FRANK G. FINCHAM.

Hackney, New Gravel Pit Church, Chatham Place, 11.15; Mr. J. L. GERRARD; 6.30, Rev. J. TYSSUL DAVIES, B.A. (Harvest Services).

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 6.30, Lieut.-Col. C. S. BULLOCK.

Kentish Town, Clarence Road, N.W., 11 and 3.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PHARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. J. BEGG.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

Rhyl Street, Kentish Town, 11 and 3.30, Rev. W. H. ROSE.

South Norwood, League House, 141 Portland Road, 6.30, Mr. A. STEPHEN NOEL.

Stoke Newington Green, 11.15 and 6.30, Dr. J. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. BEGG; 6.30, Mr. J. HARRY SMITH.

University Hall, Gordon Square, W.C., 11.15, Rev. W. W. CHYNOWETH POPE.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. G. A. MARK.

West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

Woolwich, Co-operative Hall, Parson's Hill, 11 and 6.30, Mr. W. R. MARSHALL.

ABERYSTWYTH, New Street Meeting House, 11, Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLAR.

BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, EDGAR W. MARTIN.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. J. E. JENKINS.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 3, Rev. JAMES RUDDLE.

BRIGHTON, Free Christian Church, New Road 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45 and 3, Rev. E. A. SMITH, B.Sc.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 3.30, Rev. E. LOCKETT.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45, Rev. GWILYM EVANS; 6.30, Rev. LESLIE SMITH.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. M. WRIGHT, M.A.

LIVERPOOL, Bootle Free Church, 11, Rev. J. L. HAIGH; 6.30, Mr. H. FAULKNER.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 6.30, Rev. C. M. WRIGHT, M.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.

MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. HERBERT V. MILLS.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD, Upper Chapel, 11, Rev. A. HALL, M.A.; 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 3.30, Rev. H. M. LIVEN.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. S. T. PAGESMITH.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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LONDON, SATURDAY, NOVEMBER 2, 1918.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

ON Tuesday the Archbishop of Canterbury presided at Lambeth Palace over a conference of between 40 and 50 representatives of Christian Churches in the United Kingdom, including Unitarians, to discuss methods of supporting the project of a League of Nations. The following resolutions were carried unanimously:—

"I. That this Conference of representatives of the British Churches desires the Archbishop of Canterbury to represent to the Government the strong conviction they have that steps should be taken without delay to draft a project for a League of Nations, and to beg that the Government will take the requisite steps in union with the Allied Governments to secure this end.

"II. That this Conference, being unanimously convinced that the formation of a League of Nations is essential to the establishment of such international relations as may prevent the recurrence of war, and recognising that it is the duty of the Christian Churches to do all in their power to secure this great object, appoints a committee (1) to draw up a public declaration in support of a League of Nations, to be signed by the responsible heads of the Christian Churches; (2) to arrange, if found desirable, a national conference; and (3) to take the requisite steps to further educational propaganda throughout the country, and if possible beyond it, in such concert with others as may seem advisable."

* * *

COLONEL JOHN WARD, M.P., C.M.G., who was on his way to China with his battalion when the memorable episode took place connected with the mining of the troopship 'Tyndareus' off the Cape early last year, has been in the

East since that time, and recently moved with his troops to Vladivostock and beyond. *The Times* understands that he was the commanding officer who by decisive action effectually saved a dangerous situation in Siberia. The first detachment of his battalion having arrived at Zema the engine-driver was held up by armed Bolsheviks, who threatened violence if he did not join a strike. The plan was to prevent the westward transport of Allied troops, and if successful would have been disastrous to our cause. Colonel Ward, we hear, marched his men into the town promptly, arrested the leader, ordered the rest of the strikers back on pain of court-martial and thus quelled the movement, setting his force free from dangers in front and rear. Our contemporary states that in addition to the 'Tyndareus' incident, Colonel Ward had previously distinguished himself by service in France, but we believe this to be a mistake. He was instrumental in raising a large body of pioneer troops for the front, but did not leave this country till he sailed for the East. Our gallant and stalwart friend has no need of imagined exploits to win our plaudits.

* * *

THE local Society of Friends have withdrawn from the Manchester and Salford Council of Christian Congregations, for reasons set forth by their chairman in a letter which contains the following passages: "We are earnestly desirous to promote co-operation and real unity among the churches, but we think it a false step to draw in the 'orthodox' churches only, excluding such bodies as the Unitarians or the Swedenborgians. We realise that such a course may, for the present, bring the larger number within your fold. Nevertheless, we believe that the only Holy Catholic Church is composed of all faithful souls who enter into the same religious experience under varying forms of thought. Prayer, consecration, redemption from the power of sin, and the felt presence of God are the experiences out of which have grown the systems of doctrine which seek to explain them.

These systems will endlessly vary with man's varying knowledge and power of thought. So that it is in experience rather than in doctrine that Christians find themselves one. We believe that we shall best serve the cause of Christian unity in the long run by hereby withdrawing, with real personal regret, from your Council. We hope the withdrawal will not be permanent, and that a wider fellowship may shortly be realised." We regret that "Artifex" of *The Manchester Guardian* defends the action of the exclusive majority.

* * *

THAT women may look forward to becoming members of parliament is recognised as the logical consequence of the enfranchisement of their sex. The experience of other lands where this right obtains does not carry us very far in trying to forecast the results of a step which, by an overwhelming majority, has been approved in the House of Commons. Probably our own experience in municipal and other forms of local government indicates sufficiently the nature and degree of the political influence of women, now that they are to share the conflicts of candidature and the legislative debate. A few of them will, perhaps, enter the House, and if they bring to bear upon its business the acute intellect and discernment that we have seen in other circles of public life, undoubtedly they will be a welcome accession to the nation's councils. Some of them, we confess, who have recently attained notoriety, show less hopeful promise; but are all the men who get elected alike wise, discreet, patriotic, and diligent?

* * *

LIEUT.-COL. C. SEYMOUR BULLOCK was the preacher for the evening service in the City Temple on Sunday, and during his sermon on 'Dreams and Visions' he pictured England as it was before August, 1914, and as it will be (?) a few years hence—"An England where man is rated by his worth and not by his birth; an England with a live Church addressing itself to the affairs of time

while conscious of eternity; an England without slums; an England without a public-house." When he pictured the home of the man ruined by the public-house and declared that no nation ever grew strong through the vices of its people, and said: "I plead for the helpless, for the woman from whose cheeks the roses have faded, for the babes from whom the smiles were stolen as they lay sleeping in their cradles, for the boys and the girls cursed into poverty by the public-house on the corner. Oh! how I hate that hellish thing! But its days are numbered!" the congregation broke into enthusiastic applause. One of the oldest attendants said of the sermon: "It was the most powerfully dramatic thing since the early days of Joseph Parker."

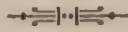
* * *

CHIEF JUSTICE SIR ROBERT STOUT delivering a lecture recently in the Unitarian Free Church, Wellington, New Zealand, on the subject of 'Prisons and Prisoners' gave some encouraging details showing the improvements effected in prison management in the Colony, and suggestive of large possibilities in the home country. "Many prisoners," said Sir Robert, "are being trained to an industrial life. Many are having a neglected education improved. They are free from any temptation, they are living a healthy life, and their wills are being disciplined. In one or two of the gaols they are not denied what may be termed pleasures and amusements." In his opinion homes should be established for chronic offenders, who should be under indeterminate sentences. Prisoners should be made to feel that the State cares for them and desires them to become good citizens. He would make all gaols open-air places of work, believing that sun and air would prove truly remedial. In his view "alcohol is a poisonous drug that weakens the will of men and women and leads directly to crime. At least one-third of our crime can be attributed to alcohol.Indirectly, perhaps, it has even a greater effect in the causation of crime."

* * *

ONE of the incidents in the crowded programme of the Autumnal Meetings of the British and Foreign Unitarian Association at Manchester was the photographing of a large group of ministers and delegates for the purpose of inclusion in the next *Lawrence House Bulletin*. Last year's group proved greatly interesting to our soldiers—of whom we hear there are now more than 8,000 whose names are known at Essex Hall. We would remind our readers that more money is needed for printing and sending out this messenger of our affection and good wishes to the men, and it will greatly help all concerned if donations are sent in promptly. Mr. Ronald Jones, it will be noticed, has had to make good his proffer of £5 each for the occupation by the Allied troops of two more of the ten places named by him, and now we watch to see which of the remaining four will fall into our possession first—Brussels, Metz, Constantinople, or Trieste. The fact is that the men are doing their part so well that the rest of the money required ought to come rolling in.

THE BELGIAN FUND.



OUR Fund in aid of Belgian soldiers and civilians has been in existence considerably over three years and a half, as may be seen from the fact that the present week's list of donations is the 192nd. It is the only one that has survived of various funds which sprang into being under the impulse of that great wave of generous sympathy which was called forth by the terrible sufferings of this brave little nation in the first months of the war. While other efforts have languished and ceased ours, we are proud to say, has been maintained and extended. The money contributed to date is over £21,400, and the value of gifts in kind is estimated as fully equal to that sum. Thus, we may say the readers of *THE INQUIRER* have devoted to this purpose considerably over £40,000.

Let us recall what has been done with the money—the great comfort and succour afforded by the other gifts must be left to imagination. Here are some, by no means all, of the beneficial items: Surgical instruments, beds, furniture, drugs, clothing, and comforts have been given, regularly or at intervals, to 137 Military Hospitals and Convalescent Depots. Over 500 doctors at the front have been aided with surgical outfits or refits. The Hospice Belge, which afterwards became the Maternité Belge, at Calais has been and is wholly maintained by the Fund. In addition a Hospice at Waton was maintained for six months in 1915. Aid has been given to more than 30 Colonies Scolaires, for orphans, and complete equipment for a children's hospital. Many canteens have been supplied with books and games; 20,000 francs was expended on the Hut at Calais, and 8,000 on tents at the front. At Chambéry an excellent water supply has been provided at the cost of 20,000 francs, and a steam laundry furnished for another hospital, costing 10,000 francs. In addition 7 motor-cars and ambulances have been sent out in connection with these and other works of aid.

Piles of letters full of grateful appreciation have been received alike from those relieved and from the agents of relief. These we must leave unquoted here, but one letter at least shall be given as indicating through the head of the Belgian State a sense of widespread gratitude. The Minister of War wrote as follows to Mrs. Bernard Allen: "J'ai l'honneur de porter à votre connaissance que S.M. le Roi, voulant reconnaître les éminents services que vous avez rendus à l'Armée Belge, vient de vous décerner la Croix de Chevalier de l'Ordre de Léopold. Je suis heureux de saisir cette occasion pour joindre à ce témoignage de haute bienveillance de Notre Souverain, l'expression de mes sentiments reconnaissants pour votre sollicitude constante et votre générosité sans bornes, à l'égard de nos pauvres blessés ou malades." The Queen of the Belgians had already conferred a decoration on Mrs. Allen, and not only is the double distinction a remarkable testimony to the invaluable services rendered by the Fund in Mrs. Allen's management, but the conferring on a woman of the Croix de Chevalier de

l'Ordre de Léopold is, we believe, unprecedented. The Imperial War Museum at Whitechapel has fitly accorded prominence to the insignia thus bestowed on our friend, whose administrative ability—unlike that of a good many philanthropical persons—is as undeniable as her benevolence.

Our recital of these facts must not be taken as anything like a closing of the story. The truth is that with the liberation of so much Belgian territory an enormous addition has been made to the area of distress now appealing for relief. The fighting in which the Belgian soldiers have recently taken so distinguished a part has inevitably largely increased the number of wounded. Obviously the needs are as urgent to-day as ever in the past, and with winter coming on the outlook is a most anxious one. Many of our generous helpers have been so constant that we do not doubt their readiness to respond to this renewed appeal. But what we should very much like to see would be the introduction of new names on our lists, not only of donors of money but also of groups of workers. In respect of this noble charity considerations apply similar to those affecting many other kinds of war work. We hope eagerly for a speedy cessation of hostilities, but even if it comes, and even if a settled peace follows without protracted delay, the needs to be relieved will still confront us for a long while. Let us therefore gird ourselves in this as elsewhere for unflagging endeavours until we can with some measure of satisfaction accept release.

As we have said, we publish this week the 192nd list. *The 200th will coincide with Christmas week*; we suggest that special efforts should be made to make that list as full and generous as possible, and by way of getting into stride the weeks that intervene will serve for kindly exercise in the fine art of giving. May we beg all who sympathise with these aims to introduce the subject in their respective circles?

ATTENTION is directed to the Queen's Hall Meeting, fixed for 7.30 on Wednesday, to urge the withdrawal of Regulation 40 D, D.O.R.A.

DR. COURTNEY S. KENNY, who has just resigned his chair as Downing Professor of the Laws of England at Cambridge University, is known to some of our readers as one whose broad and generous sympathies in religion match his ripe learning. In addition to numerous academical honours and appointments he has been Vice-Chairman of the Cambridge County Council and for a short time represented the Barnsley Division in Parliament. A familiar visitor to Essex Hall, he has long taken keen interest in the diffusion of Unitarian literature, and many ministers, not knowing the source, have benefited by this form of his benevolence.

MR. DRINKWATER's new drama, 'Abraham Lincoln,' which has been produced at the Birmingham Repertory Theatre, has come at a singularly opportune moment. It is said to be somewhat akin to the chronicle-history play in style, while the portrait of Lincoln, which is historically accurate, "has the complete and expressive beauty of artistic creation." We hope we shall have an opportunity of seeing it in London.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE Autumnal Meetings were held on October 26-28 at Gorton, Manchester, delegates being present from the Women's League, the British and Foreign Unitarian Association, and the Sunday School Association.

Gorton is on the outskirts of the city; to reach it you have to go through miles and miles of dingy cottage-property and tram-lined streets, the outstanding features of which are a theatre, Belle Vue, the parsonage, and the chapel keeper's mansion. Standing out like an oasis in the desert of bricks and mortar is Brookfield Church, the home of Unitarianism in the district. Founded over two hundred years ago, the church has been rebuilt and is famous amongst our churches for its ecclesiastical style—heavy polished marble pillars, nave, and choir, stained windows, noisy door-latch (the last a terror to late-comers), and its peal of bells. Standing in two or three acres of ground, half used as a burial-ground, there are separate, commodious, and well-appointed school buildings, offering everything that can be desired in the way of attractiveness and accommodation. The Rev. Albert Thornhill and his band of workers are envied by many who have to carry on with more primitive premises and small hopes of improvement.

Let us say at once that the local arrangements were carried out with splendid enthusiasm. Manchester folk are hospitable to the core; everything that could help to make the visitors comfortable was there, even to the famous plum cake—how they had managed it they did not tell us—without which no Tea is complete. The local secretaries did not come out into the limelight: the way they had done their work was evidenced by Mr. Bowie, who said that he, as Secretary of the British and Foreign Unitarian Association, had found nothing to do but enjoy the meetings. And the meetings were good. In normal times they would have been very fair: under present conditions the attendances were excellent, and (in spite of the seeming pessimism of some speakers) augurs well for the liberal religious movement in Lancashire.

There are, however, two criticisms that must be made. It may be that the acoustic properties of Brookfield Church are not of the best. As we listened to the speakers we suspected that it was so. But the elocution of most of the speakers was deplorable. We had been under the impression that the general level of elocution in our churches was high. Alas! our belief in ourselves is shattered. Half the speakers were unable, or did not trouble, to make themselves heard at the back of the church: they were ignorant of the rudiments of public speaking, and not least among the offenders were some who are supposed to be taking a leading place in the denomination. The matter may have been excellent: the delivery certainly was not. The art of public speaking may be of insignificant value in the training of ministers compared to the study of Hebrew or philosophy, but we are not surprised at the "indifference of the masses" after what we failed to hear at the meetings. Our second criticism is levelled at the arrangement of the programme—it was too crowded. Part of the value of such meetings is the opportunity for the renewal of old friendships and for short informal conferences on matters relating to the work of the two Associations and the League. These conferences were almost impossible without absence from some or other of the meetings. Even the Social on the Saturday evening was crowded with speeches, which were duplicated at Monday's luncheon. If the programme is less strenuous, the meetings will be more valuable. *Verb. sap.*

SUNDAY SCHOOL TEACHERS.

And now to the meetings. Saturday afternoon and Monday morning opened with a devotional service, conducted respectively by the Revs. J. H. Ewbank of Swinton and the Rev. G. Randall Jones of Pendleton. The Saturday afternoon session was devoted to Sunday School work, the Rev. C. M. Wright (Liverpool) reading an excellent paper on 'The More Efficient Religious Training of Prospective Sunday School Teachers,' followed by a discussion, in which Mr. F. W. Monks, the Revs. D. W. Robson, A. Thornhill, J. Shaw Brown, amongst others, took part. The topic was suggested by Gorton and the emphasis was on the word "religious." There is a difference between religious training and training in religion, and while the latter is comparatively easy, the former is most difficult. And though the discussion frequently side-tracked on to other points of teacher-training, which certainly needed emphasis, more than one speaker insisted that the religious training of teachers was a subjective matter in which personality played a large part. After all, religion cannot be put on and off by some second person: the most a second person may do is to show the way; religious training must depend on the individual, and the best teacher is he who has the best character. You cannot teach religion unless you yourself are religious.

On Sunday members of the deputations conducted the services and visited the schools at neighbouring churches, and from each encouraging reports are to hand of good attendances and inspiring addresses. Manchester is getting into the very bad habit of being sorry for itself: a sure way to stagnation. The sooner it realises that the prospects are not hopeless the better for itself. If Sunday's services are anything to go by, it should be looking forward to as bright a future as it has had a past. But here, also, we gather, a good Unitarian is one who subscribes that a church may be kept open for other people—very good so far as it goes, but much more likely to be effective if he himself went too. Vicarious suffering is all very well in its way, but our forefathers were made of sterner stuff. By way of contrast, we noted that at Bradford (Manchester), thirty new members were welcomed into the fellowship of the church at a special service by the Rev. W. Copeland Bowie.

CONFERENCE.

On Monday the meetings lasted for eleven hours! The Rev. A. T. Thornhill (Gorton) read a paper on 'The Threatened Eclipse of Religion.' It was high time, he said, that careful thought should be given to the changing attitude of great multitudes of people towards the Church as at present organised. It was evident in the lowered vitality of the churches themselves, and was not entirely due, as had been said, to war conditions. Multitudes thronged places of amusement, sometimes three times a day, and picture-houses had sprung up almost like mushrooms in a night. For good or evil, they were going to become a potent influence in the lives of the people. The children constituted the key to the position, and the question people had to ask themselves was, were they going to let the children go without a fight? It was no wonder the Master had little hold upon them while Charlie Chaplin held them in the hollow of his hand. There was an inability on the part of the Church to touch the heart of the nation, and they might ask why it had ceased to be aggressive and had allowed itself to be manœuvred into a defensive attitude. Whatever the explanation, the Church, which ought to be a fount of inspiration, revivifying humanity, was in danger of becoming a stagnant pool, which even sorrowing souls often preferred to

pass by. The present condition of things was the fruition of the long-standing malady of materialism, which had been spreading for sixty years or more, and had now become epidemic.

The Rev. W. Whitaker read a paper on 'The Recrudescence of the Belief in Miracles.' He said it is not only the unthinking and ignorant who seem to find the basis of their faith in supernatural interferences with nature. The explanation is to be found partly in the startling revelations of recent science, which make men feel that nothing is too wonderful to happen. Also, a clear discrimination is now generally recognised between natural science, properly so called, and the discredited materialistic interpretation of science. The attack upon miracles has usually been made in the name of the latter. Just in proportion, therefore, as men consciously throw off materialistic conceptions, they come to have an open mind on the question of miracle. One aspect, in particular, of that exploded interpretation of nature, has proved a broken reed for liberal religion to rest upon. It is the notion that all events must happen according to certain rigid lines of procedure, in obedience to the impulsion of exact quantities of force. This is the "reign of law," under which miracles, if they could happen, would be a breach of a fixed order. This reasoning is seen to be futile when we realise that the only laws which could be invariable and absolute would be mathematical laws. In so far as the whole of existence could be reduced to exact quantities of matter impelled by exact quantities of force, to that extent we could see the universe moving like clockwork, precise, punctual, and with infallible mechanical actions. Needless to say, there is scarcely any part of the universe to which we can apply the idea of such strict laws. Moreover, even if we did discover any such part, still we could not make an infallible law of it so as to enable us to predict that the same thing would always happen; for the same set of circumstances and conditions is never repeated. There is a wildness and roughness about Nature that does not suit with the smoothness of our scientific generalisations. As Prof. J. H. Poynting has said, physical laws have greatly fallen off in dignity of late. Of course he does not mean to deny that there are similarities and regularities. But the nearer these approach to the possibility of being precisely measured, the further they are away from the processes of life and mind. Our "natural laws" can never describe absolute uniformities.

Has liberal religion, then, fallen upon evil days in thus losing the support of certain popular conceptions of science in its protest against the miraculous? On the contrary, it is the great opportunity for liberal religion to express its real soul, for it is now thrown solely upon its own conception of God. Religious men have hitherto refused to be convinced by our rationalist argument, for they felt it was not in itself a religious argument, and the only thing that can convince such men is an argument drawn from our own knowledge of God. We have to show that our teaching about God is in accordance with the real facts of the world as men know it, not with a world of illusion. The latter is bound up with ideas of an unreal transcendence of God. But on the other hand liberal religion has often lost sight of the real transcendence. It has flattened out the idea of God by identifying Him with all things in general, so as to fail to see Him specially in any particular thing. It has practically done away with the idea of explicit and definite revelation. It has been afraid of the unique. Religion commits suicide when it thus denies transcendence. God is higher than our thought, although He is not (as miracle would indicate) contrary to our thought.

Liberal religion must learn how to express this transcendence. If we give up miracle, we must have in ourselves the equivalent of miracle. We must experience the wonder-working power that makes all things new.

THE YOUNG PEOPLE.

After lunch and more speeches the visitors were photographed, and before we had time to recover, we were again shepherded into the church to listen to addresses by the Revs. W. Copeland Bowie and W. G. Tarrant on the 'Work of the British and Foreign Unitarian Association.' This was followed immediately by a conference on 'What have Unitarians to Offer our Young Men and Women concerning Life and Religion?' introduced by the Revs. A. Hall (Sheffield) and J. C. Flower (Bolton), followed by Miss A. E. Clephan (Leicester). Mr. Hall's paper will be given in our next issue. Glances forward and glances backward were indulged in by all the speakers: would it be that the returning men would teach us instead of *vice versa*? What had attracted us in our youth to Unitarianism? Yet there were some things that would always stand out: it was a movement in which all were offered a partnership on equal terms; it was simple and satisfying; it insisted on the divinity of the individual and the sacredness of truth and freedom—priceless things to the questing soul. This was, perhaps, one of the best of the conferences, and encouraging to those engaged in the practical work who are apt, at times, to doubt the worth of what they have to offer.

PUBLIC MEETING.

After tea, an organ recital. Then the Public Meeting, presided over by Mr. Leigh Worthington. The chairman referred to the recent boycott of the Unitarians by the Manchester Council of Christian Congregations, which had refused to admit into their fellowship representatives of the Pendleton and Platt congregations, and proposed a resolution of protest which was carried unanimously. The subject for the evening was 'The Unitarian Contribution to the Religious Thought and Life of the World,' each speaker dealing in his own way with the contribution as it most appealed to him. Mr. Worthington emphasised the freedom of conscience and the insistence on character as two of the contributions and pointed to the ideal of fellowship which is found throughout the denomination. In spite of the boycott he looked forward to the drawing together of all sects in one united Church.

The President of the Association (Mr. Richard Holt, M.P.) was the first of the four speakers. Without suggesting that no other denomination had contributed the same thing, nor that the points to be referred to by the speakers were all that had been contributed by Unitarians, what, he asked, did we think we were doing by maintaining the denomination. Referring to the Open Trust, he said that no matter what the origin of the openness might be—and there seemed to be some doubt about it—it meant now what it was supposed to mean. Unitarianism insisted that truth is a matter of progressive revelation. No other Church was as free as theirs. After glancing at the ideals that were in the minds of the Ejected of 1662, Mr. Holt concluded by saying that difference of opinion among men in matters theological was not improper, but what was necessary was that there should be unity of spirit, that men might work together for the establishment of the kingdom of God on earth.

The Rev. Alfred Hall, who followed, said that Unitarianism was a movement that had stood especially for veracity. Its adherents were intellectually sensitive, and it was a privilege, a moral and intellectual strengthening, to have been brought up in a Unitarian home, for it made a difference to our worship and our reverence if we

had a right conception of God. It stood for the readiness to accept new truth as it was revealed to man. It had developed the emphasis in the New Testament testimony of Christ. It insisted on the unity of God, of human nature, of mankind, of the individual. It had made others think in the right direction. Not doctrine but method was important, and Unitarianism had introduced to the world a new method.

In the opinion of the third speaker, Mr. C. Sydney Jones, the main contribution to the religious life and thought of the world lay in the freedom on which Unitarians insist to worship God as He reveals Himself to us; in the insistence on honesty of belief—there must be no quibbling, as so often seemed to be the case in other churches, notably in the Henson controversy—and, with freedom of thought, in the necessity to tolerate the views of others. But while the contribution in the past had been great, what was to be the contribution in the future? Will the changed man find the churches changed? Can we show to men a real live religion? Our spiritual ancestors believed in their religion so earnestly that they were willing to give up everything—home, prospects, even life itself; how much do we believe? As much? If the contribution of the future is to equal that of the past, the churches must become filled with new life.

The Rev W. G. Tarrant spoke of the work done by Unitarianism here and in America. That country and this would have been much poorer had it not been for the members of our household of faith—a host of which we might well be proud. For instance, Dr. Drummond. While it was true that the emphasis was laid on truth and freedom, that was not all: it had shown that we need not be afraid of truth and that we might rejoice in freedom.

Five great speeches. Alone they would have been sufficient excuse for the meetings. Running through each was a deep note of spiritual earnestness, and no denomination which can produce laymen and ministers of that calibre need be pessimistic concerning its future. They finished as they had begun and continued; it was good to be there. Altogether a happy and inspiring week-end.

LAWRENCE HOUSE.

THE following additional donations have been received in response to the appeal for funds to send literature to upwards of eight thousand soldiers and sailors, and are acknowledged with many thanks:—

	£	s.	d.
Previously acknowledged	139	12	0
Mr. Ernest E. Barnes	1	0	0
Mrs. Bredall	1	0	0
Mr. Thos. Cocker	1	0	0
Miss M. Fretwell	0	10	0
Miss C. Harrold	5	0	0
Miss L. F. Jones	1	0	0
L. M. M.	0	5	0
Lady Durning-Lawrence	10	0	0
Mr. T. Oliver Lee	2	0	0
Mrs. David Martineau	5	0	0
Miss Pearse	0	10	0
Mrs. F. Preston	0	5	0
Mrs. T. H. Russell	2	2	0
Miss F. A. Short	1	0	0
The Rev. Hugon Tayler	1	1	0
Mrs. Wight	5	0	0
Mr. L. N. Williams	1	0	0
Mr. H. Woodall	5	5	0
	£182	10	0

Further contributions towards the appeal for £400 will be received by Mr. R. M. Montgomery, 5 Crown Office Row, Temple, London, E.C.4, and Mrs. Sydney Martineau, Streatham Grove, Norwood, London, S.E.19.

NATIONAL CONFERENCE.

THE Committee met on October 24 at Dr. Williams's Library, London, seventeen members being present: apologies were received from a large number who were unable to attend. Mr. Hugh Rathbone was unanimously requested to serve as President, in the place of the Rev. Dr. Hargrove, deceased, till the next Triennial Conference. A resolution of deep regret and sympathy in regard to the death of the late President was adopted. A message of sympathy was also directed to be sent to the Rev. J. Harwood, secretary, who was absent owing to serious illness. The Treasurer in presenting his report intimated that, in consequence of insuperable circumstances, he would be obliged to resign office at the next Conference. Reports were presented by the Committee on the Supply of Ministers and for assisting Ministers in the education of their children. Representatives were appointed to the Joint Committee for Revising the List of Ministers. It was decided to commend to the churches the general collection for the Red Cross and St. John's Ambulance Societies at or about the New Year. An appeal presented in person by the Rev. C. Peach on behalf of the Florence Nightingale Home, Great Hucklow, and supported by several members, was referred to a special committee for consideration and report. The question of the date of the next Conference was postponed, and the date of the next meeting of the Committee was left to be fixed by the officers.

MINISTERS' PENSIONS AND INSURANCE FUND.

A MEETING of the Board of Managers was held on Wednesday, 23rd ult. Policies were re-assigned to one beneficiary who had withdrawn from the denomination, and to another who had ceased to be a minister. The death of two beneficiaries was announced: in one case the single premium paid, £22 2s. 6d., was returned to the estate; in the other an insurance of £274 18s. was paid. Special facilities were to be offered to ministers who had insured for pension only, so as to secure the return to their estate, in case of death before pension age, of all premiums paid in. Five new applications for Children's Educational Endowment Assurance were accepted. The Board, anxious to utilise the Philip Holt Fund as far as possible for this purpose, resolved to increase to £20 the maximum annual contribution towards premiums in the case of beneficiaries who insure themselves for pension and one or more of their children for Education. Additional tables of Educational Insurance were adopted, making provision for assistance from ages 10 to 18, 12 to 18, and 18 to 23. These tables will be printed and issued to ministers in due course.

THE Rev. J. W. Maw, Secretary of the Yorkshire Unitarian Sunday School Union, writes from Heathcote, Moorlands Avenue N., Dewsbury, as follows: "I am anxious to obtain a complete set of the Annual Reports of the Yorkshire Unitarian Sunday School Union from the date of its inception in 1867 down to the present time, with a view to the same being bound together in book form and kept as a permanent record. I should be greatly obliged if any of your readers who have such copies would send them on to me."

STONEHENGE was formally handed over to the nation last week, and accepted on behalf of the Government by Sir Alfred Mond. Thirty acres of additional ground accompany the gift, and it is hoped that not only will the surroundings be improved, but that it will be possible to extend the excavations which have already been made on the site.

CORRESPONDENCE.

THANKS.

To the Editor of THE INQUIRER.

SIR,—I should like, with your permission, to send a word of hearty thanks to all who have contributed to the fund for the most necessary renovation of our premises at this place. Though peace-talk is in the air our business is to go on with our work, and to provide all the help and comfort for our men which it is possible to do under the difficult conditions of camp life. Even in the event of Germany admitting defeat and accepting the severe terms which must be imposed upon her in the near future, most of us will have to be here for many months during the Peace Conference and the period of demobilisation. We shall be able to work more efficiently and to make better provision for the needs of the men owing to the generous help of many readers of THE INQUIRER. It is of most urgent importance that there should be no slackening of effort in any direction, and no shortage of workers and of help of every possible kind, as long as the flower of our manhood, the nation of the future, is still on foreign service.—

Yours, &c., WM. H. DRUMMOND.

Camp 15, B.I.B.D., B.E.F.

October 29, 1918.

BELGIAN HOSPITAL FUND.

192ND LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	21,431	9	2
Mr. F. Maddison (42nd)	..	0	10 0
All Souls' Church, Belfast, per the Rev. E. H. Pickering (22nd)	..	1	10 5
Young People's Guild, Melbourne, per Miss Wren (5th)	1	10	0
Nurse Copeman (17th)	..	0	10 0
K. L. (14th)	..	5	0 0
Mrs. T. H. Russell (15th)	..	5	0 0
Mrs. Buckton (12th)	..	2	2 0
The Rev. and Mrs. T. Bowen Evans (36th)	..	1	0 0
Mr. and Mrs. Harold Coventry (quarterly)	..	3	0 0
Mrs. Bredall (7th)	..	1	0 0
	£21,452	11	7

Parcels have been received from:—Mrs Babington; Mrs. W. H. Allen; Mrs. and Miss Carter; Miss Minns; Miss F. Blake; Mrs. P. Boyle; Mrs. A. J. Gimson; Miss C. H. Morgan; Mrs. Manning Prentice; Mrs. Buckton; Mrs. Keating; Mr. and Mrs. J. D. Skirrow; Clapham Ladies War Relief Committee.

MONTHLY NOTES.

THE glorious offensive of the last few weeks has left a sad trail of wounded men behind it. The Belgian hospitals in Belgium and France are crowded out though beds have been added wherever possible. The matron of one of the largest hospitals with 2,000 beds writes: "We want roller bandages and dressings, as we are getting through such an enormous amount. What we want most beside for the comfort of the men are small pillows and cushions for under limbs, and we are quite out of face washers, and slings, slippers and pyjamas. I really hardly know how we get through the days—we are so few to tackle such numbers. We are all doing dressings from morning till night and it is dreadful feeling one can do so little for them, and they are so good and plucky and so cheery. You would not recognise the hospital. It has quite ceased to be for convalescents and after treatment and is more like a casualty clearing station. We are so dreadfully in want of little extras to give to the ones who are very

weak and not fit for full diet. If you could send me some Bovril, Benger's Food, &c., I should be so glad."

I have already sent off some of the things wanted, but I have no pyjamas, slippers, face washers or slings or small pillows, and I should be grateful if friends would send some in. My store room has been completely cleared out, as, for the first time since 1914, convoys of wounded Belgians have been arriving in London at the two Belgian hospitals all this week. As the hospitals here were not equipped for this rush of wounded there has been a great deal to do to get them ready. I watched English W.D. lorries delivering beds and mattresses at one of the hospitals and there was literally nowhere to put them! A house had been hired close by but it would only hold about half the 250 men expected. Still they would get settled down somehow before the convoy arrived.

In spite of everything, everybody is so happy. The head of an orphanage writes: "Our children are crazy with joy: every evening after supper they have dancing and singing to celebrate the daily triumphs of our armies. We shall not, however, be able to return to our dear country yet. Our part of the country is one vast desert and it will be some time before it will be inhabitable and accessible for us civilians. In our town there is not one house which can be repaired and all the surrounding country is a mass of shell holes full of water."

I hope friends will not too optimistically conclude that our work is over. On the contrary it will be more arduous than ever for the next few months, but I am full of hope that we are now within sight of the end.

ROSE ALLEN.

SPECIAL WANTS.

Pyjamas, shirts, socks (very urgent).
Face washers, bandages, arm slings.
Woollen comforts (mufflers, mittens, &c.)
Limb pillows and cushions.
Clothes for children and babies.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.3.

NOTES ON SOME RECENT BOOKS.

[A short Notice in this column does not preclude a review in a later issue.]

Alberti (Mario), Corsi (Carlo), General, Sillani (Tomaso), and others. ITALY'S GREAT WAR AND HER NATIONAL ASPIRATIONS; introd. by H. Nelson Gay. 267 pp.

The curse of Austrian domination in Italy down to 1866 is fully described in the introductory chapter to this useful little volume—which is well illustrated and contains some excellent maps—and it explains why the German horrors in Belgium created such a deep impression in Italy in 1914. They recalled that nation's own martyrdom under the Teuton. The various chapters deal with Italy's national aspirations and the causes which have created them, the sufferings of the Italians in the unredeemed provinces, and the part which Italy has played in the great war.

Angell (Norman). THE POLITICAL CONDITIONS OF ALLIED SUCCESS. G. P. Putnam's Sons. 350 pp., 7s. 6d. n.

In this practical study of the conditions of survival for the democratic States, which is really "a plea for the protective union of the democracies," Mr. Angell writes with all the incisiveness and directness which we have become familiar with in his previous books. As he says, "the times are too serious for looking upon our politics either as entertainment, or as the means whereby we may feed our emotions" and he makes use of his intimate knowledge of English and American aims and methods to drive home the chief lessons to be learnt from the war.

Dubash (P. S. G.). THE ROMANCE OF SOULS. Luzac & Co. 157 pp.

Mr. Dubash has made a brave venture in writing his "philosophic romance in verse" in English. It deals with ancient civilisations and reincarnation.

Hetherington (H. J. W.), M.A., and Muirhead (J. H.), LL.D. SOCIAL PURPOSE: A CONTRIBUTION TO A PHILOSOPHY OF CIVIC SOCIETY. London, Allen & Unwin. 317 pp., 10s. 6d. n.

It is a very illuminating fact that the things of the spirit in their relation to the daily life of man are being re-asserted, explained, and emphasised by many writers on social and political subjects at the present time. "Henceforth," say the authors of this particular book, "civic organisation must bear a new significance," and it will be based on "the spirit of art, science, and religion, themselves one," which is "also one with the spirit of love." The Church and State, they claim, "owe their origin to the same spiritual impulse," and they have the privilege of co-operating for the same high ends. The volume is full of stimulating ideas, but it should at the same time counteract healthily much modern philosophising about personality, the family, and individual responsibility, for instance, which needs to be somewhat toned down for general edification.

Hobhouse (Prof. T. L.), D.Litt. THE METAPHYSICAL THEORY OF THE STATE; with appendixes. London, Allen & Unwin. 156 pp., 7s. 6d. n.

The vastness of the ideal here set forth might well, as Professor Hobhouse himself points out, invite the accusation of vagueness, were it not that "it starts with the simple relations of man and man," and builds up the whole fabric of the State on "our duty towards our neighbour." The substance of the volume was given in a course of lectures at the London School of Economics in the autumn of 1917. Its acute reasoning throws much light on the processes by which men come to translate their individual will into the will of the community.

Quiller-Couch (Sir Arthur). SHAKESPEARE'S WORKMANSHIP. Fisher Unwin. 368 pp., index, 15s. n.

Consists of matter originally given as lectures at Cambridge University. Is thoroughly enjoyable from first to last, and under the author's vivacity is hidden a great deal of shrewd observation and solid study. He gives us the benefit of his expert knowledge and insight, is not afraid of the commentators nor even of Shakespeare himself; but with all his criticisms of the poet's failures goes a whole-hearted homage. We reckon the volume worth much more than many that pretend more.

Ward (James), Sc.D. (Cantab.), Hon. LL.D. (Edin.), Hon. D.Sc. (Oxon). PSYCHOLOGICAL PRINCIPLES. Cambridge University Press, i-xiv—478 pp., 21s. n.

Merely to dip into a book like this gives one the sense of exhilaration and contact with wide horizons which is only to be gained from the study of human progress in the light of divine origins. Dr. Ward does not, indeed, talk about divine origins: that is not his *métier*; but the figure of man emerges clothed with such dignity, and so obviously on the road to greater developments, from these fascinating pages that we are confirmed in a great "act of faith" as we read them. The concluding passages, in which the development of personality as the "central fact in the formation of character" is emphasised, are very interesting, as are the deductions to be drawn from the statement that "the religious genius" is "the most instructive for us in studying personality." In spite of acknowledged defects the book is a fine addition to our Ward library.

PAMPHLETS.

Armenia's Charter. Spottiswoode, Ballantyne & Co. 16 pp., 3d.

A series of letters expressing appreciation of the services of Armenians to the Allied cause by Lord Bryce, Mr. Lloyd George, M. Clemenceau, and others; issued by the Armenian Bureau.

Kozicki (Stanislas). THE POLES UNDER PRUSSIAN RULE. The Polish Press Bureau. 16 pp.

Kozicki (Stanislas). THE SOCIAL EVOLUTION OF POLAND IN THE NINETEENTH CENTURY. London, Hodder & Stoughton. 40 pp.

The first is a short brochure reprinted from *The Nineteenth Century*: the second comprises three lectures delivered at University College in May last by Mr. Kozicki, who is a recognised authority on Polish affairs. They are brought out under the auspices of the Polish National Committee, and should help to educate public opinion on the right lines at this critical juncture.

MAGAZINES AND REVIEWS.

Cornhill, The Strand, Harvard Theological Review.

NEWS OF THE CHURCHES.

Dudley.—In connection with a recent effort to raise money for the local Prisoners of War Fund the members of The Old Meeting House congregation subscribed £435 0s. 1d. On Sunday afternoon, October 6, the minister, the Rev. E. Glyn-Evans, late R.A.M.C., conducted a Military Drumhead Service in the Dudley Market Place under the auspices of the Local Branches of the National Federation of Discharged and Demobilised Sailors and Soldiers. Several hundreds of men who have served in the war assembled from Dudley, Cradley, Netherton, Brockmoor, Pensnett and Tipton, and marched through the town with their magnificent banners. The imposing procession was headed by two brass bands, and when the parade was formed up for service a great multitude of townspeople gathered round. The Rev. E. Glyn-Evans was supported by the Deputy Mayor and other public men. A collection was taken for the Prisoners of War.

Ilford.—In accordance with the wishes of her father (the late Rev. T. E. M. Edwards), Miss Edwards has given the sum of £100 for the maintenance of the religious services of the Unitarian Church. The amount has been invested in War Loan in the names of Messrs. E. R. Fyson and J. G. Foster and the British and Foreign Unitarian Association (Incorporated), and the interest will be paid to the treasurer of the church and figure in the balance sheet as an "In Memoriam subscription, the Rev. T. E. M. Edwards." In the event of services at Ilford being discontinued, the income is to be devoted to the support of the religious services at one of the other congregations with which Mr. Edwards was closely associated, as may be decided by the British and Foreign Unitarian Association. At the close of the service on Sunday evening last these facts were reported to the congregation, and the following resolution was carried unanimously: "That this meeting of the Ilford congregation, having heard of the generous gift of Miss Edwards in memory of her father—and in accordance with his wishes—for the maintenance of the religious services of this church, of which he was the ever-faithful friend, desires to place on record its grateful appreciation of the kindly thought which prompted the bequest, and its earnest hope that this church which he founded may go on from strength to strength and become an ever increasing influence for good in this town and neighbourhood."

Leytonstone.—Leytonstone Free Church celebrated the completion of its first year of existence at a public meeting preceded by a tea, on Saturday, October 19. Nearly a score of those associated with the church and school were down with influenza, yet a most pleasant gathering was held under the chairmanship of Mr. H. G. Chancellor, M.P. A most encouraging report was presented by Miss Maud Burt who regretted that her co-Secretary, Miss Dorice Peterken, was absent through illness. The attendance at the evening services had recently much improved, but the most gratifying feature of the year's work was shown in the development of the Sunday School and Young People's Guild. The latter, which had a membership of thirty-seven, was under the presidency of Mrs. Frank Bonner and the secretaryship of Mrs. Sheridan Stevens, who abound in enthusiasm and energetic usefulness. Their performances of a musical play had been the means of raising a good sum for benevolent objects besides providing a delightful entertainment for the slum children of Hoxton. Recently a library and a magazine had been started and the boys had now the advantage of club rooms of their own. Reference was also made to the Concert-Services held on Sunday evenings, after the usual service, for the wounded soldiers at the Whipps Cross Military Hospital. Dr. H. Sand, the church treasurer, presented the financial statement showing a balance in hand of £3. The Rev. J. Arthur Pearson recalling the early struggles of the Leytonstone movement said it was gratifying to see so pleasant a prospect now opening out. Some words of encouragement were spoken by several visitors from other churches, including Mr. E. R. Fyson, ex-President of the Provincial Assembly, and Mr. Wm. Lee, of Wimbledon. Miss Brenda Fyson, L.R.A.M., contributed two beautifully rendered solos. Mr. J. W. Peterken, chairman of the church committee, having responded to the good wishes of visiting speakers, a very enjoyable first annual meeting came to an end.

Liverpool: The Ancient Chapel.—Commenting on the 300th Anniversary meetings on October 6 to which reference has already been made in our pages, the Calendar says: "No adequate idea of the appropriateness to the occasion of Dr. Jacks' sermon in the morning

could be given in a summary, and therefore none will be attempted. It is sufficient to say that it was profoundly impressive, 'heart spoke to heart,' memories were awakened, and faith in the future was enriched by the witness of faith in former times."—Lieut. Owen Williams has been awarded the Military Cross.

Liverpool District Missionary Association.—The Liverpool District Association opened its winter session of special activities by holding a United Religious Service in Hope Street Church on Friday evening, October 4. Principal Jacks very kindly consented again to be the preacher, and, as was expected, he attracted a large congregation which included representatives from all the district churches, besides a number of other persons not connected with our denomination. The devotional part of the service was conducted by Dr. Mellor. Dr. Pollit presided at the organ, and his choir led the congregational singing and also rendered an anthem. Nothing could have been more helpful than such a service for intensifying the spiritual ideals of the Association and inspiring its members to put forth increased effort in the service of God and humanity. Dr. Jacks' sermon was an incentive and an encouragement especially to those whose opportunities might be few, for he showed that it was not essentially length of years or innumerable great deeds which made a man perfect, or enabled his life to be regarded as complete; but that completion and perfection were sometimes achieved in one supreme deed or the utterance of one undying truth. The Association is again arranging for a series of Religious Conferences at its constituent churches this winter, the first of which is to be held at Hamilton Road Domestic Mission, on Nov. 16. It has also started a joint advertising scheme, by which eleven of our Liverpool churches, and churches situated nearest the city, are advertised as a group in each Saturday's *Liverpool Daily Post*, with a statement of common principle printed at both beginning and end, namely: "The following churches stand for personal religion and Christian worship free from dogmatic restraint." Various other activities which war conditions render possible are also being organised. The difficulties in Liverpool as elsewhere are great; but it is keenly felt that everything possible should be done to prepare the churches for those new and increased demands which will be made upon them at the conclusion of the war.—A religious Conference will be held at the Hamilton Road Domestic Mission, Liverpool, on Saturday, November 16, at 6 o'clock, Mr. C. Sydney Jones presiding. The subject of discussion, 'Begin at the Beginning—a Word to the Churches,' will be dealt with by the Revs. W. Whitaker and C. M. Wright, and Mr. J. M. Heaney. In the afternoon a devotional Service will be conducted by Dr. Mellor.

London: Blackfriars Mission.—The work in connection with Blackfriars Mission and Stamford Street Chapel is curtailed in many directions, but there is a spirit abroad which promises well for the future. In spite of unfavourable weather the evening service on Oct. 20, on the occasion of the church anniversary, was well attended. The minister (the Rev. W. H. Stephenson) took for the subject of his address 'The Fathers of our Faith: their Ideals and Ours.' The Sunday School Anniversary Services are to be on Sunday, November 10. The Rev. J. A. Pearson will preach in the morning, and the Rev. Thomas Munn (who visited the church for the first time for the Harvest Festival) in the evening. During the past month the congregation have had the pleasure of welcoming amongst them Signaller A. MacLaren, late Secretary of the Scottish Unitarian Association. He joined a Sunday School Excursion to Richmond on September 28, has taken a class on Sunday afternoon, and also addressed the scholars at the concluding assembly.

London: Brixton.—The death is recorded in the Effra Road Unitarian Church Calendar of Miss Hilda Stanley, after a long and painful illness. She was a faithful worker in connection with the congregation, and gave valuable service in the work of the Sunday school.

London: Islington.—In addition to the services which Lieut.-Col. Bullock is rendering to Unity Church, the congregation has had the opportunity recently of hearing other earnest and able preachers from the United States who have come over to this country with the American troops. At one of the "platform meetings" last month Col. Bullock had the assistance of two Y.M.A.C. chaplains attached to the "Eagle Hut," and it was a novel and uplifting experience, says the Calendar, to hear three preachers in khaki expounding the high ideals with which America entered the war, and proclaiming the resolve to keep those ideals unstained until the time shall come to realise them in the victories of peace. This month's programme is equally noteworthy,

and good attendances are hoped for. On November 3 Col. Bullock preaches in the morning; on November 10 the Rev. Thomas Chapman, State Superintendent, Universalist Church, Tennessee, U.S.A.; on November 17, the Rev. G. A. Mark, Dorchester, Mass. U.S.A., and on November 24, Col. Bullock again.—The death is recorded on October 8 of Mrs. Bull, a deeply respected member of the congregation, in her 82nd year. Mrs. Bull (née Tribe) was a life-long Unitarian, and a worshipper at Unity Church for many years. She was also a member of Dr. Tudor Jones's philosophy class.

St. Helen's.—The following resolution was passed after evening service at the Unitarian Church on Sunday last, October 27, and has been forwarded to the Prime Minister and the local press:—"That the congregation of the Unitarian Free Church, Corporation Street, St. Helen's, believing that the highest interest of the nation and of humanity will be served by a peace based on President Wilson's fourteen points, and also feeling assured that this represents the desire of the vast majority of the people of this country, calls upon the Prime Minister to use his powerful influence to consummate this desire at the earliest possible moment and so save the nation from that moral and spiritual degradation which a section of the press is inclining to bring about by a reduction of our ideals and honourable aims in the war."

South East Wales.—A meeting of women was held on Thursday, October 17, at the Unitarian Chapel, Pontypridd. Members of the Aberdare and Pontypridd branches were present. After a short introductory service conducted by Miss E. Rosalind Lee, Mrs. Lewis (President of the S.E. Wales Unitarian Association) took the chair. She drew the attention of those present to the two objects of the meeting, namely: to consider (1) ways and means by which we women may strengthen the life of the churches; (2) the relation of our religious principles to our new duties of citizenship involved in "the vote." Miss Lee gave an address pointing out the value of a well-organised League, especially in view of women's new duties, and suggesting that a District League might be a valuable means of bringing the women of the various congregations in S.E. Wales into closer touch. It was finally resolved unanimously "that steps be taken to form a District League, that each congregation connected with the S.E. Wales Unitarian Association be urged to form a Branch of the Central Women's League and become affiliated also to the local district League, and that Miss Lee be appointed Hon. Secretary to bring the question before the women in the various churches." It was also decided to accept the invitation of the Aberdare Branch to hold the next District Meeting at Aberdare on Tuesday, November 26.

Wakefield.—It is stated in the Westgate Chapel Calendar that Signaller Sidney Lockwood (Northumberland Fusiliers), who was reported missing on May 27, is now said to have been killed on that date. He was one of four men who were on outpost duty, and was evidently killed by shell-fire. Lockwood was little over 19 years of age and had only been at the front a few weeks. Many other members of the chapel have been wounded.

Wandsworth.—The Calendar of the Wandsworth Unitarian Church records the death in action of Pte. C. E. Thompson, 23rd Batt., Australian Imperial Force, aged 22.

York.—The Rev. Marshall B. Skelland has been made a member of the Nonconformist Ministers' Fraternal, and a member of a Committee appointed by the Nonconformist Churches for the purpose of house-to-house visitation in the city. He has organised a series of meetings to be held in St. Saviourgate Chapel to discuss 'Reconstruction' and 'A League of Nations.' Speakers at these meetings include ministers of the Presbyterian, Wesleyan, and Primitive Methodist Churches. It is noteworthy that one of the lecturers is a local Episcopalian vicar. The Society of Friends is also represented on the Syllabus.

Yorkshire Unitarian Union.—The Annual Meetings of the Union were held at Hunslet, Leeds, on Saturday, October 26. We hope to give further details next week.

**** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.**

MARRIAGE.

STEWART—YERRURY.—On October 27, at Kilburn Unitarian Church, by Rev. J. Arthur Pearson, John Howat Stewart, Co. Q.M.S., R.E., to Ethel Elizabeth Yerrury, daughter of Mrs. Yerrury, 31 Buckley Road, N.W.6.

DEATHS.

COOPER.—On October 30, at 48 Glengarry Road, East Dulwich, from pneumonia following influenza, after eight days' illness, Mary Kate, eldest daughter of the late William and Ann Cooper, aged 32 years.

WAID.—On October 28, after a very short illness, Edith, wife of William Henry Waid, Engineer Lieut., R.N., and second daughter of Thomas Maskell Hardy, of Morella Road, Wandsworth Common, aged 29.

WILLMER.—On October 30, at 17 Alfred Road, Birkenhead, in his 74th year, George Harvey Willmer, eldest son of the late Alderman Charles Willmer. Service at Bessborough Road Unitarian Church, Birkenhead, Saturday, November 2, at 2 P.M., prior to cremation at Anfield Cemetery.

OUR CALENDAR.

LONDON.

SUNDAY, November 3.

Acton, Creffield Road, 11.15. Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 6.30, Rev. A. GOLLAND, M.A.
Bermondsey, Fort Road, 11, Mr. S. P. PHNWARDEN.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. MUNN.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Luke's, City Road, 11 and 6.30, Mr. FRANK G. FINCHAM.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11 and 6.30, Mr. J. BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11, Rev. A. H. BIGGS, M.A., LL.M.; 6.30, Rev. J. TYSSUL DAVIES, B.A.
Islington, Unity Church, Upper Street, 11 and 6.30, Lieut.-Col. O. S. BULLOCK.
Kentish Town, Clarence Road, N.W., 11 and 6.30.
Kilburn, Quex Road, 11 — 6.30, Rev. GARDNER PRESTON.
Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. W. H. ROSE.
Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.
Rhyl Street, Kentish Town, 11 and 6.30, Rev. W. H. ROSE.
South Norwood, League House, 141 Portland Road, 6.30, Mr. J. KINSMAN.
Stoke Newington Green, 11.15 and 6.30, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROELING.
University Hall, Gordon Square, W.C., 11.15, Rev. F. K. FREESTON.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, 11 and 6.30, Mr. J. HARRY SMITH.
ABERYSTWYTH, New Street Meeting House, 11, Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, Rev. T. GRAHAM.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 3, Rev. F. HANKINSON.
BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CAMBRIDGE, Assembly Hall, Downing Street, 11.30.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN ROW, 10.45 and 3, Rev. E. A. SMITH, B.Sc.
DOVER, Adrian Street, near Market Square, 11, Children's Service, 3.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 3.30, Rev. E. LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. G. A. MARK.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. M. WRIGHT, M.A.
LIVERPOOL, Bootle Free Church, 11 and 6.30.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 6.30, Rev. C. M. WRIGHT, M.A.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.
OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. H. M. LIVENS.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
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WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER, B.A.
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Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.
ADELAIDE, S. AUSTRALIA.
Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.
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All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

THE isolation of Germany from the military point of view is not less evident in the political sense. The cultivators of the policy of ruthlessness, the applauders of the sinking of the Lusitania, the singers of the 'Hymn of Hate,' are now finding the force of that ancient and never antiquated law that measures back to men what they measure out to others. Guarding our hearts and minds as we must lest we in our turn fall victim to ignoble passions, we do well to recognise that it is a divine law that is operating, and that the natural sentiments of humankind are in their reactions at least as directly grounded in the Will supreme as those of the laboratory. Hence the duty laid upon us as moral agents to bear our testimony in this hour of retribution. Turkish barbarism we loathe, Bulgarian trickery we despise, Austrian tyranny we denounce, but Germany's accumulation of loathsome cruelty, despicable trickery, abominable despotism, with its own peculiar quintessence of arrogant defiance of all moral law, needs more than a vocabulary to itself. What it needs, and if right is done will have, is the practical verdict of universal horror, aversion, and abiding mistrust.

* * *

THE eager haste of the Germans to secure an armistice, drastic as they knew the terms would be, is more eloquent of their sense of peril than any words could be. There is no need in this place to go over the circumstances which have driven the proudest and most boastful empire of modern times to this signal humiliation; but one of them, the internal ferment, is obviously significant not only to Germany but to Europe at large. In the hour of the great and overwhelming

triumph of the Allied cause there exists fully enough to impose restraint upon all thoughtful minds. Gratitude truly inexpressible is ours, and humble prayer that our nation, along with its sister nations, may be wisely guided in the immensely difficult path which now opens before us. For the rest, we do well to bow the head in silence.

* * *

AMONG the representatives of Allied nations at the Versailles Council from which the Premier returned on Tuesday were those of the Czecho-Slovaks—a startling proof of the new order now springing out of the ruins of the Austrian Empire. It is very interesting to observe that Prof. Thomas G. Massaryk, whose portrait was recently displayed, along with President Wilson's, at Prague, the capital of this new Bohemian state, was a member of the International Council of Unitarians and other Free Churches and took part in the Boston Conference in 1907. His ardour for religious as well as political freedom is intense, and is combined with ripe scholarship; and he has a wholesome fear of all combinations, civic or ecclesiastical, which claim to have authority from God without being responsible to the people they set up to govern. Bohemia has a long history of religious liberalism, and we trust its development under such guidance as Massaryk's will continue true to its best traditions.

* * *

MUCH anxiety has been expressed, by Lord Bryce among others, lest the conditions of the armistice with Turkey involved an abandonment of Christians in the East to the rule which has been so hateful in the past. Anything more abhorrent to the feelings of people in this country could hardly be conceived; our warmest gratification in the victories of our forces in those parts has been in the thought of setting free those who have been so shockingly oppressed by the Turks. It is a great relief, therefore, to be assured officially that nothing of the kind has been arranged, and that the future of these poor people—the rem-

nants left from frightful butcheries and starvation—is to be a subject of careful regard in the conclusions of peace.

* * *

THE death is announced of Dr. Andrew Dickson White, an American of rare distinction as scholar, author, and diplomatist. Born in 1832, he graduated at Yale and continued his studies at the Sorbonne and the University of Berlin. After a professorship of history and literature at Michigan, he helped to create and was first President of Cornell University from 1866 to 1885. His success as commissioner in several important affairs led to his appointment as U.S.A. Minister to Berlin 1879-81, followed, after two years in St. Petersburg, by the ambassadorship to Berlin 1897-1903. He was president of the American delegation at the Hague Conference 1899. His writings ranged over a wide field—education, politics, economics, criminal law &c.—and in one notable work entitled 'A History of the Warfare of Science with Theology in Christendom,' he rendered extremely valuable service to progressive religious thought.

* * *

WE quoted last week from Sir Robert Stout's address at Wellington Unitarian Church. Another passage deserves notice. Dealing with a subject that has caused far more heart-searching than has found expression among us, Sir Robert said: "We must have what is termed a State or a public conscience. We have heard much of late of 'private consciences.' It is well to have a conscience of some kind, it is well to be guided by moral considerations; but if a man or a woman sets his or her conscience above the dictates of the public conscience it does not bespeak an exalted moral attitude. I am not referring to those who are called 'conscientious objectors' to our laws. Some of them, as the Quakers, having an heredity and a history behind them, are honest. The Quakers have ever been forward in public services. There are some not Quakers whose 'conscientious' objections are but disloyalty to our State, and thinly-veiled

treason. If in the peril which besets the State some of her citizens do not rise to help her to maintain her existence they certainly should not be allowed to take part in the governance of the community, nor allowed the liberty, privileges, and freedom that loyal citizens possess." We may note here that general assent was given last week, at the Unitarian meeting at Gorton, to the protest made by the President of our Association at the treatment meted out to some of the "conscientious objectors" in this country. Differing as he does and most of us do from the views of these men in relation to the war he feels, as we do, that in many cases they have been abominably treated.

* * *

THE prompt and generous response made this week to our appeal for the Belgian Fund encourages a hope that this most meritorious piece of work will continue to receive substantial reinforcement. Referring readers for details to our article on the subject last week, we will only remind them here that we want to see the list of donors greatly enlarged between now and Christmas—with a special spurt at Christmas itself, when the 200th weekly list will appear. It will be seen that the Italian occupation of Trieste and the virtual surrender of Constantinople have speedily opened the purse once more of the good friend who offered "ten fives" for ten victories, for the benefit of the Lawrence House Fund. We again beg our friends to help in clearing this bit of money-raising out of the way of larger—though not necessarily more attractive—things. The list, in any case, must be soon withdrawn.

LIBERATION OF LILLE.

(October 28, 1918.)

"LANCASHIRE lads are in Lille to-day!"
Blow the bugle and beat the drum,
Let voices shout that have long been dumb,

And flowers and garlands bedeck the way.

"Lancashire lads are in Lille to-day!"
The people crowd to the City's mart,
Pallid and thin, but with beating heart,
They wave their flags and they kneel and pray.

"Vengeance is mine and I will repay;"
My agents ye are," saith the voice of the Lord.

"Ye Lancashire lads, sheathe not your sword—

Where are the daughters of Lille this day?"

And those soldiers there are who fell by the way,

Whose names are cherished in love and pride;

For this they fought and for this died,
They too were in spirit in Lille that day.

Lancashire lasses are proud and gay

At Bolton and Bury and Pendle Hill

At the weaver's loom in shed or in mill
They think of their lads in Lille this day.

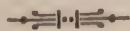
On history's page in the years far away

This story spun on the loom of Time,

Will put on record in deathless rhyme
That Lancashire lads were in Lille that day.

S. M. O.

AFTER SEVENTY YEARS.



HORACE WALPOLE, we have been reminded, wrote in 1759: "We are forced to ask every morning what victory there is, for fear of missing one." We too, and even more than he, have had our marvellous months, and so great have been the victories, one after another, that only one more is greatly longed for by most of us. At the moment, however, it is a different quotation that appears most apt. Writing in 1848 Richard Cobden said: "We get astounding news from the Continent, a fresh revolution or dethronement by every post." Here, also, we may say, so many are the vanished figures from the royal and imperial stage that only one more exit is awaited with much interest. We have reached, indeed, one of the world's most memorable epochs, the closing of a long chapter.

Seventy years ago, as Cobden's words recall, Europe was shaken in every quarter. According to their interests and disposition men cherished the brightest hopes or were the prey of the gloomiest fears. The same energetic French leaven that had thrust upward at the Revolution, had burst through the surface of things once more; and symptoms of a similar nature were now to be seen in many lands. Within a few weeks of the abdication of Louis Philippe Vienna was in revolt, and while Germany had her bad quarter of an hour people in this country were in terror of the Chartists. It seemed the end, or the beginning, of all things. Huge uprisings such as these might, indeed, lead to anything. The great masses of mankind seemed to be thoroughly inflamed at last, and the tinsel appeared to be finally doomed. Had not Pius IX. himself stood forth as a champion of popular rights—a portent to make all vested interests tremble? Liberty and Nationalism, two of the most abstract of abstractions, were mysteriously enough the concretest of forces in that present world. Seventy years after they are more powerful than ever, while to reinforce them another idea is rapidly coming into the mind of man—Internationalism.

The uprisings of 1848 were, apparently, soon laid. Disillusion and disappointment took the place of expectation. In France the voters overwhelmingly chose Louis Napoleon to be president of their new republic, and accepted him later as Emperor. In Germany the constitution-makers at Frankfurt talked a good deal to little purpose, and meantime the military machine was started which, by way of the Dannewerk, Königgrätz, and Sedan, has rolled at last to the edge of the abyss. The "liberal" pope settled on his lees, and, once more, as after Waterloo, the autocrats seemed all round to have gripped the reins afresh. Will that be the sequel of the present world-wide revolt against their system? The answer is in the keeping of destiny, but the forecast is at least a possibility. Surely, the system of autocracy, which has received so signal a defeat in the great empires of Europe, can never be revived unless the peoples of Europe, in

addition to a forgetfulness that would amount to mere insanity, fail to learn how certainly Liberty depends on law-abiding, and unless they are deluded by self-seeking and wily politicians into supposing that to be patriotic means to be nationally egotistic and selfish.

One fact differentiates the present time from the age which we cannot help recalling at this juncture. There were great armies then, as such things were reckoned, but to-day whole nations are in arms. The entire population of the belligerent countries, and hardly less that of the European neutrals, have been swept into the whirlpool of war. Fraternity was doubtless then a real sentiment with some of the multitude in many lands, and with large numbers in one or two. We may believe that after four years of comradeship on the battlefield the feeling of companionship for peace as well as for war will have been more widely diffused than it has ever been before. But, obviously, there is not only this feeling of comradeship to trust to; there is the feeling of immense fear. Men are driven to contemplate, and to resolve upon, a League of Nations not at all from pure philanthropy, but in the instincts of self-preservation. They are once for all convinced beyond risk of wavering that to commit their destinies to the hands of a few irresponsible monarchs, intoxicated with a belief in their divine right to lord it over mankind, is to court disaster. Victor Hugo, in his grand manner, pictured a rainbow arch of hope spanning the United States of Europe. To-day even some of the Germans, it appears, have come reluctantly to acknowledge that their militarist philosophy has not paid, and they are writing about the United States of the World.

Thus, after seventy years the forces that make for the deliverance of mankind are again and more potently at work. None but an imbecile or a fool, to use Lord Robert Cecil's words, will minimise the vast difficulties that are ahead; but none but a criminal against mankind will in the pursuit of selfish interests evade the task that is now before all the civilised peoples of the globe. At the present moment we watch breathlessly the final stages of the struggle against that fatal system which has cost so much to destroy. In order that the destruction may be complete men refuse to compute what the process still costs. But the days of reflection will follow these days of effort, and mankind would be truly a hopeless thing if it could not be trusted to profit by lessons so bitter. The duty of every thoughtful person is, now and in the immediate future, to bring home to his fellow-citizens the true significance and immense issues of the epoch now beginning.

OUR Boston friends, who greatly appreciate the hospitable reception of their soldiers by Unitarians in this country, have issued a card of introduction for their men. The Icelandic Church at Winnipeg, about 40 of whose members have come across, has given them a special card for similar use, and we hope to hear that these introductions have led to the kindly welcomes intended.

BOOKS AND REVIEWS.

DR. JACKSON'S 'FOURTH GOSPEL.'

HAVING been all my life a student (in quite a modest way) of the problem of the Fourth Gospel, I have read this book*—so wide in its scope, so scholarly in its spirit, above all, so impartial in its judgments—with the greatest interest, and, I hope, with considerable profit. Hitherto I had been inclined to think (so far in agreement with my brother the late Dr. James Drummond) that it was at least possible that the author might be the Apostle John, the son of Zebedee, the main question being whether a work so inconsistent with the synoptic tradition and so remote from the world of reality could have come from a personal follower of Jesus. That such a view, though favoured by the external evidence, is nevertheless untenable, is, I think, pretty conclusively shown by Dr. Jackson; and against the received view of John, son of Zebedee, having lived to a great age in Ephesus, he sets another tradition coming from the lost work of Papias, to the effect that John, no less than his brother James, had, in accordance with the prophecy of Jesus (Mark x. 39), met with a martyr's death long previous to any date to which the gospel can be referred. Accordingly, the conclusion to which I have been brought by the perusal of Dr. Jackson's book is this: the Fourth Gospel was written about the year A.D. 100 by a Palestinian Jew resident in Ephesus, whose name may very probably have been John, and who may quite possibly have been the person known as John the Presbyter, but who, at any rate, was not the Apostle. To this I think our author would give a qualified assent, and would add that the evangelist either wrote under the authority of the Beloved Disciple, or, less probably, was himself that disciple (p. 48), and therefore a personal follower of Jesus. But here I find it very tempting to diverge and say, the evangelist was indeed himself the Beloved Disciple and yet not really an eye-witness! The evangelist knew nothing of Jesus save through the synoptic gospels and his own intuitions, but believing that he did know him in this way, in all the fulness of his glory and his love, he saw no more effective way of intimating this knowledge than by introducing himself into his symbolical narrative as an actor in the scene. Only thus, it seems to me, do we get the full significance of the scene at the Last Supper where the Beloved Disciple is represented as reclining on the bosom of Jesus. It is the same figure as we have in John i. 18, where it is said: "The only begotten Son, who is in the bosom of the Father, he hath declared him." Such knowledge as the Son has of the Father, as intimate and as full, is thus clearly claimed for this particular disciple in relation to his Lord. Dr. Jackson gives it as his opinion that whoever the Beloved Disciple may have been he was not an Apostle. Certainly not, from the point of view just expressed, any more than from his own. But I must think it was intended that he should be taken for one, if not even, as has actually happened, for the son of Zebedee.

Of course, every one has noticed the inconsistencies in the Fourth Gospel—the strong materialism of some passages contrasted with the high spirituality of others, the depreciation of miracles here and the importance attached to them elsewhere. St. John, it may be noticed, is the only evangelist who, not content with recording a miracle, supplies apparent evidence that one has really been performed: the cure of the nobleman's son, e.g., at the moment when Jesus spoke the word. I have else-

where attempted to account for these inconsistencies by the suggestion that the evangelist has in view the two distinct classes of readers—those who will not believe without signs and wonders and the more spiritually minded to whom "it is given to know the mysteries of the kingdom of Heaven"—a distinction apparently recognised by Jesus himself (Matt. xiii. 11).* This is to me a more satisfactory explanation than any theory of partition, even though the presence of interpolations cannot, of course, be denied.

On one point I must differ from Dr. Jackson. While recognising the symbolism of the seven "signs" recorded by St. John he says: "It is impossible to believe that the stories are of his own construction." But why so? It is surely the simplest way of accounting for them. Some, of course, are borrowed more or less completely from the synoptics. But take, e.g., the story of Lazarus. If not a narrative of facts it must have been invented by someone, and who more likely to have invented it than the writer of the gospel? Or, again, take the story of Thomas implying the corporeal revival of Jesus. To those who do not accept the miracle in its most literal form, it is surely obvious that the story is suggested by, and based on, Luke xxiv. 36-40. Once grasp the idea that this whole gospel is a symbolical narrative having only a slight foundation in historical fact and no repugnance will be felt to this proposition.

Dr. Jackson has evidently read widely on his subject, and I should be surprised if it was found possible to name a single German or Dutch writer whom he has overlooked. But he seems to have rather neglected his own countrymen. He does not mention that the first theologian of repute in England to question the authenticity of the Fourth Gospel was the Rev. J. J. Tayler. He nowhere mentions Martineau's contribution to the subject in his 'Seat of Authority'; and, strangest of all, he makes no reference to Dr. Abbot's remarkable article in the 'Encyclopædia Biblica.' This last omission may suggest that to make his work complete a chapter on the symbolism of the Gospel is rather a desideratum. Even as it is, however, I think it may fairly be pronounced a very able and eminently judicial summing up of an age-long controversy.

ROBERT B. DRUMMOND.

THE third party of American editors who have come over to this country at the invitation of the Ministry of Information as guests of the British Government to see Britain's war effort at first hand arrived in London last week. It includes: Dr. Douglas MacKenzie, President of Hartford Theological Seminary; Ernest Hamlin Abbott, Editor of *The Outlook* (the journal of which Colonel Roosevelt became Associate Editor on the termination of his Presidency); Dr. Clifton Grey, Editor of *The Chicago Standard*; Philip Howard, Associate Editor of the *Sunday School Times*; Guy Shippler, Associate Editor of *The Churchman*, and others. The party, which has been entertained to lunch by the Minister of Information, and by the English Speaking Union, are to visit the Fleet, the Front, and Ireland.

WE learn from *The Manchester Guardian* that "Adam Bede's Cottage" was offered for sale recently at Ashbourne. It is situated in the straggling hamlet of Roston, near Norbury—the "Norbur" of the novelist—and there is reason for believing that at one time the father of George Eliot, who stood in part for the portrait of Adam Bede, resided in the house, which is at least 140 years old.

THE BISHOP OF HEREFORD.

ON Sunday, October 20, the Bishop of Hereford preached at Eignbrook Congregational Church in that city. This was surely a noteworthy event. Nothing like it, says a correspondent, has happened since the Act of Uniformity. The former bishop, Dr. Perceval, was a man of broad sympathies and very friendly to Nonconformists, but he was cautious, and although he was always ready to join them in social and educational effort, and on one occasion invited them to take part with him in the Communion Service at the Cathedral, he would not speak in a Nonconformist Church or open a Nonconformist bazaar for fear of "wounding tender consciences." It is satisfactory to find that Dr. Henson is faithful to his convictions and is pursuing the same course now as before his promotion, only with greater freedom.

The position claimed by Dr. Henson in relation to the Free Churches is unusual and little known and understood. In his book entitled 'The Relation of the Church of England to the other Reformed Churches,' he writes as follows: "There is nothing in the Constitution or in the law of the Established Church of England which compels or permits that rigid ecclesiastical isolation, which now generally obtains, and which unquestionably is a consequence of the adoption of Tractarian principles by a large section of the English clergy." "The great difficulty of orders is one which Episcopacy has created, and it is one which the Episcopal Church must remove. I do not see how High Church notions and claims can ever amalgamate with ours, or that we can listen for a moment to proposals which invalidate our orders (and discredit and censure our ministry) and those of other Protestant churches."

"It is being discovered with relief that the present isolation of the Church of England is required neither by its formularies, nor its traditions. Intercourse with other churches is becoming more common and more intimate and in the wake of intercourse is growing a salutary disgust of the bigotry which separates fellow Christians and forbids their union in work and worship."

"It is the right and, on the other hand also, the duty of every member of the Church of England, who values the heritage of spiritual liberty implied in his membership of a Reformed Church, to communicate with the other Reformed Churches, wherever and whenever the opportunity to do so may be given to him. So doing, he will assuredly be true to the principles and the traditions of his own Reformed Church."

It may be well also to quote a short passage from Dr. Henson's sermon at the Congregational Church: "Since the Reformation our religious history falls into two parts. First, there was the period in which an uniform national system of Christianity was aimed at by legal coercion and when coercion had clearly failed, by comprehension. It was then the practically universal assumption that religious uniformity was politically indispensable. The stoutness of the Puritans and the disloyalty of the Stuarts combined to convince the nation that there were worse dangers than religious variety. Then followed the period in which uniformity having failed, division was acquiesced in. Toleration put a term to the religious persecution, though it was grudgingly conceded, and not until our own time received complete expression. A great amelioration of ecclesiastical temper was secured. There was a great dying down of ecclesiastical bitterness and a great dying down of religious feuds. But a kind of torpor spread over Church and Nonconformity until the rise of the

* THE PROBLEM OF THE FOURTH GOSPEL. By H. Latimer Jackson, D.D. Cambridge, at the University Press, 1918.

* 'Man's Chief End, and Other Sermons,' pp. 74-5.

Methodists." "Now we have reached a point at which we are beginning to see that while the Toleration Act and its consequential legislation solved the old political problem—how to combine religious dissidence with civic security—the religious problem, how to secure Christian unity apart from visible religious fellowship remains unsolved."

It may be said that these words of the Bishop do not carry us very far and that his interpretation of the legal position of the Church will be denied by most of his brethren, but surely it is worth something that they should be held by a dignitary of the Church; and the courage he has shown in breaking through the custom of ages will be a real encouragement to those who believe in unity of spirit even when ecclesiastical amalgamation is impossible.

TAMED, YET UNCONQUERED.

THE other day one of our officers on the Belgian front went with a wagon around the country seeking forage for his "beasties." He came to one big farm which he thought was deserted; however, in answer to knocking, an old man appeared. Seeing a soldier, a flame of fear sprang up in his pale eyes. The officer asked: "Pardon, monsieur, elles sont à vous, ces légumes-la?"—pointing to a scrubby trampled garden with a few withering turnips in it. Without any reply he opened the garden gate and in a shaking voice said, "Prenez tous, à votre plaisir, monsieur." The Huns had evidently well-tamed him, anyway. The visitor tried to explain that he only wanted some straw, but the old man threw open all his doors and said, "Tout est à votre plaisir, monsieur; seulement" (seeing perhaps a gleam of pity in the Englishman's eye) "laissez-moi quelques navets à manger. Il faut vivre, en tout cas."

Finally, he told his story. Himself a widower, aged 72, the Huns had taken everything from him, cows, horses, crops, and the daughter who looked after him, and destroyed all the farm implements before they left. He had been 48 hours with no food until the English came. "Ils m'ont pris," cried he with tears in his bleary eyes, "ils m'ont pris dix-sept vaches, un taureau magnifique, douze chevaux, et six mulets; ils ne m'ont rien laissé; et ma fille, ma jolie Hélène..." the big tears ran down his furrowed cheeks. He shewed the shell-holes near his house, although the house was untouched, and said, "Les obus m'ont tous passé—c'est parceque j'ai prié à la Vierge... elle écoute les prières des pauvres gens." Hardly knowing what to say, the officer murmured, "Mais oui, monsieur; nos prières ne sont pas perdues." The old man looked at him keenly and said: "Tenez, mon lieutenant, je suis bon Catholique, jamais je ne fais tort à personne; et le saint Jésus nous a commandés de pardonner à nos ennemis leur malfaits. Le matin et le soir je prie à genoux que le bon Dieu pardonne les Allemands... qu'il me ramène ma belle Hélène." The fierce, loving, broken, starving old man stood bare-headed in the autumn sunshine with wet cheeks and shaking frame. Poor old fellow; alone and starving in the silence of his desolate homestead—yet praying for forgiveness for the authors of his misery. Certainly, the Huns had never conquered him.

A SERMON entitled 'Freedom,' preached by Mr. H. G. Chancellor, M.P., at Ilkley Baptist Chapel on October 6, will be issued as a pamphlet supplement with the next number of *The Christian Commonwealth*.

CORRESPONDENCE.

WAR BONUS FOR MINISTERS.

To the Editor of THE INQUIRER.

SIR,—It will be remembered that last year, in view of the difficulties in which ministers with small incomes are placed because of war conditions, a Christmas bonus was, by the co-operation of the Sustentation Fund and the British and Foreign Unitarian Association, given to ministers of congregations. The difficulties are certainly no less this year, and the two Societies are making provision once more for the same purpose.

(a) The Sustentation Fund will continue its Christmas bonus of £5 to all its beneficiaries; and an additional bonus to such of its beneficiaries whose income from all sources does not exceed £200, of £5, or of £10, to those who have two or more children wholly dependent upon them.

(b) The British and Foreign Unitarian Association and the Sustentation Fund will co-operate in providing the money necessary for a bonus of £10 or £15 to ministers of congregations, qualified as above, who are not beneficiaries of the Sustentation Fund.

This will mean a greater drain than last year on the funds of the British and Foreign Unitarian Association, as the extra £5 to married ministers with two or more children wholly dependent upon them is a new departure, which no doubt will be generally approved. Friends who would like to take a share in supporting this effort are invited to send their contributions to the Treasurer of the British and Foreign Unitarian Association, Mr. George W. Brown, Essex Hall, Essex Street, Strand, W.C.2.

By the time this letter appears the circulars will be issued to ministers likely to come within the range of the scheme. Any minister, qualified for the bonus, who does not receive a circular may have one on application to the Rev. W. Copeland Bowie at Essex Hall.

RICHARD D. HOLT,
President, British and Foreign
Unitarian Association.

C. J. STREET,
President, Sustentation Fund.
November 6, 1918.

LAWRENCE HOUSE.

THE following additional donations have been received in response to the appeal for funds to send literature to upwards of eight thousand soldiers and sailors, and are acknowledged with many thanks:—

	£	s.	d.
Previously acknowledged	182	10	0
Miss J. Barker	0	10	0
Mr. E. Buser	1	0	0
Mr. J. H. Every	1	1	0
Mrs. Jervis	0	10	0
Mrs. Kenrick	5	0	0
Miss Rathbone	2	0	0
Mrs. Roberts	1	1	0
Mr. M. A. Ruck	2	0	0
Miss M. E. Swaine	4	0	0
Mrs. Winsor	1	0	0
	£200	12	0

Further contributions towards the appeal for £400 will be received by Mr. R. M. Montgomery, 5 Crown Office Row, Temple, London, E.C.4, and Mrs. Sydney Martineau, Streatham Grove, Norwood, London, S.E.19.

THE YORKSHIRE UNITARIAN UNION.

THE annual meeting of the Yorkshire Unitarian Union held on Saturday, Oct. 26, was preceded by divine service in Joseph Street Unitarian Church, Hunslet, Leeds, conducted by the Rev. E. Gwilym Evanst of Dukinfield, who preached an earnest, and timely sermon upon the words "For other foundation can no man lay than that is laid, which is Jesus Christ." The preacher made a number of excellent applications of his message to the pressing circumstances of the hour.

At the meeting which followed the chair was taken by Mr. G. E. Verity, in the absence under medical advice of the president, Mr. Grosvenor Talbot, J.P. Apologies for unavoidable absence were received from the Revs. W. L. Schroeder, (Halifax,) T. M. Falconer, (Hull,) and J. Marshall Skelland (York). The committee's report, read by the secretary, the Rev. W. R. Shanks, gave a survey of the activities of the Union and referred to much faithful work done by ministers and people during the year, and to the life and earnestness that had been maintained despite the absence of many helpers whom the war had called away.

The treasurer, *pro tem.*, Mr. Simeon Hall, presented the accounts. The draft balance-sheet showed the receipts to have been about normal, while the expenditure had increased on several items to over £100 in excess of the estimate. A portion of stock had been sold and the Hargrove Fund had been invested in war stock. The state of the finances called for care in the expenditure during the forthcoming year and an earnest effort on the part of the churches to increase their contributions.

Mr. F. Clayton, Secretary of the Lay Preachers Union, read the report of the services rendered during the year by the Lay Preachers. One new member had joined the Union, and the members had conducted 158 services in five chapels.

The adoption of the reports and balance-sheet was moved by Mr. C. Stainer, seconded by Mr. F. G. Jackson, and a vote of thanks to the retiring officers and the election of officers for the ensuing year, proposed by the Rev. J. S. Mathers, and seconded by Rev. R. A. Dickson, was passed. A vote of thanks to the Lay Preachers for their devoted services during the year was also passed.

After tea, provided by the Hunslet friends, the evening meeting was held, Mr. G. E. Verity presiding. The subject dealt with by the speakers was 'Our Relation to the Question of the Union of the Churches.'

The Rev. M. Evans agreed with the preacher of the sermon that afternoon that there could be no other foundation for a Union of the churches than that laid by Christ. Our group of churches should be able to unite more easily than others, as we were already agreed that the essential things could be summed up in the two commandments—"Hear, O Israel," and "Love thy neighbour as thyself." Unitarians believed in the unity of life and that was the broadest basis they could have. Underlying their life was found the reality of communion with God.

The Rev. R. A. Dickson held that the time was ripe for the development of a league of churches. If we contrasted the picture of England of fifteen hundred years ago with that of to-day we should see the advantages of Union. They should cultivate the art of mutual respect. That would be a step towards Union. He had applied the principle in connection with the public lectures at Huddersfield. Men of all shades of opinion, representatives of all parties, had been brought to speak upon the same platform with mutual advantage to all.

The Rev. A. Cobden Smith asked what was to be done with the man outside the churches? We ought to demonstrate the reality of our Christian fellowship and Unitarians should not be less willing than others to take a part in a movement for union. He desired the Unitarian to take his stand publicly in regard to the question of union, as having had religious experience equally with the orthodox. The obstacles in the way of union were not due so much to the Laymen as to the orthodox ministers.

Mr. W. Skelton briefly contended that to live in the spirit of Unitarian principles and ideals was to feel nothing attractive nor to see any great advantage in the proposal for union. Their outlook and that of the orthodox churches sprang from different conceptions of life and the world. Every Pope had sought for the Union of Christendom. Their concern was to live for freedom.

Other speakers, including the Revs. J. W. Maw, J. S. Mather, A. L. Smith. Messrs. C. H. Boyle and E. O. Dodgson, traversed similar lines of argument, the chief insistence being on the need for unity of the spirit in the bonds of love. The Rev. W. R. Shanks, who closed the discussion, said the only Union which would be worth striving for must be based upon the recognition of an obligation laid upon every individual and denomination, namely, the obligation to love God and man.

THE WOMEN'S LEAGUE.

A GENERAL Meeting of the British League of Unitarian and other Liberal Christian Women was held on Saturday, October 26, in connection with the autumnal gatherings of the British and Foreign Unitarian Association at Brookfield Church, Gorton. The meeting was held in the beautiful church and was very well attended by both men and women. The Central Committee was represented by Miss Clephan of Leicester; Miss Grace Mitchell, Secretary of the Fellowship Committee, and Miss H. Brooke Herford, Secretary of the League. The short opening service was conducted by Miss Alack of the Upper Brook Street congregation. Miss Clephan presided at the meeting, the chief feature of which was an address by Miss Mitchell on the development of the Fellowship work and the ideals at which it aims. Miss Mitchell described its small beginnings and showed how it had grown as the women realised what it might mean to them and through them to the life of our churches. She told of the increasing number of lonely women and girls who, while separated by circumstances from their own churches, were finding spiritual companionship and friendship with the help of the Fellowship Committee. There were also ways in which the League tried to draw the women of the home congregations into closer touch with their sisters in the overseas churches so that a greater mutual interest and desire for co-operation might be aroused between them. To this end many "Friendly links" had been established, and a friendly interchange of letters promoted between English girls and the girls over there. The Committee had before them the possibility of greatly increased emigration after the war, and were glad to say that those who went from out our churches would find, wherever they settled, friends of their own faith to welcome them in the new country. The Fellowship Committee had also carried out arrangements by which hospitality and friendly intercourse through correspondence was provided for men from the over-seas churches. Long lists of names of these men had been sent over to the Committee. Miss Mitchell has made this Fellowship work peculiarly her own, putting into it the whole force of her

energies and her enthusiastic belief in its ideals. That her hearers were deeply interested and stirred was evident from the close attention given to her earnest and inspiring appeal for their sympathy and co-operation.

In the unavoidable absence of Mrs. Athelstan Tayler, who has the work in hand, Miss Brooke Herford described the scheme of the Foreign Committee for befriending the Unitarian soldiers from the American churches. It is run on much the same lines as that for the benefit of the overseas men. In response to the invitation to give in names of their men-folk the Women's Alliance have sent a list of over 100 correspondents, and hostesses have been found for a large proportion; but there are more difficulties in the way than in the case of the overseas visitors. At any rate, it is evident that whatever the result, the mothers in America are very grateful indeed for any kindness that may be shown to their sons while over here.

LONDON DISTRICT UNITARIAN SOCIETY.

A CONFERENCE of ministers and church officers was called at Essex Hall on Saturday last to consider "What shall be the attitude of the churches to industrial conditions as affected by the war." Dr. C. Herbert Smith presided, and there was a large attendance. In introducing the subject Dr. J. Lionel Tayler considered his subject under two heads: (1) Lesser industrial changes; and (2) Greater industrial outlooks. Under the former heading he touched on the questions of: (i.) demobilisation; (ii.) reparative effort; (iii.) return to pacific industry and the releasing of the present bureaucratic control; (iv.) post-war labour conditions; and (v.) man, woman, parentage and industry. He did not think it our duty as church people to adopt a definite political tone, but held that our churches should develop the social side of our religious activities, so as to be able to give a higher tone to the social outlook of our time. Under the heading 'Greater industrial outlooks,' he discussed, very briefly the following questions:—(i.) Are we to have in our Empire revolution or evolution? and held that the general sanity and freedom would preserve us from the former. (ii.) Can we better satisfy men's and women's lives by higher education?—the problem of the adolescent and, perhaps, adult education. (iii.) Have we begun to see, as the result of war expenditure, a new and more generous economic outlook? i.e., one that is not going to exploit any class. (iv.) Is the old, pre-war view of civil life to be replaced by a more active and adventurous social ideal? He concluded by saying that, while favouring the thought of a League of Nations, he favoured especially the idea of an adventurous peace, which, because it was adventurous, would satisfy the best of the war ideals and yet draw us to its Light and ultimately lead nations into one greater unity. What could our churches do? What could they not do if they would? An animated discussion was led by the President, who was followed by Colonel Bullock, the Revs. A. A. Charlesworth and A. H. Dolphin, Mr. Gibberd, Mr. Walls, the Rev. J. A. Pearson, and Mr. R. W. Sorenson. Approaching the subject from widely different points of view, the speakers urged that the principles which brought them together in religious fellowship should be translated into concrete facts of life, and that the individual should get his chance, both individually and socially.

BELGIAN HOSPITAL FUND.

193RD LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	21,452	11	7
Mr. Thomas Cocker	1	0	0
Mr. and Miss Hirst (33rd)	2	2	0
Miss G. E. Ready (7th)	1	0	0
Mrs. Perrot (8th)	1	0	0
Miss E. C. Harvey (16th)	3	0	0
Miss Margaret Beard (7th)	1	0	0
Miss C. Harrold (14th)	15	0	0
Miss A. E. Winkworth (12th)	5	0	0
Mrs. Roberts	1	1	0
Mr. J. Frederick Swann (6th)	5	0	0
Mrs. Julian Winser (46th)	1	0	0
Mr. H. Woolcott Thompson (25th)	25	0	0
Miss Colton and the Misses Gillespie (40th)	0	7	6
Mrs. Frank Preston (5th)	1	0	0
Miss Rathbone (6th)	10	0	0
Mrs. R. T. Heys (9th)	2	2	0
Mr. B. Hingley (3rd)	2	2	0
In Memoriam of H. O. (5th)	1	1	0
Miss E. F. Jones (3rd)	3	3	0
Mrs. Archibald Kenrick (4th)	20	0	0
Miss M. T. Worsley (11th)	5	0	0
Mr. and Miss Barnes (12th)	1	1	0
From Maidstone (4th)	7	7	0
Northgate End Chapel, Halifax, per Mr. J. Teal (30th)	1	11	9
W. M. H. (7th)	5	0	0
Mrs. Haydn Morris (4th)	1	0	0
The Rev. H. S. Tayler (3rd)	2	2	0
F. J. H. (4th)	1	1	0
A Nurse in a Belgian Military Hospital	10	0	0
	£21,587	12	10

Parcels have been received from: Mrs. Cook; Old Meeting Church, Birmingham, per Mrs. Lloyd Thomas; Mrs. Byles; the Misses Fryer; Miss G. E. Ready and Miss Stainer; the Misses Suttill; Miss K. H. Greg; Miss E. C. Harvey; Ullet Road Sewing Circle, Liverpool, per Mrs. Redfern; Mrs. Perrot; Mrs. Webb; Mrs. J. H. Green and family; Miss E. A. Harris.

SPECIAL WANTS.

Pyjamas, shirts, socks (*very urgent*).
Face washers, bandages, arm slings.
Woollen comforts (mufflers, mittens, &c.)
Limb pillows and cushions.
Clothes for children and babies.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.3.

NOTES ON SOME RECENT BOOKS.

[A short Notice in this column does not preclude a review in a later issue.]

Bolton (J. S.), M.D. THE MEANING OF PAIN. Barnes & Humby, Nottingham. 1s. 6d. post free.

A very helpful and sane, though brief, study of a subject in which we are all compelled to be interested. Dr. Bolton holds that the "groaning together" of the whole creation which has continued until now will be a thing of the past when we live more harmonious lives and obey the mental and physical laws which save the body from disease.

Hare (William Loftus). AN ESSAY ON PRAYER. Theosophical Publishing House. 75 pp., 2s. 6d.

A great deal of erudition is compressed into Mr. Hare's little book, in which he has attempted to describe the origins and manifestations of that attitude to the infinite expressed throughout the ages in prayer and meditation, and to throw some light upon the experiences thus obtained. Too much has certainly been attempted for such a small volume; but Mr. Hare has performed his task in an able manner, and has exercised good judgment in the selection of passages from the ancient writers, notably Plato and Plotinus.

MAGAZINES AND REVIEWS.

The R.P.A. Annual. The Modern Churchman.

NEWS OF THE CHURCHES.

Bury: Bank Street.—It is announced in the Calendar that John Wild, Grenadier Guards, was killed in action in France, August 21, aged 25 years; that James Alfred Walker, 10th Royal Warwicks, died in hospital, in England, from shell wounds in the head, September 1, aged 21 years; that Harry Greenhalgh, Lancashire Fusiliers, died October 1, in hospital, in England, after operation, from heart failure through having been previously gassed in France, aged 25 years.

Bury: Chesham.—The members of Chesham Unitarian Church heard with great sorrow of the death of 2nd Lieut. John Schofield and Private Joseph Taylor. Both for a long period were regular attenders at the Sunday school, and had endeared themselves to their many colleagues by their quiet, unassuming manner, and willingness to work and give of their best for the school they loved so dearly.

Chowbent.—Taking advantage of the widespread agitation caused in the district by the exclusion of Unitarians from the Council of Christian Congregations, the Rev. J. J. Wright took for the subjects of his Sunday evening addresses during October the following: Oct. 6, 'Less Creed: More Christ'; Oct. 13, 'Theology and Religion—the Difference'; Oct. 20, 'A Unitarian's Religion'; Oct. 27, 'Wherein all Churches Agree.' These addresses are now being followed up by a new series in November and December. On Nov. 3 he took for his subject 'Christ's Own Christianity'; on Nov. 10 he will deal with 'Christianity as Christ Preached it'; Nov. 17, 'Christianity as Written Down by the Reporters'; Nov. 24, 'Christianity as Theologised by the Apostles and Others'; Dec. 1, 'How Persecution and Power changed Christ's Christianity'; Dec. 8, 'Doctrine and Dogma: The Difference'; Dec. 15, 'Creeds, if you like—but no more Dogmatic Curses'; Dec. 22, 'Religion now turning Away from Dogma to Christ's Own Spirit again.' Nearly 1200 copies of the printed sermon on 'No Exclusion in Religion' have been sold.

Colne.—The Quarterly Meeting of members of the Unitarian church was held after evening service on Sunday, October 27, Mr. J. W. Robinson presiding. The Secretary's report showed a further increase in the attendances, and the Treasurer's report was also considered very satisfactory, the offertories having been higher than for many previous years. During November and December the minister, the Rev. Jesse Pipkin, proposes to deliver a course of Sunday evening sermons on Religion, Labour, and Literature, which are being specially advertised. Work is proceeding satisfactorily for a Sale of Work which has been arranged for Saturday, November 30th.

Failsworth.—The interest manifested in the chapel services since the holidays has been very gratifying, and the good attendances at the Harvest Services and Sunday School Anniversary Services, in addition to the Sunday school itself, have cheered officers and teachers alike. The various institutions have made a good start for the winter, and it is hoped that there will be a marked expansion in every department when the men at the front return. Over £40 has been raised by the Young Ladies' Class for Christmas parcels for sailors and soldiers connected with the chapel.

Irish Churches.—The Non-Subscribing Presbyterian records the death in France from wounds on October 10 of 2nd Lieut. Arthur A. Gault, Royal Dublin Fusiliers, only son of Mr. and Mrs. John Gault, Belgrano, Larne Harbour. A memorial notice also appears of Mr. Thomas Bryans of Clark Hill, Annsborough, which took place on September 24. He was a native of Banbridge, and early in life came under the influence of Mr. John Smyth, and was a member of the Sunday school and the church choir, and a member of the Rechabite Society in connection with our church in Banbridge. About 20 years ago he settled at Annsborough, where he won for himself a large circle of friends, and was highly respected by every class in the district as was proved by the large concourse of friends on the day of his funeral. On the following Sunday, in Clough Unitarian Church, the Rev. J. D. Davies referred to the loss the congregation had sustained. "It was," he said, "the loss of a godly man—pure in heart, mind, and life—unassuming, sociable, and kindly in disposition and never aggressive in his views or spirit. He was a man who lived and loved his faith, ever mindful of Christ's principles of life; he was strict and straight in conduct; a conscientious Rechabite all his days, and faithful in his work and to all his obligations. For many years he had been a faithful member, a most regular attender of the church at Clough, as well as a Committee man, and a member of the choir."

The Newry congregation has recently lost two of its members by death. Miss Hill of Derramore, Bessbrook, a member of a respected family long connected with the congregation, passed away, after a long illness, patiently borne, on Sunday, October 13; and Miss Rachel J. Mitchell, fifth daughter of Mr. and Mrs. Joseph Mitchell, died very suddenly on Thursday, October 10, of pneumonia. Only 17 years of age, she was a faithful member both of the school and choir, and her death is much regretted. **Downpatrick.**—Capt. N. Johnston-Cochrane of Downpatrick, who has served in the Ulster Division since its formation, and is a zealous member of the Downpatrick congregation, has been awarded the Military Cross. —The Minister, the Rev. R. Philipson, and the Rev. J. A. Kelly (Dunmurry) have received long and interesting letters from the Rev. A. Whitford of Moneyrea, who has been undergoing some exciting experiences while serving with the Y.M.C.A.

Leeds: Holbeck.—The death is recorded, after a brief illness, of Mr. Vernon Pearson, second son of Mr. and Mrs. B. Pearson, and formerly a scholar and member of the congregation. A young man of promise, advancing rapidly in his profession in connection with a well-known firm of constructional engineers at Loughborough, and but recently married, he has been suddenly cut off in his 25th year. —2nd Lieut. H. Gledhill, M.G. Corps, who has recently been awarded the M.C., won this distinction as the result of his gallant action in covering "the retirement of the infantry on an exposed flank under circumstances of great difficulty, remaining in the open and engaging the enemy at short range until almost surrounded. He was subsequently wounded in three places, but remained with his men until late in the evening, when he had his wounds dressed, and at once returned to his sub-section, whom he led out of the line, when they were relieved. His personal courage and example encouraged his men to hold on to their positions, and largely contributed to the success with which the infantry were able to reorganise." This is typical of the indomitable courage and devotion to duty which characterises the men of our churches, no less than those of other communions, at the front. —Lieut. Peirce, R.F.A., nephew of the Rev. W. R. and Mrs. Shanks, has been awarded the M.C., and promoted to the rank of Captain.

Leeds: Hunslet.—The Record announces that "a week of Four Services, a Social Gathering, and a Lecture has been begun. The Rev. E. Gwilym Evans gave a stirring sermon on Sunday evening, the 27th, which called our Church and all Christian Churches to more faithful living in the spirit of Christ." The Jubilee Fund has begun well; and it is hoped that all members and friends will contribute as soon as possible, in order that the church may have done its best before making a public appeal. The Yorkshire Unitarian Union held its Annual Meeting (described on another page) at Hunslet Unitarian Church on Saturday, October 26. Early in October an excellent Concert was given on behalf of the Soldiers and Sailors' Comforts Fund, by a party from the Reserve Battery, H.A.C., Chapeletown Barracks. The teachers provided refreshments afterwards, and a substantial addition was made to the Fund. —The death of William Wallis in action is recorded.

Leeds: Mill Hill.—The Rev. Nicol Cross's last letter to his congregation, dated October 21, was very short, owing, as he said, to the fact that the infantry to which he and his fellow-workers are attached "are on the track of the retreating Germans," and the conditions of life are consequently very unsettled. He is experiencing the pleasure of witnessing the joy of women and children and old men in the French villages they pass through which have been delivered from the enemy's yoke.

Leicester.—The Great Meeting has sustained a severe loss in the death of Miss Nelly Dexter, a most valued friend and worker. She taught regularly in the boys' school with great success, acted as Secretary of the Band of Hope, and whenever help was needed rendered it to the full, irrespective of whether it was publicly known or not. She was, moreover, a bright comrade in the battle of life, one of the few who are willing to render that sort of constant service upon which alone the Kingdom of God on earth can be built up, and of whom it can be confidently said, "of such is the kingdom of heaven." —The senior boys' school has expressed the greatest appreciation of the immediate response which has been made to their appeal for a new piano. Within a few days practically the whole sum required (£60) was promised, and the new piano has been delivered. A debt of gratitude is due to Mr. Law for his constant energetic services. —Dr. Rattray is among the lecturers at the School for Ministers, Manchester College, Oxford, during the first fortnight of the present month. —At a meeting of the Workers' Council held early in October, a stimulating address was given after business had been dealt with by the Rev. Arnold H. Lewis, of Small Heath, Birmingham, on 'Music, a

Spiritual Language.' Musical illustrations were rendered by Miss Clephan and by Miss Louise Martin. As was the intention, these meetings discover those who are willing to give actual help in the church life.

Liverpool: Ullet Road.—In his latest letter to his congregation the Rev. Lawrence Redfern describes some of his experiences in districts recently evacuated by the enemy. The sorrowful sights he saw left a feeling of deep sadness, but this gave way to "a sure and certain hope" born of the belief that the nations are about to unite to put an end to such horrors for ever. He shared in the tumultuous joy which swept through Northern France on the day of the deliverance of Lille when village streets and lanes were bedecked with flags and bunting, and the people gave vent to the feelings natural on such an occasion.

Liverpool: Hope Street.—A General Meeting of the Sunday School Society will be held in Hope Street Church Hall, on Monday, Nov. 11, at 7.30, when the Rev. C. M. Wright, will deliver an address on 'The More Efficient Religious Training of Prospective Sunday School Teachers,' to be followed by discussion. —The meetings in October addressed by Dr. L. P. Jacks and Professor Campagnac, in connection with the Social Problem Circle, were exceedingly well attended and most interesting. Professor Campagnac again made a deep impression on his audience.

London: Mansford Street.—The death is recorded in the Mansford Street Church Calendar of Joseph Slade, killed in action in France on September 7, and Horace Scammell, who died in a hospital in France on October 26.

Manchester: Blackley.—On Sunday evening, October 27, the pulpit was occupied by Miss Francis, of London, who preached to a large congregation.

Mansfield.—The old Meeting House Calendar records that Rifleman Arthur Harrison, of the King's Royal Rifles, was killed in France on September 18, aged 27 years. Private Horace Alfred Brownlow, of the 1/4th Leicester Regiment, died in Neath Hospital on October 7 from wounds received in action, aged 34, and was interred in the Mansfield Cemetery on October 12, when the Rev. T. P. Spedding officiated. Four of his children attend the Old Meeting Sunday School. —Two lectures on the march of the British Army through Palestine will be delivered by the minister, the Rev. T. P. Spedding on Friday, November 8, and Monday, November 25. They will be illustrated by original, selected and official slides, will deal, on the first occasion, with the events culminating in the fall of Jerusalem, and on the second with the recent capture of Damascus. The proceeds from the sale of tickets will be devoted to the Christmas gift for Old Meeting sailors and soldiers. —The meetings of the North Midland Presbyterian and Unitarian Association are postponed until Tuesday, November 19. The religious service at 2.30 will be conducted by the Rev. T. P. Spedding, and Dr. Rattray will be the preacher. —Among those present at the Welcome Meeting on October 14 was A.B. Arthur Whiting who was on board the Otranto when she was wrecked and had a marvellous escape. Opportunity was taken to congratulate him and his parents and to express thanks to God for his deliverance from a great peril.

Norwich.—A marriage was solemnised recently, at the Octagon Chapel, between Mr. J. C. Jewson, son of Alderman George Jewson, J.P., and Miss Annie Ladell, only daughter of Mr. W. N. Ladell, the city coroner, this being the first time that the minister of the church, Miss Margaret B. Crook, has officiated at such a ceremony. Mr. J. C. Jewson is working on an ambulance train in France. Miss Bridget Horne, daughter of the late Rev. C. Silvester Horne, was the bride's attendant.

Nottingham.—On October 20 the Sunday School Anniversary Festival took place at the High Pavement chapel, the Rev. Simon Jones being the preacher. There were good congregations, and most satisfactory collections. On Thursday, October 31, All Hallows Eve, a short evening service was held in commemoration of the dead, both those who had passed over to the other side during the present war and others who had loved and left us on our way through life. It was thought that this particular evening (unstated by custom or ceremonious usage) when, according to old belief, the dead could return to meet their friends on earth, was peculiarly appropriate for such a service. There was a large congregation, including many strangers, and service and address alike made the occasion memorable. The High Pavement hope that other chapels may join with them in days to come in thus celebrating All Hallows Eve.

Oldham.—The Oldham Free Church Ministers' Fraternal has passed a resolution recording its regret at the exclusion of the Unitarians from the Manchester Council of Christian Congregations, and expressing its earnest hope that

the interest of the Kingdom of God the Council will speedily reverse its decision, and will welcome all Christians to its fellowship.

Pudsey.—Anniversary Services were held on Sunday, November 3, at the Unitarian Church, the preacher being Miss G. Gibbon Chambers, of Shipley. She took for her subject in the morning, 'This Man or Barabbas?' and in the evening, 'The Dweller in the Innermost,' and also gave an address on 'Flowers' in the afternoon. There were good attendances. Miss Chambers is a member of the congregation, and a very acceptable lay-preacher on the Yorkshire Unitarian plan.

Rochdale.—At the Annual Meeting of the Social Union in connection with the Unitarian Church an excellent report was read. The past year has been, under the circumstances, wonderfully successful; twenty-one new members have been admitted, and the Treasurer has a good balance in hand. Appropriate reference was made to the death of one of the members, Pte. Edmund Shepherd, in action in France a year ago.

Sheffield: Stannington.—Two of the three members on the Underbank Chapel Roll of Honour reported missing, Arnold Vickers and Ernest Grayson, have not yet been heard of, but news has been received that the third, Harry Thorpe, is believed to have died of wounds on the battlefield. Mr. and Mrs. Thorpe have now lost two sons in action. On October 7, Joseph, the son of Mr. and Mrs. Goodison, of Crookes, Sheffield, died of pneumonia, whilst training for the R. Navy at the Crystal Palace, London. He was 18 years of age.

Sheffield: Unity Church.—The Welcome meeting to the Rev. J. Vint Laughland and his wife and family was a great success, and all present were looking to the future in a very hopeful frame of mind. Mr. West made a remark which should be borne in mind by members of congregations not only in Sheffield. He said: "When we welcome a minister we not only make an agreement with him to come to preach to us but there is another side to the bargain, we undertake to be there for him to preach to."

Sheffield: Upper Chapel.—Reference is made in the *Monthly Record* to the appreciation of the Rev. J. W. Lee's work as Superintendent of the Sunday school which was expressed at a social gathering of the Sunday school teachers in October. The Rev. C. J. Street said that no one could have devoted himself more enthusiastically to the interests of the school than Mr. Lee had done. Wherever help could be rendered, he had given it readily and wholeheartedly. Miss Rogerson also gave expression to the appreciation of the teachers, and asked Mr. Lee, on their behalf, to accept a revolving study chair. Mr. Lee, in reply, spoke of the pleasure he had had in the work of the school and in his association with the teachers. A welcome was accorded to Mr. Hall, the new Superintendent. On this occasion a presentation was also made to 2nd Lieut. C. F. and Mrs. Kerr (formerly Miss L. Harold), two of the teachers who were married a few months ago.

Stalybridge.—The Rev. John Ellis in a letter to his congregation dated October 8, records a pleasant meeting with one of the boys belonging to his church, and a visit to the grave of another upon which he has had a tablet fixed according to instructions. He has been over the ground of his former labours, but the scene is very different now. "Where a few months ago," he says, "were compact villages, busy streets, homesteads, and an active commercial life, all is now devastation and ruin. The Grande Place is filled with the rubbish of what was once a stately Town Hall. The Cathedral is level with the ground. It was a weird experience to walk through the familiar streets and pick out places where once one did business with pleasant shop assistants. In my walk I saw many pathetic pictures of refugees digging amid the ruins of their old homes for bits of furniture and buried treasures.... To-day I have been prospecting for forward work, and my journey took me to within sight of positions at present held by the enemy. By the time you get this these positions may be no longer held by him and as I write I am full of hope that the time of my sojourn amid these horrors may be shorter than I anticipated when I left."—Cpl. G. W. Hadfield, R.F.A., has been awarded the French Medaille Militaire.

BIRTH.

HORSLEY—On November 4, at Belgrave Road Nursing Home, to Mrs. Vera H. Horsley, wife of the late Rev. H. C. Horsley, M.A., Minister of Moss Side Unitarian Church, Manchester, a daughter.

DEATHS.

FIELDING JOHNSON.—On November 4, at Newlands, Rothley, Cynthia Frances, beloved wife of Col. T. Paget Fielding Johnson, Leicester-shire Regiment, aged 23 years.

FOX.—On October 31, at 19 Wigfull Road, Sheffield, William Parker, in his 72nd year.

GRUNDY.—On November 5, at Woodlands, Whaley Bridge, from pneumonia following influenza, Sarah Eleanor, dearly loved wife of S. Percy Grundy, and youngest daughter of the late H. R. Greg, of Styal, aged 39 years.

HOLLINS.—On November 5, at Berry Hill, Mansfield, Notts, of pneumonia following influenza, William Hollins, aged 56.

MARTINEAU.—On November 2, at Marlborough, from pneumonia, Dorothy, wife of Howard Martineau, of Goodwyn's Place, Dorking.

PRITCHARD.—On October 26, of malaria, Captain Andrew Baden Pritchard, Yeomanry, Egyptian Expeditionary Force, aged 35.

OUR CALENDAR.

LONDON.

SUNDAY, November 10.

Acton, Creffield Road, 11.15. Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 6.30, Rev. A. GOLLAND, M.A.
Bermondsey, Fort Road, 11, Mr. S. P. PENWARDEN.
Blackfriars Mission and Stamford Street Chapel, 11. Rev. J. ARTHUR PEARSON; 6.30, Rev. THOMAS MUNN (Sunday School Anniversary Services).
Brixton, Unitarian Christian Church, Effra Road, 11, Rev. T. MUNN; 7, ———
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Luke's, City Road, 11 and 6.30, Mr. FRANK G. FINCHAM.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11, Mr. A. STEPHEN NOEL; 6.30, Mr. J. BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11, Rev. Dr. JACKS; 6.30, Rev. HENRY GOW, B.A.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.
Islington, Unity Church, Upper Street, 11 and 6.30, Rev. THOMAS CHAPMAN.
Kentish Town, Clarence Road, N.W., 11 and 3.30, Rev. F. HANKINSON.
Kilburn, Quex Road, 11, Rev. H. W. STEPHENSON, B.A.; 6.30, J. ARTHUR PEARSON.
Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. W. LEE, B.A.
Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.
Rhyl Street, Kentish Town, 11 and 3.30, Rev. W. H. ROSE.
South Norwood, League House, 141 Portland Road, 6.30, Miss M. FRANCIS.
Stoke Newington Green, 11.15 and 6, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.
University Hall, Gordon Square, W.C., 11.15, Rev. F. K. FREESTON.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, 11 and 6.30, Mr. J. HARRY SMITH.

ABERYSTWYTH, New Street Meeting House, 11, Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. O. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, EDGAR W. MARTIN.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 3, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. A. H. COAR.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
{ DEAN Row, 10.45 and
{ STYAL, 6.30, Rev. E. A. SMITH, B.Sc.
DOVER, Adrian Street, near Market Square, 3.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAYELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 3.30, Rev. E. LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. G. A. MARK.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATRAY.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. M. WRIGHT, M.A.
LIVERPOOL, Bootle Free Church, 11 and 6.30.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 6.30, Rev. C. M. WRIGHT, M.A.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. E. I. FRIPPS, B.A. (Anniversary Services.)
MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.
OXFORD, Manchester College, 11.30, Rev. HENRY GOW, B.A.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. H. M. LIVENES.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 3, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

WINNEPEG, CANADA.

All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3,

* * THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.

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LONDON, SATURDAY, NOVEMBER 16, 1918.

[TWO PENCE.]

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

THE parti-coloured jubilation of the streets at the signing of the armistice has been very natural, and who would grudge their hour of gaiety to a people so long tried by exhausting labours and no less exhausting anxieties? In the attendance of the King and Queen at St. Paul's on Monday and Tuesday multitudes have seen an example they were glad to copy; indeed on Sunday, before the signing took place, there was much confident rejoicing and reverent gratitude. To-morrow's services will surely be very largely attended, for the passing of the first emotions of unutterable relief and a joy unto tears will but leave clearer and stronger the sense of devout thanksgiving.

* * *

In a proclamation issued last week by Prince Max, as Chancellor, to Germans abroad, occurred a sentence the latter part of which has not received so much notice as we should have expected. Most people appear to have noted the words: "The victory for which many hoped has not been granted to us"; the sequel is at least of equal significance, and it may be more—"but the German people has won a greater victory, for it has conquered itself and its belief in the justice of might." If this was sincerely said, and we hope it was, and if it really represents now the thought of that large section of his nation who were brought up on the doctrine of Treitschke and his school, there is hope of a new age for Germany and the world. Whatever mistrust we may feel as to such a momentous conversion, we cannot doubt that the disciples of that school have bitterly learned that in the long run its doctrine does not pay.

* * *

WITH the coming of unmistakable defeat, no longer to be disguised by false

bulletins from their military chiefs, the German Socialists have promptly seized their opportunity, and there can be no doubt that the old order is finally gone. In the hour of our own victory we instinctively feel that to triumph overmuch at the fall of the Kaiser and his satellites is not very noble, nor very profitable. Leaving him and them to such fate as awaits them, our interest lies chiefly in the prospects of those millions whose share in their nation's guilt is one thing, but whose evident dangers of famine and strife are another. The humaner policy is so clearly the safer one for all concerned that cordial approval will be given to those far-sighted statesmen, here and across the sea, who are alert to ward off all preventible causes of further anarchy in Central Europe.

* * *

THE address given at Birmingham on Tuesday by Lord Robert Cecil, on his installation as Chancellor of the University, is one well worth closest study by all thoughtful people—and, if there are any other people at this time, especially by them. Dealing with the problems of a League of Nations, the address (which is fully reported in Wednesday's *Times*) frankly admits the immense and all but insuperable difficulties in the way. But Lord Robert wisely points to grounds of hope, such as the increase of broader sympathies in the religious and labour organisations, extending beyond national limits, and to the economic unity of the world now rendered more obvious than formerly.

* * *

LORD ROBERT CECIL's closing words are so weighty that we commend them to the attention of any who at this time have the responsibility of moulding the opinions of people around them. He says: "I would add two warnings. In the first place, I do not think that any League of Nations should make us careless of or indifferent about the other terms of peace. Not only is it necessarily an experiment—and we have no right in such vital matters to gamble on the success of any experiment, however promising—but we must have a good peace to

give the League a fair start. For any true partnership of nations we must have a territorial settlement based on natural justice; we must re-establish the sanctity of treaties, we must exorcise the spirit of German militarism. Finally, if any new international organisation is to be created, it must be brought into existence by the treaty which shall close this war. The great force on which we must rely is the hatred of the cruelty and waste of war which now exists. Now that the war is over, the process of oblivion will set in. It is only while the recollection of all we have been through is burningly fresh that we can hope to overcome the inevitable opposition and establish at least the beginning of a new and better organisation of the nations of the world."

* * *

THE mingled elements of this our life are brought sadly to mind by the news still coming in of those who have fallen on the very eve of victory—theirs not to gather, here, of the fruits for which they gave their manhood. Close beside us, too, gaps have been made renewing our sense of sorrow in mortal things. At the meeting of the Executive Committee of the British and Foreign Unitarian Association this week sympathetic references were made to some of these specially affecting its members. Mrs. Sydney Martineau and Mrs. Wooding, who in addition to their other zealous work for our cause have rendered invaluable service to the Lawrence House Hostel, have lost, the former a sister—Mrs. Howard Martineau, the latter a brother—Mr. W. W. Asquith. In addition the whole committee has lost a dear and greatly respected member in Mr. C. F. Pearson, of whom a memoir appears on another page.

* * *

OF Mr. W. W. Asquith, who was the elder brother of the ex-Premier, it is recorded that he fully shared in the family talent, was a conspicuously gifted speaker, a sound scholar, and was urged by Prof. T. H. Green and other friends to devote himself to the ministry. Relinquishing that idea, in 1876 he became Assistant Master at Clifton College, then

under Dr. Percival, and there modestly remained—much to the mental and spiritual benefit of generations of pupils. His religious sympathies were broad yet discerning, and in later years he was an occasional worshipper at Rosslyn Hill Chapel, Hampstead.

* * *

WHILE we note the zeal of the authorities in the Church of England to provide properly for the religious well-being of our people, as betokened in an appeal for no less than five millions sterling as sinews of war, we confess we are yet waiting for fuller evidence that, as a whole, the clergy are awake to the real facts of the position. Simply to multiply churches where the old ideas will be presented in the old way appears to be a direct road to failure. When we see how hard it appears to get even the slightest improvements, as they seem to us, introduced into the Order of Common Prayer, we confess we have grave doubts whether millions of money will save the situation. Meanwhile, what are we Unitarians about? The question is urgent in the extreme.

* * *

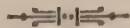
THE fine list of donations which, as will be seen elsewhere, starts the Sunday School Association's endowment fund shows how sincere is the feeling that among the urgent duties of the present time none is more pressing, none more vital to the well-being of our country, than the upbringing of the children of the land in habits of duty, reverence, and noble thoughtfulness. This is a cause which appeals with special emphasis to many who are not specially eager in other forms of religious activity; they know well that an undisciplined childhood and youth cannot lead to wholesome and upright adult life. Our Association is second to none in the land in the high quality of its publications and the diffusion of wise principles of teaching. We most earnestly commend its claims to prompt and generous support.

THANKSGIVINGS PURE.

LET us give thanks to the Eternal King,
Not in the mood of conquerors whose greed
Or pride has driven men in herds to bleed,
Who boastfully their loud Te Deums sing;
But with the deep and sober thoughts that spring
In men who worked what Destiny decreed,
Whose pure rejoicing flows from nations freed,
A joy which conscience pricks not with its sting.
Britain, thou hast been Heaven's instrument!
An awful thought, which every passion mean,
Vainglory, hate unworthy the event,
Should parch and wither: may thy soul be clean,
Thy gladness unalloyed, and with thy pride
May upward lookings, longings, be allied.

L. GORDON RYLANDS.

NON NOBIS, DOMINE.



NOT unto us, not unto us, be ascribed the glory. It is a glory far too great, too awful, too mysteriously blended of joys and sorrows alike unspeakable. Some part of the suffering and some share of triumphant effort has fallen to us, in our individual and national life. But only the Lord of All Life, who knows all and controls all by His eternal purposes, is equal to this world-shaping event. We mortals are from first to last borne along in the mighty flood, our power of self-direction scanty, our sway over the whole almost negligible. We use such strength as we have as wisely as we may; but our energy, both of body and mind, derives from the Infinite whose everlasting arms are around and beneath us. To Him we humbly bow.

We bow in thankfulness not only for the issue of the conflict but for the inspiration to persist in our duty, as we have perceived it. We would gladly, how gladly, have declined the fearful task and surrendered ourselves to a passive "peace," were it possible. It was not possible. We could no other. Honour be to the brave and cheerful souls who by their self-devotion, at home or in the field, have given new lustre to the name of our nation, to those who endured horrors and pains untold, who indomitably persevered day by day, month by month, through all these terrible years. Honour to the seamen as well as to the soldiers; honour to the toilers as well as to the fighters; honour to the succourers and comforters, to the counsellors who strove to guide our policy aright. Honour and love to the scarred and mutilated who will bear in their body all the rest of their days the marks of this crucifixion for us. Tenderest love, deepest reverence, to those who laid down their lives that we and our liberties might live. And beyond and through all these noble souls we look to the Giver of noble thought, the Sustainer of high resolution, the only Source of wisdom. His be the glory.

We thank God for our unconquerable soul, for the faith in Right that never doubted, however dark the hours might be, for the unfaltering love of Good that counted it far better our dear ones should go from our seeing than that they or we should be false to duty. The light that has broken through the darkness at last may well shine in our faces; it has gone deep down into our hearts. Perilous has been the voyage of our Ship of State, so perilous, and at times so disastrous, that in these swift rushing days we hardly dared to trust the sure gleams that shot through the storm-clouds and heralded the day of Victory. It has come. We have weathered the worst; if not yet quite within the harbour of Peace we are across the bar. Not yet is the time come, not yet could we bear it, to survey critically the havoc made upon us and ours and the world. It has been enormous, frightful. But we have come through; and the Hand that has guided and supported us will be with us still. Be it ours to trust for the tasks of Peace Him who has sustained us in the tasks of War.

GOOD THOUGHTS IN A GOOD TIME.

When the Lord turned again the captivity of Zion, we were like unto them that dream.

Then was our mouth filled with laughter, and our tongue with singing; then said they among the nations, The Lord hath done great things for them.

The Lord hath done great things for us, whereof we are glad.

They that sow in tears shall reap in joy.

My steps had well-nigh slipped, for I was envious at the arrogant, when I saw the prosperity of the wicked.

It was too painful for me, until I went into the sanctuary of God, and considered their latter end.

I have seen the wicked in great power, and spreading himself like a green bay-tree; yet he passed away, and lo, he was not—yea, I sought him, but he could not be found.

Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, nor the rich man in his riches.

But let him that glorieth glory in this, that he knoweth the Lord, who executeth loving-kindness, judgment, and righteousness, in the earth.

The wilderness shall become a fruitful field, judgment shall dwell in the wilderness, and righteousness shall abide in the fruitful field.

And the work of righteousness shall be peace, and the effect of righteousness shall be quietness and confidence for ever.

And my people shall abide in a peaceable habitation, and in sure dwellings, and in quiet resting places.

And the Lord shall judge between many people, and shall reprove strong nations.

And they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

But they shall sit every man under his own vine and under his fig-tree; and none shall make them afraid.

They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

They shall not build, and another inhabit; they shall not plant, and another eat.

They shall not labour in vain, nor bring forth for calamity.

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek.

He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound;

To proclaim the acceptable year of the Lord, and the day of vengeance of our God;

To comfort all that mourn, to give them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

They cry unto the Lord in their trouble, and he bringeth them out of their distresses.

He maketh the storm a calm, so that the waves thereof are still.

Then are they glad because they be quiet, so he bringeth them unto their desired haven.

Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

OUT OF THE VALLEY.

ON no subject probably has there been a greater change of thought during the last fifty years than on Death and its attendant circumstances. The very phrase "King of Terrors," once so familiar, has now lost its meaning for the ordinary educated mind. Death is now seen to be as natural as Life, and its particular incidence here or there depends not upon special Divine decrees but upon the operation of natural causes.

In the 'Varieties of Religious Experience' there are, as far as I can learn from reading and listening and especially from the hymns in general use, three chief types:—

(a) Of those who regard Death as deliverance from an alien world into the secure haven of eternal rest and happiness.

(b) Of those who, lacking this assurance, regard Death with haunting fears and despair.

(c) Of the large number of those who, not concerned with questions of "whence we come" and "whither we go," are wholly absorbed in their life from day to day and care not about anything else. If they have any thought on the subject they keep it to themselves.

I do not wish to suggest that there is any want of sincerity in those belonging to (a) and (b), but I do think there is a want of reality, a clinging to Tradition long after it has lost the vitality it once possessed. This has always been one of the greatest hindrances to true religion, which has suffered more from faithless friends than from open enemies. No doubt our thoughts on this question are largely determined by what we have been accustomed to think on related questions.

I myself am a Unitarian, born and bred, and have often had occasion to feel thankful for a faith which not only ministers to a sense of human need (especially in its stress upon the love of God) but also stiffens human effort. The double conviction that the Present grows out of the Past, that both go to determine the Future, and that in time and eternity men must reap as they have sown, is an immense support to all who are striving "to fight the good fight."

And now this faith has just been put to a fresh test. I have had a severe illness, and I suppose no one could get nearer to "the Great Divide" without crossing the line altogether. I was not told when I was at the worst, but I knew pretty well how matters stood. Though I was extremely weak, my mind was clear and I was quite conscious. I had no visions. The phrase kept recurring "it doth not yet appear what we shall be." And I had not a moment's fear, for I felt that I was in the hands of God, and where could I be more secure? I was ready for either event and yet I wished to recover, for I have found life full of interests, sometimes sad and anxious, sometimes joyous, but always interesting, always worth while. Then, too, I love my family and friends whom I did not wish to leave.

There was another special reason. For more than four years we have lived through the agony of this terrible war. I have never lost faith as to the ultimate issue. But there have been many dark periods, during which we heard almost daily of precious lives one had known more or less being spilled like water on the ground, as it seemed, in vain. Then came a sudden turn in the tide. At last, as I lay in great weakness, news came day by day that God once again was vindicating His supremacy, and that, through the marvellous bravery of our sailors and soldiers, He was redeeming the world from German Hell, which means "the negation of God" and of everything worth living for. Under these circumstances, who that had a spark of spirit in him would not wish to live a

little longer that he might do his "bit?"

I am one of those for whom the Life Beyond has always been more than a great "perhaps" or a mere inference. Yet I am not a "Spiritualist"; I have had no "manifestations" or "communications." I can only appeal to "the evidence of things not seen," which for those who do not accept it must, of course, fall short of certainty. I have had it laid upon me in a quite special way to bear this testimony in fewest and simplest words to a genuine and (for me) unique experience. Sooner or later we must all face death, and face it alone. Perhaps this testimony may help some (and has not the war taught us to help each other?) to meet a similar crisis with cheerful trust, and also comfort others, who naturally strive to picture to themselves the last thoughts of their beloved ones who have died at the front. J. H.

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SPECIAL WANTS.

Special Wants.
Shirts, socks, pyjamas.
Cardigans, mittens, bedsocks, mufflers.
Christmas gifts for soldiers in hospital.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

MEMORIAL NOTICES.

CHARLES FELLOWS PEARSON.

IN the death of Mr. C. F. Pearson at Hampstead on November 6, our religious community has lost one of its leading laymen, a man respected and beloved by all who knew him. Charles Fellows Pearson was born in London, January 18, 1844. He was the youngest child of Michael and Maria Pearson, and was named after his mother's brother, Sir Charles Fellows. His first school was at Hampstead, where he had as companions Mr. Sutton Sharpe and other Unitarian boys. Afterwards, he went to school at Worksop; and then for a year or more he attended classes at University College, London, and at University Hall, about the period when Dr. Carpenter, Dr. Wicksteed, Mr. G. W. Brown, and Mr. Grosvenor Talbot were students.

In early manhood he became a teacher at Little Portland St. Sunday School; and during the ministry of the Rev. P. W. Clayden he was superintendent of the Sunday school at Kentish Town. In 1875 he was married to Miss Lily Williams at the Free Christian Church, Clarence Road. For many years he was treasurer of the Carter Lane Mission and of its successor the Blackfriars Mission; his personal interest and sympathy and his generous financial assistance were an unfailing encouragement to these engaged in the work. The list of institutions which Mr. Pearson served with devotion and zeal is a remarkable one. He was a member of the Committee of the British and Foreign Unitarian Association; he occupied the honoured position of President in 1905-6; and during the past five years he contributed £100 a year to its funds. He served the Sunday School Association as a member of Committee, Chairman, and President. Along with Mr. Frederick Nettlefold, Mr. Edwin Lawrence, Mr. W. Arthur Sharpe, Mr. S. S. Tayler, and Mr. I. M. Wade he took an active part in securing Essex Hall as a central building for the denomination and he was one of the first list of trustees. A Hibbert Trustee, a member of the Presbyterian Board, a Trustee of Dr. Williams' Library, for a time a Director of THE INQUIRER, a member of the Council of University College School and Hospital, the Aged and Infirm Protestant Ministers Fund, the Hampstead Hospital, the Invalid Children's Aid Association, the Cripplegate School and the Ladies Charity School, he was also a Past Master of the Drapers Company in the City of London.

When the Hampstead Soldiers and Sailors Family Association was formed, Mr. Pearson at once volunteered his help. The Association afterwards became the War Pensions Committee of which he was the Treasurer and Chairman. To this work he gave the most unwearied and painstaking attention, frequently spending long and laborious hours at the Town Hall. Peace has had its martyrs as well as war; and if Mr. Pearson had cared only for his own health, he might have been living to-day; but he preferred toil to ease; service for others to self-protection.

A convinced and zealous liberal in politics, education, and religion, his name appeared in countless subscription lists. His support of all kinds of benevolent work was usually bestowed unsought. He seemed always to be looking for opportunities of helpfulness; and his gifts were made with such simplicity and cheerfulness of spirit, that the recipients were made to feel that they were conferring a benefit instead of receiving one.

Mr. C. F. Pearson was one of the few laymen whom I have known who talked about religion in a plain unaffected way. Religion was an integral part of his thought and life. In the early days of Dr. Her-

ford's ministry at Hampstead, I made a remark about his regular attendance at the Sunday services, to which he replied that the worship and the sermon did him good for the rest of the week. He was not a student, but he was a lover and reader of books, especially religious books of a broad and reverent type. All sincere and good men have their antipathies; and Mr. Pearson had strong antipathies. He intensely disliked priestcraft, Roman and Anglican; the priest was to him the arch enemy of civil and religious freedom, and his interposition was a menace to the human soul in worshipping God in spirit and in truth. The Altar in the Household was never neglected. Prayer was to him perfectly simple and natural. He possessed a strong and tender reverence for the life and teaching of the human Jesus; but he had no interest in the theological Christ; and semi-orthodox phrases used by some Unitarians awakened no response in his mind or heart. This conviction drew him for a time to the Theistic Church, where the form of worship greatly interested and influenced him. At Hampstead he was happy in his associations of personal friendship with the ministers, and in the Chapel worship. At the time of his death he was Chairman of the Rosslyn Hill Chapel Committee.

It was characteristic of Mr. Pearson, as of the best type of Englishman, that he possessed a deep and constant love of his own home. The happiness, the mutual confidence, the solicitous care for the amenities of the household, were an un-failing joy to him all through life. His widow, his three sons, and two daughters, who survive him, look back with deepest gratitude upon his home life; and it will remain to them a beautiful and inspiring memory.

Mr. Pearson was a man without pretension, void of all personal ambition, who in business, and in public and private life, was faithful to his ideals, generous of his time and means, ready and eager to be of service. He had none of the art of a speaker who on occasion can deftly conceal his thoughts; he always spoke in plain, manly, straightforward words. Above all, he was inspired by a faith in God which a world-tragedy could not shake, and a love for man which no hymn of hate could quench. I first became acquainted with Mr. C. F. Pearson in the autumn of 1880; and for thirty-eight years our intercourse and friendship remained unbroken.

W. COPELAND BOWIE.

FUNERAL SERVICE.

There was a large attendance at Rosslyn Hill Chapel, Hampstead, on Saturday, November 9, at the Funeral Service previous to cremation at Golders' Green. The service was conducted by the Rev. W. Copeland Bowie and the Rev. Henry Gow. An address commemorative of the life and labours of Mr. C. F. Pearson was delivered by Mr. Gow.

CAPTAIN A. B. PRITCHARD.

WE deeply regret to record the death of Captain Andrew Baden Pritchard, Staffordshire Yeomanry, who died in Palestine of malaria on October 26. He was born in 1882, a son of the late Henry Pritchard; his brother, Mr. Gibbon Pritchard, is well-known in connection with the congregation now meeting at University Hall, London, and many relatives are associated with Stoke Newington Green.

Captain Pritchard had served in the Egyptian and Palestine expeditions and took part in the recent memorable cavalry advance which led to the surrender of the Turkish forces in North Palestine. We are favoured with sight of his last letter to his sister, dated September 22, in which he said:—

"When I wrote last we were moving up to the kicking-off place and were at a

place called Yebus. That was on Monday. All our trekking had to be done at night so that the enemy could not get wind of all the cavalry coming up that way. We did 10 miles to Ramleh that night, starting at 6.30 and getting in at 10.30, and camped in a very nice olive grove outside the town. The next days we had the plans of the stunt issued to us, which sounded then quite impossible. Off again at 8 p.m., and did 14 miles to the kicking-off place (near Jaffa,) getting in at 1 a.m. This was a camouflaged area, all the horses being hidden in orange groves all day, and no horses moved except at certain times for watering, when our aeroplanes were up to prevent any Hun planes getting near enough to see the dust raised. We lay in the orange groves all day—they were perfectly lovely, but the oranges not quite ripe enough for eating—and got some sleep from 8 p.m. to 2 a.m. The bombardment started just before dawn on Thursday morning, and we moved up while the infantry were making the gap. It was quite a tame affair going through and we pushed on 30 miles before we halted for water. Got there about 6 in the evening, and moved off again at 9. Marched all night through the hills, and got to the end of the pass just at dawn, and there was a bit of a scrap with a few Turks who were coming up to stop us, but they were too late. We stopped to water, and then on to a fair-sized German colony in the valley, which we reached about 9 a.m. on Friday morning after doing another 30 miles. There was a lot of stuff all over the place, and four aeroplanes were captured at an aerodrome, several motor lorries, and a good bit of stores. We had an hour for breakfast, and then our squadron had to go out and do outpost work. We had a good view of Mount Tabor and Nazareth, which looked nice up in the hills. Left again at 1.30, and did the last 18 miles in five hours without any opposition." After describing the streaming in of prisoners in numbers so large as to be difficult to cope with, he speaks of the grand view they had of the Jordan valley, and ends with the words, now pathetic to read—"I am very fit."

CAPTAIN H. L. EVERS.

WE deeply regret to record the death of Captain Hugh Lancelot Evers, Worcester Regiment, who was killed in action on November 1, aged 37. He was the sixth son of the late Frank Evers and Mrs. Evers, of White Hall, Stourbridge. Educated at Park Gate, Cheshire, and Rugby School, he was an engineer by profession. On formation of the 2/8th Worcester Regiment he joined up as a private on September 24, 1914, and was given his commission on November 27 following. His battalion went to France on May 24, 1916, and he was severely wounded near St. Julien on August 27, 1917. He rejoined his regiment at the front last June. He was awarded the Military Cross for his leading of his company on August 27, 1917, and a bar to the M.C. for good work during operations between September 3 and 5, 1918.

WE have received a note from Lieut.-Colonel Bullock requesting us to ask our people if any of them would care to open their homes to take in an Overseas soldier for Christmas, December 24 to 27 or 28. Here is a practical way to show our appreciation of what the lads from the United States and Canada have done. If any reader can and will take one of these lads in for Christmas, please send name and address with particulars to the Secretary, Essex Hall, Essex Street, W.C.2. *Invitations must be in hand by the last day of this month.*

CORRESPONDENCE.

ASSOCIATION SUNDAY.

To the Editor of THE INQUIRER.

SIR,—May I, as Treasurer of the British and Foreign Unitarian Association, be allowed to remind your readers that the Annual Congregational Collections will be taken on Sunday, November 17, unless another date has been found more convenient. Association Sunday affords a useful opportunity for calling attention to the missionary work of the denomination, and the need for its development and extension at home and abroad. The Committee rely on the sympathy and support of the members of our congregations in carrying on the important work which has been entrusted to them.—Yours, &c. GEORGE W. BROWN, Treasurer.

Essex Hall, London.
November 13, 1918.

THE FLORENCE NIGHTINGALE CONVALESCENT HOME FOR MEN.

A SUGGESTED THANK-OFFERING.

To the Editor of THE INQUIRER.

SIR,—There will be widespread rejoicing at the cessation of hostilities and a general desire to express our gratitude to the men whose incomparable valour has achieved this end. May we crave space to call attention to the Florence Nightingale Home for Soldiers, Sailors, and other men of our community which has been established by our Sunday School Associations as a National War Memorial for our men.

The Home is, at present, established in temporary premises at Great Hucklow, near Buxton, and soldiers from our schools in London and elsewhere have already stayed there. As soon, however, as it is possible it is hoped to erect premises which may more adequately express our feelings of admiration and regard. A Convalescent Home for Men was decided upon as the form of the Memorial because, while it would meet a present urgent need, it would also have a future career of great usefulness in the life of our schools and congregations. The Authorities have replied to our inquiry that while they can provide fees, they desire to avoid the erection of buildings, and, therefore they warmly welcome our proposal. A beginning has been made in the raising of the necessary funds and about £2,000 has been promised—mainly in the Manchester area.

An appeal will, in due course, be made to the whole of our community, but in the meantime may we say how gladly and gratefully we shall welcome contributions. The total sum aimed at is £10,000, of which not less than one half will be set aside as an endowment. Lord Doverdale has generously headed the list with a gift of £500, and others have followed with substantial sums. If every reader of this letter will send us a contribution as a thank-offering for the cessation of hostilities, and if church committees and ministers will, where possible, arrange for collections at their Thanksgiving Services it will be an enormous help and encouragement to the Committee who have the matter in hand. The treasurer is Mr. T. Fletcher Robinson, 117, Claremont Road, Pendleton, Manchester.—Yours, &c.,

HUGH J. BROADBENT,
Chairman.
T. FLETCHER ROBINSON,
Hon. Treasurer.
CHAS PEACH,
HARRY E. HAYCOCK,
Hon. Secretaries.

November 12, 1918.

SERBIAN RECONSTRUCTION.

THE object of the Society for Training Serbian Women is to help them take their part in the reconstruction of their country. The enemy desired to exterminate the people, and has so far succeeded that the number of men to carry on the work of the nation will be not only comparatively, but actually, very small and quite inadequate; the women must, therefore, take a large share in such work. By training the women and girls we give Serbia the opportunity of reconstructing herself, by means of her own people, on the lines which she finds best suited to her needs.

To this end it is essential that we should give the girls the best training which is in our power, not in book-learning merely but in the training of character. Many schools have very generously opened their doors to Serbian girls, and their education is thus assured. But for the development of character the vital need is a home, where the little waif of the war can love and be loved, and can enjoy the freedom and happiness of family life. Such a home would always be a memory of happiness, and would have a steadying influence on a life which will necessarily be passed in a country where every person has suffered, or has seen, horrors that surpass even those of Belgium.

The Society's scheme is so to use patriotic feeling and national aspirations that a whole people may benefit. These girls, so far from being de-nationalised, will have the ideal of their country always before them; their language and their religion must never be forgotten; they will come to us as patriotic Serbs, and they will leave us, we hope, even more fervently imbued with that passionate love of their country which has always been one of the glories of Serbia. They will be scattered throughout Serbia as teachers, as doctors, as nurses, as workers in every field of knowledge. Their training in all branches of medical work will save thousands of infant lives for their country, their training in other professions and occupations will keep the economic life of Serbia in Serbian hands, and the training of their characters will have an uplifting and ennobling effect upon the whole nation; for these girls will have, as mothers and teachers, the up-bringing and education of the next generation.

Those of our readers who desire to help, or to learn more about this admirable work should write to the hon. secretary, Miss M. A. Murray, 16 Somerset Terrace, Duke's Road, W.C.1.

THE 'Strength of Britain Movement' (175 Piccadilly, W.1.) issues useful notes for preachers and other speakers on temperance reforms. We warmly commend the aims of this organisation to the support of all good citizens, and of religious people especially.

At the impressive service in St. Margaret's Church, Westminster, on October 27, in memory of Sir Walter Raleigh, the beautiful lines which were found in his Bible in the Gate House, Palace Yard, it is said, after his execution, and which are supposed to have been written the night before, were sung (music by Tallis, 1520-85). They are as follows:—

Even such is Time who takes in trust
Our youth, our joys, and all we have,
And pays us but with earth and dust;
Who, in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days.
But from that earth, that grass, and dust,
The Lord shall raise me up, I trust.

THE DICKENS CIRCLE.

THE Rev. Clement E. Pike writes: "A volume by Mr. J. W. T. Ley on 'The Dickens Circle: a Narrative of the Novelist's Friendships' has a special interest for Unitarians, because, for one reason, one of the firmest of the friends was the Rev. Edward Tagart, the minister of Little Portland Street Unitarian Chapel. Judging from a review of the book in *The British Weekly* it appears evident that this fact has not been obscured as in some previous publications. The curious tendency to abbreviate the term of Dickens' connection with the Unitarian chapel was pointed out by the present writer in 'THE INQUIRER' a dozen years ago. Forster stated it as "two or three years," the Dictionary of National Biography translated this into a year or two, and Mr. G. K. Chesterton knocked off the years of the last statement and substituted weeks—"for a week or two he went to a Unitarian chapel; in a week or two he returned." It is satisfactory to know that the tide of misstatement appears to have spent itself, and indeed the force of nature could hardly further go than in Mr. Chesterton's verdict. The following comment in *The British Weekly* errs, if anything, on the side of brevity in describing the term as of three or four years; but it is an improvement, and its tribute to the work and warmth of Mr. Tagart's friendship with the great novelist is true, and due. 'The Rev. Edward Tagart, minister of the Little Portland Street Unitarian Chapel, in which for three or four years Dickens had sittings, was a very warm friend. He was a solid good man, for whose character and intellect Dickens had a high esteem. There is sufficient documentary evidence to show that Dickens was to the end a Unitarian.'

LAWRENCE HOUSE.

THE following additional donations have been received in response to the appeal for funds to send literature to upwards of eight thousand soldiers and sailors, and are acknowledged with many thanks:—

	£	s.	d.
Previously acknowledged	200	12	0
Mrs. Thos. Atkins	1	1	0
B. M. P.	0	5	0
Mrs. Ballantyne	1	1	0
Bury Women's League	0	12	6
Mr. E. H. Coysh	0	10	6
E. C. B.	0	5	0
Mrs. Greg	1	1	0
Miss K. H. Greg	2	2	0
Mr. Ronald P. Jones (3rd donation, making £50)	20	0	0
M. P.	0	5	0
Mrs. J. M. Perry	1	0	0
Mr. T. R. Short	0	10	6
Mr. and Mrs. A. A. Tayler	2	2	0
	£231	7	6

Further contributions towards the appeal for £400 will be received by Mr. R. M. Montgomery, 5, Crown Office Row, Temple, London, E.C.4, and Mrs. Sydney Martineau, Streatham Grove, Norwood, London, S.E.19

ACCORDING to recent information received from Dr. Marrable, of the Church Missionary Society, the internal condition of Persia is deplorable and the sufferings of the people almost beyond description. Accounts arriving from other sources bear out his statements, and it is feared that unless further means of helping the inhabitants to withstand the ravages of famine are forthcoming, thousands must perish. In the Ispahan district alone some 50,000 natives are said to have "absolutely nothing to eat but a coarse kind of grass and leaves of trees."

NEWS OF THE CHURCHES.

Chester.—The 218th anniversary of the founding of Matthew Henry's Chapel will be celebrated to-morrow (Sunday, November 17), the preacher for the day being the Rev. Arthur H. Coar of Holyoke, Mass., U.S.A., one of the American visitors at present in this country.

Deptford.—Many friends will regret to hear of the death on October 29, of Mrs. Marchant, widow of the late Rev. A. J. Marchant, with whom she was an indefatigable worker among the poor connected with this ancient congregation. Mrs. Marchant, who had been living at Peckham, died at her son's at Upper Tooting.

Hull.—Home Fires for November is full of news items and cheery words for the boys at the front, who are now reaping the reward of their bravery and endurance. There are, as usual, several extracts from letters received from men in France and elsewhere.

Hunslet.—The Unitarian congregation at Hunslet was founded in 1865 by the Rev. Thomas Hincks and members of Mill Hill Chapel. In 1868 a building was erected. The Church is this year celebrating its jubilee. A fund is being raised to strengthen the position financially, and a week of meetings has just been concluded for the quickening of enthusiasm and the thankful commemoration of past blessings. On Sunday evening, October 27, the Rev. E. Gwilym Evans preached, and made a stirring appeal for a more faithful following of Christ. On Tuesday and Thursday evenings, the 29th and 31st, evening services were conducted by Dr. S. F. Dufton, a member, and the Rev. A. Leslie Smith, the minister of the Church. Mr. Thomas Thornton and his daughter, Miss Phyllis Thornton, played the violincello and violin, and Mr. John Thornton was at the organ. On Saturday, November 2, there was a congregational gathering in the school. The Rev. Dendy Agate, the second minister of the church (1875 to 1878) on this Saturday evening gave an interesting lecture in which he spoke of the foundation and history of the church, its past workers, and its relation to religion to-day. Mr. Prescott, an old member, had prepared a large number of slides from photographs, and with his lantern showed portraits of past and present members of the congregation, ministers, and other friends. Mr. Paul Woffindin presided. Speeches were also made by the Rev. A. Leslie Smith, Mr. James Woffindin (secretary), Dr. Dufton, and others. Mr. Agate also preached the next evening in the church to a large congregation. Members of Mill Hill Chapel and Holbeck Church and old members of the Hunslet Church, now living at a distance, attended the different meetings. Letters were received from Mrs. T. R. Elliott and Mrs. John Fox, and the former ministers, the Rev. H. McLachlan and the Rev. F. Coleman. The well-trained choir rendered great assistance. The Jubilee week has been inspiring and encouraging.

London: Hampstead.—The Rev. H. Gow has been urgently pressed to return to Havre for a further period of four months with the Y.M.C.A., and the committee of Rosslyn Hill Chapel have granted him leave of absence. The need of workers for the Y.M.C.A. is very pressing, and now that hostilities have ceased the demands on their services will be even greater than before. Mr. Gow expects to return to France early in the New Year. He hopes to preach on all Sunday evenings in November and December, and all Sunday mornings except December 1, and will conduct the usual service on Christmas Day. A Service of Thanksgiving was held at Rosslyn Hill Chapel at 6.30 P.M. on Monday evening, November 11, and was largely attended. The National Anthem was sung and the Hallelujah Chorus played at the close.—Owing to the need of economy in coal the Quiet Hour for reading and silent worship has been discontinued, but it is hoped that it will be resumed in April. These Saturday afternoon meetings have been deeply appreciated by those who have attended and much gratitude is felt towards Mr. R. Howgrave Graham who initiated them and carried them through.—Deep regret is expressed at the death at sea on October 4 of Mr. Roland E. Johns, who was returning to India when the vessel in which he sailed was torpedoed off the Irish Coast and he went down with it. It is characteristic of him that when his friends heard that his ship was sunk they had little hope of his safety. They all knew he would be among the last to leave and that he would be helping others to escape. He was one of the most unselfish, considerate, generous, loving and loveable of men, and his many friends will remember him always with reverence and affection.

London: Kilburn.—Last year a sum of £106 was raised towards clearing off the debt in connection with the Unitarian Church. Further expense which was not anticipated has been incurred by necessary repairs to the heating apparatus, and about £100 is now required in order to get rid of the debt and put the church into a position to provide ordinary income. Towards this amount £30 has already been subscribed by members of the church. A sale of work will be held on December 5, and donations and gifts may be sent to the Rev. J. Arthur Pearson, 4, Ella Road, Crouch Hill, N.8. The church has suffered with others from the effects of the war, and is in the midst of hard times, but it "carries on" with spirit and tries to avoid the slackening of any of its efforts to be of real use as an educational and religious centre. The Sunday school has doubled its numbers in the last two years, the Girls' Clubs have a membership of fifty-five, and it is hoped shortly to resume the work of the Boys' Club.

London: Mansford Street.—The fifty-first Annual Meeting of past and present scholars, teachers and workers of Spicer Street, and Mansford Street Church and Mission, Bethnal Green, was held on Saturday last, November 9, and was well attended. A short programme of music was arranged by Miss Edith Block. On Monday evening, November 11, a Thanksgiving Service was held in the church, conducted by the Rev. Gordon Cooper.

Reading.—On Sunday last, on the invitation of Mr. S. Hayward, the new mayor, the Corporation attended the service at the Unitarian Free Church, when an eloquent sermon was preached by Dr. J. Estlin Carpenter. It was naturally on the subject which engrosses all minds to-day—namely, the fall of that evil system of fraud and rapine which was personified in the ex-Kaiser, who in seeking to be a world-despot brought about his own doom and the wreck of his own Empire. The energies of the civilised world have been severely taxed to destroy the terrible pest; and new problems equally grave, vast and difficult are awaiting solution. We have not only to build up the old waste places and repair the ravages of a ruthless foe, but to make the fabric of civilisation more beautiful than before.

Southampton.—During October the services at the Church of the Saviour were held in the afternoon, in order to save lighting, but it was found necessary to have the electric lights turned on, so no economy was affected, and as people evidently prefer them it has been decided to resume Evening Services.

Wallasey.—At the Annual Meeting of the "Governing Body" of the Memorial Church a special resolution of appreciation of the labours and sermons of the minister, the Rev. A. Ernest Parry, was carried unanimously. In response the latter referred to the excellent work which is being accomplished in the Sunday school and to the unflagging devotion of the teachers. On November 10 Mr. Parry began a series of Sunday evening lectures on 'Reconstruction in Religion.'

SERVICES of gratitude were held at many of our churches on Monday evening.

**** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.**

THE Relief Committee of the Society of Friends is continuing its good work in Russia, and Mr. E. St. John Catchpool, one of the members, in a letter received a week or two ago from Moscow—where a large part of the population are faced with appalling prospects as the winter comes on—says: "I am still busily engaged upon the bread scheme (to bring flour by barge from the province of Samara, where the Friends' mission has the confidence of the authorities). I hope I can pull it through. I believe that our organisation is the only one to do it, because we have the respect of the Bolsheviks and the confidence of the Czecho-Slovaks. We have promised to try to bring through 40,000 Russian pounds on the understanding that it is to be used solely for children up to the age of 14."

DEATHS.

CAMPBELL.—At Moffat, on the 7th inst., in her ninetyeth year, Isabella Anne Drummond, widow of the late John Campbell, of Belfast, and daughter of the late Dr. W. H. Drummond, of Dublin.

COBB.—On November 12, at Colwall, Malvern, Emily Frances, third daughter of the late Edward Cobb, formerly of Banbury, and Octavia Cobb, of 40 Redlands Road, Reading, aged 67.

EVERS.—Capt. Hugh Lancelot Evers, M.C. with Bar, Worcestershire Regiment, fell in action in France, November 1, 1918, sixth son of the late Frank Evers and Mrs. Evers, White Hall, Stourbridge.

FIELD.—On November 12, at Squires Mount, Hampstead, N.W.3, of heart failure, Emily, daughter of the late Edwin Wilkins Field, in her 74th year. No flowers by request.

GARDNER.—On November 5, Robert (Roy), son of the late Robert Gardner, of 71 Clapham Road, aged 15.

PEARSON.—On November 6, at 29 Redington Road, Hampstead, from influenza and acute bronchitis, in his 75th year, Charles Fellows Pearson, dearly-loved husband of Lily Pearson.

SKEMP.—Killed in action on November 1, Arthur Rowland Skemp, M.A., Ph.D., Lieutenant Gloucestershire Regiment, Professor of English in the University of Bristol, dearly loved husband of Jessie D. Skemp (née Clarkson), and younger son of the late Rev. T. R. Skemp and of Mrs. Skemp, formerly of Manchester.

WEBB.—On the 7th inst., at 23 Thomas Street, Cheetham Hill, Manchester, Mary Ann, daughter of the late Richard Webb, Solicitor, of Ilminster and Manchester, in her 92nd year. Interred at St. Luke's, Cheetham.

OUR CALENDAR.

LONDON.

SUNDAY, November 17.

Acton, Creffield Road, 11.15. Rev. GARDNER
PRESTON.
Bell Street, Edgware Road, 6.30, Rev. A. GOLLAND, M.A.
Bermondsey, Fort Road, 11, Mr. S. P. PENWARDEN.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. MUNN.
Croydon, Free Christian Church, Wellesley Road 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Luke's, City Road, 11 and 6.30, Mr. FRANK G. FINCHAM.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. D. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11 and 6.30, Mr. J. BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.
Islington, Unity Church, Upper Street, 11 and 6.30, Rev. G. A. MARK.
Kentish Town, Clarence Road, N.W., 11 and 3.30, Rev. F. HANKINSON.
Kilburn, Quex Road, 11, Mr. J. W. PETERKEN; 6.30, Rev. J. ARTHUR PEARSON.
Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Miss MAUD BURTT.
Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30.
Rhyl Street, Kentish Town, 11 and 3.30, Rev. W. H. ROSE.
South Norwood, League House, 141 Portland Road, 6.30, Mr. H. O. MONTAGUE.
Stoke Newington Green, 11.15 and 6, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.
University Hall, Gordon Square, W.C., 11.15, Rev. F. K. FREESTON.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, 11 and 6.30, Mr. J. HARRY SMITH.

ABERYSTWYTH, New Street Meeting House, 11, Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, Mr. LEWIS LLOYD.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 3, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CAMBRIDGE, Assembly Hall, Downing Street 11.30, Rev. R. TRAVERS HERFORD, B.A.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLETON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
(DEAN ROW, 10.45 and 6.30, Rev. E. A. SMITH, B.Sc.
DOVER, Adrian Street, near Market Square, 3.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 3.30, Rev. E. LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 Lieut.-Col. BULLOCK; 6.30, Rev. F. WRIGLEY.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. M. WRIGHT, M.A.
LIVERPOOL, Bootle Free Church, 11, Mr. R. F. LISTER; 6.30, Rev. W. JELLIE, B.A.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 6.30, Rev. C. M. WRIGHT, M.A.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30.
MANCHESTER, Platt Chapel, 11 and 6.30.
MANCHESTER, Sale, 11 and 6.30, Rev. J. PIPKIN.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.
OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11, Rev. A. HALL, M.A.; 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. H. M. LIVENS.
SOUTHPORT, Portland Street Church, 11 and 6.30.
TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 3, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

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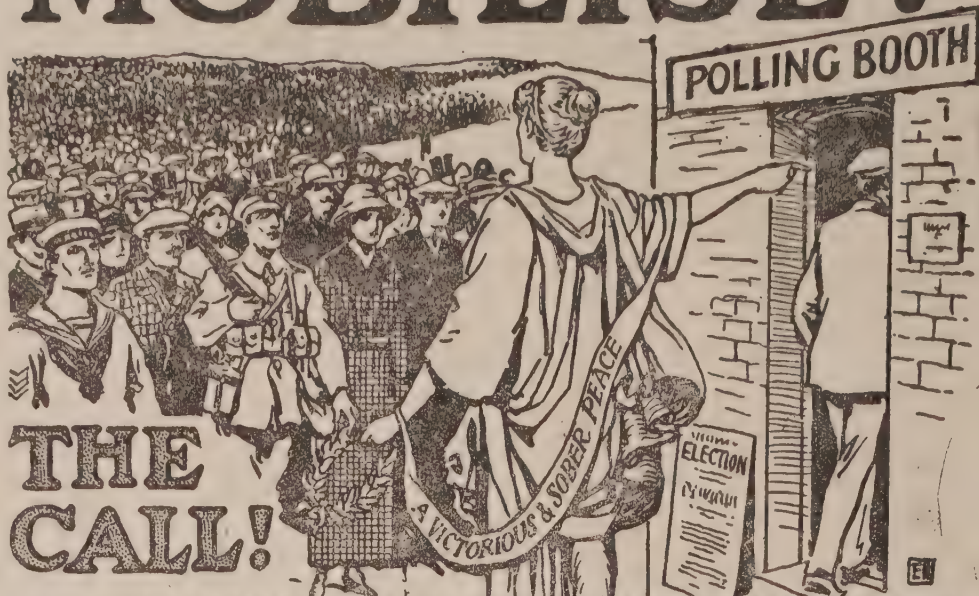
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*** All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, London, E.C.4. They must reach the Editor not later than Wednesday evening for publication the same week.

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LONDON, SATURDAY, NOVEMBER 23, 1918.

[TWO PENCE.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

THE King's activities since the signing of the armistice have elicited warm approval, and nonconformists are naturally greatly pleased that His Majesty attended the great service held by them at Albert Hall. We fear the stricter sort of Churchmen will not be so gratified; but if ever there was a time when sectarian barriers should fall it is just now. As to the royal speech to Parliament on our victory, a question that often arises may possibly recur, and people may wonder just how much of it is due to the royal pen. We all like to believe that the King had a large share in its composition, and we have not the slightest doubt that its expressions of devout thankfulness and its tributes to those who have wrought for victory are in full accord with his feelings at this moment. It is not the British style to emulate the adulations which have led the way to monarchical disasters all around us; we are at the same time probably the loyalest of peoples in Europe.

It is reported that Dr. Deissmann, "the German scientist"—no doubt the theologian is meant—has written to the Archbishop of Canterbury urging him to use his influence so to shape peace terms as to prevent sowing the seeds of a future conflict. That the Archbishop will in any case do what he can to secure a wise and just settlement we have no doubt whatever; but we confess that these appeals by Germans do not move our sympathy. Did Dr. Deissmann, whose visit before the war in the interests of international amity we well remember, or did any important group of German theologians, make appeal to the Kaiser and his advisers in the course of the war to refrain from the horrible deeds which have rendered their national reputation abominable to mankind? They may have done so, but the world seems not to have heard of it. As for Dr. Sol's

protest that the Rhineland people must starve if the terms of the armistice are carried out—well, if Mr. Hoover reported truly there is no immediate danger, and he ought to know.

MEANWHILE, in the very hour when one would think policy and humane feelings would concur in treating decently the liberated prisoners, we receive apparently too well authenticated reports of barbarities simply appalling. We are glad to see that whatever Government there is in Berlin has been emphatically reminded of its full responsibility for these and any similar outrages, and we hope that the criminals actually guilty of them will be drastically dealt with if possible. It really seems as if there is an element in the blood of the nation which has no affinity with ordinary human nature—a wild-beasthood that must be tamed.

THE impossibility, which is confessed, of getting any adequate vote from the men abroad is a most serious feature in the position caused by the dissolution of Parliament and the ensuing political contest. Apart from this particular point, a great many people, we believe, are deeply ashamed that on the morrow of the nation's victory, when all that is worthiest in the nation's mind and heart has been summoned by an experience too great for words, we should have the air filled with the rival shouts of politicians "on the make." But the certainty that so large and so manifestly important a portion of the electorate will be practically disfranchised is not merely a disabling thing, it is fraught with very serious dangers. The die being cast, sensible people will of course make the best of the situation, and see that such influence as they have is wisely employed. Decent men and women cannot afford to stand aloof and leave the arena to the exploiters.

THE tasks of those who are in any sense religious teachers just now are fully as urgent as at any time during the war period. Labour troubles are evidently threatening, due in part to the inevitable falling off in employment on munition work, but also to a long-sup-

pressed ferment under abnormal restrictions. All the people's moderation and generosity of temper will be needed if we are to escape serious mischief; and to foster these is the immediate duty of the wise. And we should all make a point of complying with the appeal of the League of Nations Union to make December 22, the old Peace Sunday, the occasion of educative and uplifting services on behalf of the League of Nations idea. In such a work our Churches should be foremost.

SINCE we made the recent appeal for a special effort on behalf of our Belgian Hospital Fund, the response to which has been most gratifying, the circumstances have so marvellously changed that we are now able to invite our readers to an effort which is not only to be special but *final*. Mrs. Bernard Allen, with whose opinion the Rev. W. H. Drummond agrees, writes to say that, if we can now get as substantial help by donations as we confidently hope, the Fund may fitly close with the 200th weekly list, which, as we pointed out, will be published in Christmas week. Will our good friends, therefore, kindly bear this in mind, and let us have a crowning token of their goodwill and sympathy for the gallant little nation which has suffered so much and is now triumphing so signally.

THE head of the Belgian Medical Service has written to Mrs. Allen expressing the hope that a permanent monument may be set up in Belgium recording the invaluable help rendered by our Belgian Hospital Fund. His suggestion is that some prominent "piece of work" should be established in connection with one of the hospitals for the permanently disabled, which will be moved to Belgian soil as soon as possible. Now, we are sure no one would wish the impoverished Belgians to be put to the cost of such a monument, though they would certainly pinch themselves to show their gratitude in this matter. If our closing lists are as generous as we anticipate, we believe the modest expense necessary can be covered without trou-

ling them to do more than frame the record as they may deem right.

* * *

WE referred recently to the late Dr. A. D. White's book, 'The Warfare of Science with Theology.' It is interesting to note that this work grew during many years; that, unlike Prof. J. W. Draper, the author did not regard science as in conflict with religion, but with dogmatic theology; and that the kernel of the work may be found in the following thesis of an early lecture: "In all modern history, interference with science in the supposed interest of religion, no matter how conscientious such interference may have been, has resulted in the direst evil both to religion and to science, and invariably; and, on the other hand, all untrammelled scientific investigation, no matter how dangerous to religion some of its stages may have seemed for the time to be, has invariably resulted in the highest good both of religion and of science."

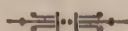
* * *

DR. WHITE's successive chapters bring together an immense wealth of illustration of ecclesiastical teachings respecting the universe and creation, geography, astronomy, miracles, genesis of man, the "Fall," demonology, magic, &c., with the scientific advance, on the contrary, in the fields of geology, chemistry, physiology, hygiene, pathology, and so on, finishing with the victory of the "higher criticism." A score of years during which the book has been widely circulated, not only in English, but in French, Italian, German, and Spanish, may have left something of a gap between the author's foremost frontiers of science and their present position, but substantially the work remains as useful as ever to the student who will but "verify his references." The author's conviction was that, "although theological control will continue to diminish, Religion, as seen in the recognition of 'a Power in the universe,' not ourselves, 'which makes for righteousness,' and in the love of God and of our neighbour will steadily grow stronger and stronger.... in the world at large. Thus," he added, "may the declaration of Micah as to the requirements of Jehovah, the definition by St. James of 'pure religion and undefiled,' and, above all, the precepts and ideals of the blessed Founder of Christianity himself, be brought to bear more and more effectively on mankind."

* * *

WRITING on behalf of the London District Unitarian Society, the Rev. J. Arthur Pearson says: "Thanks to the courtesy and consideration of the Rev. Dr. de la Faille and his Consistory arrangements have been made for a United Service of Thanksgiving on December 1, at the Dutch Church, Austin Friars, Old Broad Street, at 7 P.M. The preacher will be the Rev. Henry Gow, B.A., of Hampstead. It may be remembered that the last United Service was indefinitely postponed owing to the darkened streets and the possibility of air-raids. It is hoped that the ancient church, the refuge of many of the independent thinkers of the Continent in the old days, may once again be filled by a large congregation."

DEAR LIFE.



THERE are some things dearer than life, yet life itself is very dear. And behind and below all the outstanding aspects of the world-event which it has been our blessed privilege to witness, there is in many a heart one secret happy thought—"He is alive." The Father, Husband, Son, Brother, Lover, Friend, counts sometimes for more than all the rest of the world. We are good citizens, we hope, but our own are our own. There is no need to tell each other how the burden has lain heavy upon us, day and night, and how we just lived on from morning to morning, dreading the news that *might* come. In many, many cases it *did* come. The flags are now hanging out, and the thanksgivings abound, but the full tale of the dead is only now made public. "We must not call them dead, who pass away," the hymn says, and a great Voice speaks across the ages: "All souls live unto God." Our Amens to that are sincere, it is our one comfort. But their life is "hidden," and it is our natural human way to want to see the beloved ones and to grasp their hand.

So, with profoundest relief and thanks, we say: "He is alive; he has come through; he will, all being well, come back." What a happy vision arises of the myriad home-comings! Words will fail, we know; but the joy will not be unexpressed. In a score of ways—large hospitality, beautiful surroundings, music and dancing—all symbols that speak delight will find their place. And the welcomes will assuredly extend far beyond the family circle, into fellowships of all kinds, serious and sportive, in workplaces, clubs, schools, institutes, colleges, churches. Dear life will approve itself dearer than ever.

There is much speculation as to "what the men will do" when they return. Judging by the hints we have gathered from some of them, they have no very definite plans, no very clear schemes either of thought or action. By and by, they may work something out; but just now they want simply to feel the joy of being alive. Each according to his range wants to get paid back some of his arrears in what Browning calls "the mere living." Probably some forms of repayment contemplated are not so altogether wise as we elder stay-at-homes might desire; but repayment in some kind is amply due after all they have done and borne. We should like them to have a full banquet of beauty. War is always ugly, but this war has been ugliest of all, as ugly as the sin that conceived it. To the end of their days, we suspect, some of these lads will have recurring dreams of the mud and the stench and the blood and the indescribable ruin they have been through. Next year, please God, they must have plenty of flowers and England's sweetest grace. They must be wooed back to the healthy happiness that has made in past centuries for English sanity, humour, moderation, kindly manhood under whatever brusque reserve. The old catechism makers were not wrong, we maintain, when they taught the young to believe that the chief end of man is "to glorify God and enjoy Him

for ever." We all want our beloved brethren and sons to do that, in all sound, sensible, and abounding fulness and depth. It is the business of those who profess a manly religion to show them how this is not only possible but supremely right; and, like Goldsmith's parson, to allure to this real heaven, and "lead the way."

TO YOUNG MEN AND WOMEN.

BY THE REV. ALFRED HALL, M.A.

IN trying to make clear 'What Unitarians have to offer our Young Men and Women concerning Life and Religion,' I recall a remark made to me by a University student after a visit to the Christian Student Movement at Swanwick. It was to this effect: "Church people seem to have a great deal more religious fervour than we have as a whole. They can't reason things out but they *know*: they are absolutely certain of their religious convictions and can't help worshipping Christ. Well, I don't feel that myself. What's wrong with me? There are times when I doubt even the existence of God. What is He and how does He work? He seems an awful way off at times, and yet to people who believe in the deity of Christ, that seems to bring Him nearer."

These words, with the rest of the letter, are a soul's cry "for God, for the living God," so common with young people who are made of the right stuff,—just the kind of young people we need to win to the allegiance and service of our great cause.

"Church people can't reason things out, but they *know*." No doubt, we move others deeply, and may carry conviction to them, if we show that we "know." I remember as a young man closing Richard Armstrong's volume 'God and the Soul' with the thought in my mind that the strongest argument he produced was his own certainty of God, that he knew there is a God. Many another book, more elaborate in argument and more renowned for its contribution than 'God and the Soul' have I closed since then, with the same idea. The man who has had experience of God will always awaken faith in others. Yet that faith will always be doubtful and hesitant and lacking the most vital element of faith if it has to be added, "they don't reason things out" or "they haven't reasoned things out," and, most of all, if it has to be stated, "they can't reason things out."

This brings me to the foremost thing which Unitarians have to offer concerning Religion—a reasoned and a reasonable faith in God. By this is meant a faith which in no way contradicts the knowledge which is coming to us from sources other than those which are usually termed religious, from science, philosophy, art, &c., and above all from history, the long record of the experience of men and nations. It is impossible for me to go into the question now, but I am convinced that the strongest argument for the belief in God will be the historical, which is, so far, the least developed. It will reveal most clearly of all that in spite of human waywardness and wilfulness, there has been progress, the accomplishment of ends, a providential order which man with all his violence has never been able to destroy, and, consequently, divine purpose. The most unbelieving of men are forced to admit a Power above them. They may term that Power inscrutable and unknowable. Finally, through history they will come to believe, especially if they look beyond what is, after all, considered

universally, the narrow sphere in which man has liberty of will, that there is a divinity which shapes our ends in purposive Love.

The Unitarian takes into consideration all the spheres of knowledge and action, nothing human being alien to him, and offers as a result to both young and old a faith which will stand the fiery trial of reason and experience. If it fails under this test at any point, he urges not that facts should be twisted to accord with faith, but that faith should be enriched so as to be equal to the facts. The Church with all its advantages and charms carries still a crippling burden, which is disastrous to the allegiance of liberty-loving souls, namely, that sad inheritance from the controversies of the third and fourth centuries, the inheritance which, according to my reading, signalises the victory of a Gnosticism which was supposed to be defeated, the inheritance that theory is supreme over fact and authority over experience. The revived study of history will sweep this clean away, and finally, I believe, will show that the foundation of faith is not to be discovered where it has been sought in the past in theological theory, or in what is no other than the spurious rationalism of Gnosticism, nor where many are endeavouring to find it at the present time at some isolated point of history, but in the *universal consciousness of mankind*.

I hope this is not too technical. Expressed in plain terms it simply amounts to this, that at the present time there are three competitors for the basis of faith, first, what may be termed "supernatural theory," second, what is termed "historical fact," but what would be better described as "spasmodic revelation in time," and thirdly, the universal consciousness and experience of mankind. It is because Mr. Britling's theology and Mr. Wells's book 'God, the Invisible King' are based upon consciousness and experience to-day that I give them a joyous welcome, much as I differ from the conclusions reached.

Out of this faith in religious consciousness come certain very significant messages which we have to deliver to our young people. First, we have to say to them, not only that you may, but you ought to co-ordinate your religion with your knowledge and experience. Some years ago in conversation with an orthodox friend, who was the headmistress of a High School, I said, "I should like to know how you manage to square your theology with astronomy," a subject which she was teaching at the time. She replied quite frankly "I never allow them to come together. I am not going to run the risk of losing my soul," she added very earnestly, "by letting my knowledge destroy my faith." I ought to have been startled, but I wasn't,—for the simple reason that this is the general attitude of well-educated orthodox people. Now we say very definitely, Bring your knowledge and experience into close connection with your religion. Let each influence the other: and the result will be a saner and more helpful religion and the revelation to you of the sacredness of both knowledge and experience. Even then you may lack what is known as religious fervour, but in the depths of your spiritual self and in your common life you will have a divine assurance, a faith which none of the events of time will permanently shake.

In the second place, we want you to understand the value, especially for yourself, of your own consciousness. We make a beginning not with any creed or book or theory or "past historical fact," but with you; and from your own inner divine life, which is rooted and grounded in God, we ask you to build up the structure of your faith. In one sense, we have absolutely nothing to offer you. At best, we can only give you a little guidance, for what we wish you to know is the vastness

and even the majesty of the spiritual content of *your own soul*.

Thirdly, you may think that all this is too intensely personal, individual and subjective. Well, we do want you to think of religion as your own personal affair—a direct relationship between your own soul and God. But we have something else to say. Your personality is largely a social inheritance, a social accumulation. It is due to the response which you have given to the influences about you. Into your very being have been built the spiritual forces of your environment, the very souls of your father, mother, brothers and sisters, and also in some degree the soul of the society, the nation, the humanity with which you are associated. You are what you are because of the nature of these and the extent and manner in which you have absorbed or rejected them. Personality is essentially social in character. And you fall into an obvious error if you think you have developed or can develop apart from these: you can no more grow in isolation from them than a plant can grow without the assistance of the air that surrounds it or the rain which waters it. Your evolution depends upon your involvement of the things of the spirit. Nothing lives except it be in relation to something else: the death of any creature is simply its inability to maintain its relations to the forces about it. It is the same with you. Only in society are you able to live. Only through love can you attain your highest. It is because of this that worship, and especially public worship, is a necessity. You must keep in touch with the noblest life about you and with persons who are seeking the noblest and endeavouring to come into vital touch with God, from whom came your soul and the souls of all men.

That leads us, therefore, in the fourth place, to say to you that you are part of the great Universe, an inalienable part of it, and more of a personality for that very reason. The universe is one and under the governance of one God. History is all of a piece. As the Apostle Paul said, "The earnest expectation of the creation waiteth for the revealing of the sons of God." The whole trend of history from the time when "the morning stars sang together and all the sons of God shouted for joy" until now has been towards the manifestation of the spiritual in man. You are called to take your part and to share in this divine movement. The law of right is "no provincialism of this planet," no mere temporary arrangement for the convenience of human society. The whole force of the universe is behind every noble thought and righteous deed. The whole round earth and every star and planet are "bound by gold chains about the feet of God." No small act of duty or of love is done by the humblest of us, but there is a spiritual power throughout the universe and at its furthest limit which responds to it and of which it is an expression.

Look also at the other side. With truth it has been said that when we ask for a drop of rain to fall out of its natural season, we are really asking for the suspension of the law of gravitation. And when we break a moral law, our offence is against a system not less comprehensive in its scope. When a ruler and his entourage are guilty of an act of aggression, through ambition and the lust of power, we know that they set to work forces which injure the whole of mankind. But their offence does not stop there. They are guilty of a sin against a law which extends further than imagination can soar. The same statement has to be made of the smallest moral delinquency. Unitarianism is not a little architectural scheme of theology like those of the past. It is fraught with vast issues, and replete with the comprehensiveness of things

divine. It teaches you that the moral law is infinite, universal and external, that it is bound up with every other natural and divine law, and that in bringing your life into harmony with it, you are going to gain the things men most deeply desire—happiness, peace, self-realisation, divine sonship, and eternal life.

There follows logically from all this the truths which Unitarianism has long taught and which it is necessary to realise, your kinship to Jesus. Far removed as you may seem from him in thought and action, you belong to the same family. Latent within you is every divine quality which you admire and reverence in him, and from every failure, lapse and defeat, you may rise with the thought in your heart, I too am a child of God and may overcome the world which he conquered. Divine life is all before you and about you, waiting for you to claim it, and the message proclaimed of old sounds in your ears to-day, "The Spirit himself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God and joint heirs with Christ: if so be that we suffer with him that we may be also glorified with him."

There is much more that Unitarianism has to offer to you, but it cannot be even mentioned now. Perhaps you think that all this sounds solemn and serious. Well, life is a serious business—and so is happiness. Happiness is never in the possession of the flippant, the frivolous and the foolish. We wish you to know that the life to which we invite you is a joyous pilgrimage, which is the natural result of a life of love, of service and goodness. Once an orthodox Christian said to me, "The thing I cannot understand about you Unitarians is that you are so jolly." If I read the New Testament aright, the same thing could be said of the early Christians. We are "jolly," because our belief makes us glad. Ours is a religion of good tidings of great joy. But "Why," you will ask, "all this talk about suffering? Only a minute ago you repeated the words of St. Paul, 'if we suffer with Christ, we shall be glorified with him.'" The answer is that the word translated "suffer" in this sentence really means "experience." If we experience with him we shall be glorified with him. The Unitarian's religion, the real Christian religion, is one of supreme joy and confident hope. "If your morals make you dreary, depend upon it they are wrong," said Robert Louis Stevenson. You may take that as the test of any religion, as well as of morality.

The great aim of Unitarians, which you are invited cordially to share, is to proclaim a religion that shall make you and all your comrades reverent, worshipful, sweetly reasonable, sane, dutiful, peaceful, gentle and cheerful—a religion based upon experience springing naturally out of human life, and in no way preventing the full, joyous expression of life. This religion we offer to both young and old.

The Rev. T. P. Spedding.—The Committee of the British and Foreign Unitarian Association at their meeting on Nov. 13, made a gift of book to the Rev. T. P. Spedding, accompanied by a cheque for one hundred pounds, as a mark of their appreciation of his services as Missionary Agent.

A SERVICE in commemoration of John Harvard, founder of Harvard University, will be held at Southwark Cathedral, on Saturday, November 30, at 3 P.M. The Archbishop of York will preach, and the American Embassy, the Harvard Club, and the Master and Fellows of Emmanuel College, Cambridge (Harvard's College), will be represented. Americans in London are invited to be present.

BOOKS AND REVIEWS.

OLD TESTAMENT ETHICS AND THEOLOGY.

THE Rev. A. W. Fox's book on this subject, issued in the series of 'Modern Handbooks' (Lindsey Press, 3s. 6d. net) is a thoroughly useful book. It is alike scholarly and readable. It deals with one of the most important subjects connected with religion as generally taught and cultivated. Its tone is sincere and moderate; at the same time we feel the author to be quick and alert, in fact just the friend most of us need at hand when we try to understand the Scriptures. Evidently, Mr. Fox's long experience as a teacher on Biblical subjects to classes widely representative in theological opinion has fitted him to combine decision of judgment on controverted points with a frank courtesy which precludes animosity. Altogether the book must be classed among the most successful of its kind published among us.

In an introductory chapter the author brings us into the proper frame of mind for such a study, bespeaking candid courage but maintaining earnestness and reverence. Then he successively deals with the earlier traditions and usages of the Hebrews, Mosaism, the prophets and their literature, the religion of a sacred scripture, of sacred song, and of the wisdom and allied biblical writings. A very good bibliography supplies the student with all necessary guidance in further progress. The standpoint adopted is that of modern critical history, but the good sense of the author saves him (and his readers) from plunging into the vagaries which have beguiled extremists to their confusion. While it cannot be said that the whole field of biblical story is as yet cleared of thorns and pit-falls, a fair perusal of this little volume, taken together with a fair knowledge of the Bible itself (by no means common to all who claim to be "advanced" thinkers) will go far to render the subject not only clear and comprehensible, but eminently interesting.

The following passages taken from Mr. Fox's 'Epilogue' to the book will illustrate the spirit of the whole work:—

"The present survey of Hebrew Religion and Ethics has attained certain definite conclusions, which are more than provisional, and seem likely to stand secure. Revelation has been shown to be no completed process, but a gradual development along the centuries. From crude beginnings Hebrew thought soared slowly to lofty heights in the conception of man's relation to God and to his neighbour. First Jehovah was a family or tribal, then a national God, whose power was limited to his own land, where his care was bestowed upon his own people alone. By the teaching of the prophets his universality was made clear, though to the end he was believed to watch over his chosen people with especial providence. The events of history conspired to exalt the power of the priest, until the Torah became supreme, and Israel was changed into the 'people of a book.' Then there was no longer room for prophets like those of the golden age of prophecy, and the mass of the people looked forward eagerly to the coming of a Messiah or deliverer, who with combined secular and sacred attributes would reign in glory over the Hebrew nation. The steps of this development are to be found in the Old Testament hewn out by Moses, the prophets, the psalmists, and the law-givers. The conception of Jahveh was more or less spiritual from the beginning, since he was worshipped by no image. But it broadened and deepened, until the crude anthropomorphic ideas of the earliest ages passed away to appear no more.

"Corresponding to this growth in the conception of the nature and being of God was a similar progress in ethical ideas. To this the great prophets contributed in no small measure, who realized that Jahveh was a righteous God, who could only be truly served by righteousness of life and character. These profound thinkers prepared the way for the coming of Jesus, who was to be the last and greatest of their order, a prophet not to Israel alone, but the founder of a universal religion, best fitted to the needs of mankind. Hence arises the importance of the study of the Old Testament without preconceptions or prejudices.... God's method of gradually revealing himself through man to man has been seen in the story of one ancient race. It has nowhere been suggested that any such revelation has been confined to the Hebrews; but nowhere outside of the Old Testament can it be traced so faithfully or with so much advantage to the student. At the same time it must be borne in mind that the book of revelation is not yet closed, nor will ever be closed so long as truths remain to be discovered and thinking minds are left to discover them."

We heartily commend the volume to people in search of a simple and straightforward presentation of the view taken by our wisest scholars of the way in which Hebrew morals and Hebrew religion developed during a thousand years. In the second edition, which ought to be soon reached, the author will doubtless touch up a few sentences that need slight readjustment.

SORROW'S SECRET.

JOYFUL SORROW. By L. N. B. London: Constable & Co. 4s. net.

THIS is a little book (perhaps not too happily named, though its title is its only imperfection) which we might well make it our business this Christmas time to put into the hands of those of our friends who have suffered bereavement during the war. It does not pretend to be a complete Anthology, and its author has not, happily, been led away by the desire to include too familiar quotations of an obviously consolatory type which are often nothing more than platitudes in rhyme. With a rare and delicate judgment he—or should it not be she?—has gathered together a sheaf of verses, chiefly from modern writers, passages from the Psalms or New Testament, one or two prose extracts from the writings of Newman, Stevenson, John Bunyan, and Mrs. Alfred Gatty's 'Parable of the Grub and the Dragonfly,' any one of which is sufficient to create in sensitive souls that atmosphere of loving trust in which hope comes to birth again after a period of intense sorrow. There are here some beautiful verses by Lionel Johnson, including the poem to his friend, H. B. Irving—one of the most perfect things of its kind we have ever read; several tender little poems by Katharine Tynan, full of pride in the beloved dead and humility before God who has them in His keeping; two or three of Rupert Brooke's best-known sonnets—shall we ever fail to be thrilled by those wonderful lines,

Safe shall be my going,
Secretly armed against all death's endeavour;
Safe though all safety's lost; safe where men fall;
And if these poor limbs die, safest of all?

one or two precious song-snatches from the 'Gitangali' of Tagore; Aubrey de Vere's
Count each affliction, whether light or grave,
God's messenger sent down to thee;
Major Baring's brave and triumphant tribute to Julian Grenfell, and (of another period, but bearing the same heroic message) Henry Vaughan's exquisite lines on 'Peace,' beginning

My soul, there is a country
Afair beyond the stars.

The compiler of this admirable selection claims that "it bears witness to the splendour that remains in the face of sorrow, and to the joy that can be found by all who have learned to understand that there is no such thing as death." It does all that and more: it takes us by the pathway of imperishable beauty into the very heart of life and the presence of the Eternal. Could we possibly say more to commend it to those who mourn?

In a pamphlet 'Christianity and War,' published by the Wm. Morris Press, Ltd., Manchester, and obtainable at Essex Hall (price 3d.), Mr. G. G. Armstrong gives us three addresses delivered by him at the meetings of the Northumberland and Durham Unitarian Association last month. All three are imbued with intense moral earnestness and are expressed in clear and forcible language. In 'The Churches and the Coming Peace,' he recalls the responsibility of religious people for uplifting the ideals and purposes of the nation, and in 'War and Belief in God' he offers wise and reassuring words to those who will be content to refrain from over-bold theories and glad to build their religion on the solid rock of moral and spiritual experience. In 'The Soldiers and Unitarianism' Mr. Armstrong gives some candid criticism of dogmatic Unitarians on the one side, and of ritualistic Free Catholics on the other, specially deprecating the "tone of authority" into which the latter sometimes fall. The addresses well merit perusal by ministers and laity alike, and are a welcome contribution to the life and thought of our churches.

DR. STANLEY A. MELLOR has published a pamphlet entitled 'Christian Ethics and Sex Morality' (Booksellers' Co., 70 Lord Street, Liverpool, 6d.). Its leading note is "the indwelling of God in human personality," and it emphasises the specifically Christian judgment on the different points connected with the sex problem in our state of society. Thus the author maintains "equality of personality in man and woman" with the implication of equal rights and duties. The ideals of social purity are forcibly presented, and the author does not shrink from dealing in explicit terms with such questions as the marriage relation, divorce, prostitution, family limitation, &c. We understand from the foreword by Dr. Mellone, as President of the Union for Social Service, that on the committee of the Union difference of opinion in regard to some points prevented the adoption of the pamphlet as representing the view of all the members; but it is put forth in the hope that it may prove suggestive and "stimulate thought on this vital question." That it will do so in the case of any thoughtful reader is certain.

THE author of 'J'Accuse,' Dr. Richard Grelling, has offered the "new popular Government" of Germany his co-operation for the peace and reconstruction of that country, and is, we understand, returning thither. He demands, among other things, the revocation of the interdiction of his books.

THE Boys' Welfare Association has started a Journal which will be known as its representative organ, and is intended to convey the kind of information most likely to be of use to Welfare supervisors all over the country. Our duty towards the rising generation, especially in these critical times, is clearly marked out for all of us, and we hope the movement of which this periodical is the outcome will develop on broad and constructive lines.

CORRESPONDENCE.

DEATH AND IMMORTALITY.

To the Editor of THE INQUIRER.

SIR,—In the striking article entitled 'Out of the Valley' in your last number the diverse views which prevail on the great questions of Death and Immortality are said to be represented by three "chief types" or classes, of which the last is described as too much absorbed in the things of this world to care about anything else. But surely a fourth class is needed to embrace those—probably a large number—who do care, but who, following the advice of the great Roman poet, have resolved to depart from life as a satisfied guest, grateful for what is past, but not expecting and perhaps not greatly desiring a second invitation.*

In which of the four, moreover, would the writer enroll himself? If, as would appear, in none, must we not recognise yet a fifth class, viz., of those who on grounds of religion, philosophy, sentiment or tradition, or all these combined, have a firm belief in their own immortality and that of their friends, and of the great departed of past ages, without perhaps taking into account all the difficulties that arise when one attempts to include the whole human race both past and to come: difficulties which may well suggest some sort of selection as their best solution? Does not the Apostle Paul himself, indeed, suggest this solution when he speaks of *attaining* the resurrection from the dead, as if it were a doubtful matter? (Phil. iii. 11). The writer says he is not a spiritualist, and yet is not spiritualism, after all, so far of course as it can be authenticated, the most tangible evidence we have of human survival? Only it is well to remember that a few cases of spirit communication, granting their absolute authenticity, by all the rules of logic can never prove more than this, that some spirits survive for some time.

The wisest writers on this subject will be found, if I mistake not, to speak of human immortality as a hope rather than a belief, and one consolatory thought there is in which all the classes enumerated can join, that whoever has that hope cannot possibly be disappointed.—Yours, &c.,

ROBERT B. DRUMMOND.

Edinburgh, November 20, 1918.

TOYS FOR FEEBLE-MINDED CHILDREN.

To the Editor of THE INQUIRER.

SIR,—Last year a few of your readers were so generous as to send us some most welcome contributions for our Christmas tree, which gave great pleasure to our children, now numbering 260. Toys are as hard to obtain as ever, so I shall be grateful if you will allow me once more to appeal in your columns for toys of any kind. Our Christmas party is to be held before Christmas, and as we are already making our arrangements I shall be doubly grateful if friends will act upon the motto—*Bis dat qui cito dat.*—Yours &c.

W. B. DRUMMOND
Medical Superintendent.

Baldovan Institution for
Feeble-minded Children.

By Dundee.

November 14 1918.

THE THANKSGIVING SERVICE OF THE FREE CHURCHES.

BY virtue of a little talisman we were able to secure a good seat at Albert Hall last Saturday afternoon. An hour before the Service began the interior of the building presented an imposing spectacle, tier upon tier of closely packed humanity meeting the eye unto the topmost balcony. The organ with cornet accompaniment provided a selection of music during the waiting time, but Dr Meyer, who appeared to be master of ceremonies, asked the audience to refrain from any applause as it was a religious service.

A few minutes before 3 o'clock the hum of voices died away into an expectant silence, then by some unseen signal the audience all rose. It was not, however, the royal visitors but Mr. Lloyd George and his family. His hair seemed nearly white and the broad shoulders told of the burden of State—a great change from our recollection of him eight years ago. Again we rose. This time it was Mr and Mrs. Asquith who were conducted to front seats on the opposite side of the gangway to the Premier. Once more the audience were on their feet and the procession of Free Church dignitaries told us that the august party had arrived. Immediately they had occupied the seats prepared for them facing the orchestra from which the speakers officiated, the service began with the singing of the doxology. The venerable Dr Clifford invoked the divine blessing and led in the Lord's Prayer. His voice revealed the familiar intonation but was feebler than of yore. The Old Hundred was then sung, and looking round we noticed that the *coup d'œil* had been brightened by patches of khaki. These represented the soldiers of the guard of honour who now filled the steps of the gangways dividing the stalls.

Selections from Isaiah and Revelation were read by the Rev. R. C. Gillie, followed by a short liturgy of Prayer and Thanksgiving conducted by the Rev. S. Chadwick. Then we sang 'Praise my soul the King of Heaven' and the Rev. J. H. Shakespeare offered the Free Prayer. The advantages and disadvantages of the extempore art were illustrated. When the speaker said feelingly "Bless the King" there were responsive Amens and "Bless the people" evoked a still louder response. Afterwards he prayed for the Prime Minister that he might be spared for many years to discharge his responsible duties. This was, perhaps, rather unfortunately phrased, considering that we are on the eve of a general election and that his honourable opponent was present. But possibly nobody else noticed it. The fine hymn by Bishop How 'For all the Saints who from their labours rest' followed, and was most sympathetically sung by the vast congregation, forming perhaps the most affecting item in the service, and then we sat down to hear Dr. Jowett. In listening to him after the lapse of years we missed a certain *timbre* of voice which formerly made its appeal. Now the tone was harder but the notes strong and clear.

What he gave was an address and not a sermon, and the mode of appeal was indirect, perhaps, in view of the State notabilities before him. There was some fine phrasing. After reminding his hearers of the perils past Dr Jowett laid stress upon the tasks ahead. They had called forth hearts of chivalrous intent; let them make every land a holy land. We had to dedicate ourselves to a still greater task. We had to create an atmosphere in which great things shall be done. Such was the tenor of a ten minutes discourse. 'God bless our native land' was the final hymn, finishing up with a verse of the National Anthem. The Rev. C. Hooper pronounced

the benediction "The Lord bless you, the Lord cause his face to shine upon you, the Lord lift up the light of his countenance upon you and give you peace." Still standing he waited the exit of the royal procession. So ended the first Non-conformist gathering, we are told, at which an English King has been officially present. If it did not reach in expression the possible heights and depths of religious experience, no one was to blame: it was in the nature of things; the restraints of a State occasion have their drawbacks. And We cannot kindle when we will

The fire that in the heart resides.

E. C.

BELGIAN HOSPITAL FUND.

195TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	21,668	17	10
Miss S. J. Gregg (29th) ..	1	0	0
Mrs. Thos. Atkins (4th) ..	2	2	0
L. O. M. (30th) ..	2	0	0
Mr. and Mrs. G. H. Isaacs (3rd)	2	2	0
Mrs. Woodall (6th) ..	10	0	0
West Grove Women's League, Cardiff, per Mrs. Fox (29th) ..	0	12	0
All Saints' School, Islington (8th) ..	0	10	0
A. M. J. ..	1	0	0
Mrs. Kenrick Champion (4th) ..	1	1	0
B. (3rd) ..	1	0	0
The Rev. W. G. and Miss Cadman (4th) ..	1	1	0
Miss Phipson (3rd) ..	1	1	0
Miss Katherine A. Finer (12th)	0	5	0
First Presbyterian Church, Holywood, per the Rev. G. Leonard Phelps (9th) ..	1	5	0
Anon ..	2	0	0
"From a Chesterfield Friend" (4th) ..	2	0	0
Miss A. Fryer (12th) ..	2	0	0
Miss Florence Blake (25th) ..	5	0	0
	£21,704	16	10

Parcels have been received from:—Mrs. A. C. Fox; Mrs. Arthur Worsley; Mrs. Bruce; Mrs. J. M. Perry; Miss Wetherman; Mrs. Leys; The Misses M. and A. T. Beard; Mrs. Crabtree; Miss Dendy; Mrs. Fairfield; Mrs. Woodall; Mrs. Cooke-Taylor; Miss E. M. Brown; Miss C. H. Rawlins; Miss Gertrude Jolly; Essex Church Work Parties, per Mrs. Weatherall; Miss E. A. Eveleigh and friends; Miss Minns; Unitarian Church Sewing Circle, Southport, per Mrs. Harris; Mrs. Roscoe; Newland Sewing Party per Mrs. Roscoe; Mrs. Joseph Worthington; Mrs. Johnson; Miss Rathbone; Ilford Branch of the Women's League, per Mrs. Fyson; Mrs. Titterton; Mrs. Wm. Tangye; The Misses Fryer; Mrs. Sydney Martineau; Liverpool Women's War Service Bureau (at the request of Mrs. Collins Odgers); Mrs. M. Burgess; Mrs. Brooke; Mrs. Hanna; Miss Hervey; Miss Lee; Miss Betteridge; Mrs. Ellis; Miss Shaen; Mrs. Basil Hardecastle; Miss Phoebe Hardecastle; Miss Florence Blake; Miss Leigh; Finchley Branch of the Women's League, per Mrs. Blake Odgers.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

A JAPANESE ship-builder lately purchased numerous pictures, drawings, etchings, &c., by modern artists, English, French, and Italian, and the art correspondent of *The Times* says "there is every reason to believe that his selections have been extremely happy ones, which will bear the test of severe scrutiny." His purchases were all stored until the end of the war, and they will now, we suppose, be sent to Japan, to help on the process of educating the East in Western ideas which has been so rapid in recent times.

* "Cur non ut plenus vitæ conviva recedis?"—Lucretius, 'De Rerum Naturâ.' iii, 938.

THE HOISTING OF THE FLAGS.

ON receipt of the news—a few hours too soon, but that was no matter!—the people of one of the loveliest cities on the Mediterranean coast of France came swiftly together in all their radiant colours, where these were possible; and mingling with the troops and a great number of military visitors they thronged the Place, some 30,000 strong. In the midst a small space was kept around the flag-staff that reared far into the clear night above. The soldiers as they marched triumphantly into the square bore brilliant flambeaux aloft, and the bands played their most jubilant strains as one rank after another took its allotted place.

Then there came a pause. The tricolour of France was ascending the mast, and as it flowed out against the dark velvet blue of that southern sky the soul-stirring music of the 'Marseillaise' broke out, joined impetuously by the voices of those thousands of Frenchmen and Frenchwomen singing as they never sang before, "Marchons, Marchons," till the hearer's heart leapt again. The flag of Great Britain followed, then the flags of Italy, Belgium, and the United States, each being hailed by the playing of the national anthem or the country represented. The appropriate touch of comedy, where all else was so dramatically intense, was provided by the remark of an American officer as "Old Glory" waved its gleaming stars and stripes to the tune of the 'Star-spangled Banner'—"Well, I reckon that tune beats all the others to a jazz"—whatever that may be.

When that ever memorable singing was all over, and the cheers were hushed, the band once more took up its part, amid a silence broken only by soft sounds of a grief not without sacred hopes and blessed consolations. It was the sad sweet music of Chopin's 'Funeral March.'

MEMORIAL NOTICE.

MISS CHAMBERLAIN.

MISS BEATRICE CHAMBERLAIN, the eldest daughter of the late Mr. Joseph Chamberlain, M.P., died from pneumonia, following influenza on Tuesday, at her London residence in Egerton Crescent, S.W., in the presence of her brother, Mr. Austen Chamberlain; her half-brother, Mr. Neville Chamberlain; and other members of the family. Miss Chamberlain, who was 56 years of age, had been for many years actively identified with various aspects of public, political, social, and philanthropic work in Birmingham and London. In her younger days, when residing at Highbury, she was her father's constant companion in the fulfilment of many of his most important engagements. In this way she developed a keen interest in politics, and rendered her brother Mr. Austen Chamberlain valuable assistance during the time he was member of Parliament for East Worcestershire. Her advice was eagerly sought in matters of organisation, particularly during the electoral contests in the division. As an official of the Women's Liberal Unionist Association in the constituency she occasionally addressed meetings, and, being an attractive and convincing speaker, she was able to render effective support to the cause she had at heart, although her diffidence was such that she would rarely address a gathering in the presence of members of the press. A few years ago Miss Chamberlain took up her residence in London, but she did not cease her activities in East Worcestershire and in Birmingham. When the war broke out her co-operation was invoked in the promotion of various patriotic movements, and she came from London to help in the establishment of the Lady Mayoress's

Depôt for providing parcels of food and clothing for Birmingham prisoners of war. She was also exceedingly active in furthering the success of the Derby scheme of recruiting.

In London Miss Chamberlain's services commanded equal respect. She was especially concerned in securing the social betterment of women munition workers, and she was an ardent worker for the British Red Cross, more particularly in relation to its work at railway centres. In May last she was appointed one of the seven ladies to serve on the committee appointed to consider the Luxury Tax proposed by the Chancellor of the Exchequer. The London correspondent of *The Birmingham Daily Post* alludes to "the burning patriotism she displayed throughout the war. Without abating her accustomed public activities, she threw herself with eagerness into the economy and war savings campaigns. Her friends feared that she was over-taxing her strength by all this varied work, and she herself almost acknowledged the realisation of the fact, but she persevered right up to the moment of her fatal illness, in the course of which she expressed her happiness at having been spared to see the war so gloriously end. Her width of knowledge was as great as her breadth of sympathy—so great, indeed, as to astonish long-experienced men of affairs brought into association with her. She spent herself without stint for the public good; and her very many friends, not only in this country, but in France and America, will deeply mourn her loss."

NEWS OF THE CHURCHES.

Aberdeen.—At a meeting of the congregation of the Unitarian Church held on Sunday evening, November 17, after service, the following resolution, moved by the Minister, the Rev. H. Dawtrey, and seconded by Councillor Beaton, was passed: "That this meeting demands the immediate withdrawal of Regulation 40 D. D.O.R.A., which was passed without the consent of Parliament, which constitutes a grave menace to the liberty and civil rights of all women, which perpetuates a vicious double standard of morality, and which has been proved to be a futile method of regulating vice." Copies of this resolution are being sent to the Prime Minister, the Home Secretary, and the local Members of Parliament, Colonel Pirie and Sir John Fleming.

Bolton: Unity Church.—The news of the signing of the armistice brought a great crowd to the Town Hall Square on November 11, when a Service of Thanksgiving was held, the Mayor, Lord Leverhulme, presiding. The Minister of Unity Church, the Rev. Edward Morgan, was invited to be present with the other ministers of the town on the steps of the Town Hall, where those taking part in the service assembled. In the evening a United Service was held in the Victoria Hall (Wesleyan), in which Mr. Morgan was again invited to take part. It was a wonderful service, the great hall being crowded. On Sunday evening, November 17, a Thanksgiving Service was held in Unity Church, a large congregation being present. The names of the seventeen members of the church who had given their lives in the great war were read, the congregation all standing. Special music was rendered by the choir. Immediately following the service the congregation accompanied Mr. Morgan to Emmanuel Parish Church where a United Service of Thanksgiving was held, the Vicar and the Curate, and the Wesleyan, Congregationalist, Independent Methodist, and Unitarian ministers all taking part. The church was crowded and the service, unique in the history of the district, was greatly appreciated.

Chatham.—Special Thanksgiving services to celebrate the cessation of hostilities were held at Hamond Hill Unitarian Church on Sunday, November 17, conducted by the minister, the Rev. F. Cottier. There were good congregations, and many members of the Chatham and District Trades Council had accepted an invitation to be present. Special music was provided by the organist, Mr. Daniels. The feelings of all present were well expressed in the singing of 'Now thank we all our God,' and 'When wilt Thou save the people.' Mr. Cottier, in a discourse on 'God as our Leader,' emphasised the great responsibilities devolving upon those who are alive at this moment when

so many have fallen, and the necessity for preparing the soul to receive what further light and truth God has to reveal.

Chester.—The 218th Anniversary of the founding of Matthew Henry's Chapel, the oldest Nonconformist place of worship in the city, was celebrated on Sunday last, Nov. 17. In the absence of the appointed preacher, the Rev. Arthur H. Coar, the pulpit was occupied by the Rev. W. R. Hart, of New Jersey, U.S.A., a chaplain with the American Y.M.C.A., at present in this country. The services were well attended. A Scholars' Service was held in the afternoon, Mr. Hart giving the address. Appropriate hymns were sung during the day, with the National Anthem at the close of each service. The collections took the form of a Thanksgiving offering on the signing of the armistice, and were in aid of the Chester Royal Infirmary.

Chowbent.—Out of the 140 boys on its Roll of Honour, Chowbent Chapel has lost 22 during the war, two families having each lost two sons, one of these families having as many as four sons on service. Among the survivors of the 140 Second Lieut. Fred Greenhalgh has been awarded the Military Cross, Lance-Corporal Frank Glover the Military Medal, and Private William Stewart the Military Medal. An impressive service of Thanksgiving and Remembrance was held on Sunday morning last, conducted by the Rev. J. J. Wright.

Colne.—The Church Anniversary Services were held in the Stanley Street Church last Sunday, when the Rev. Matthew R. Scott preached morning and evening. On Sunday morning, November 10, the minister, the Rev. J. Pipkin, conducted a service in memory of Second Lieut. Rufus Irving of the Lancs. Fusiliers who was killed in action in France on October 31. Prior to enlisting in 1914 he was a teacher in the Sunday school and a member of the church choir. As one of a family closely associated with the church his death is greatly regretted.

Exeter.—The Rev. Donald Fraser, minister of the Unitarian Church, and formerly of Pembroke Chapel, Liverpool, has been adopted as Labour candidate for the Tiverton Division of Devon.

Leeds: Mill Hill.—Services of Thanksgiving for the cessation of hostilities were held last Sunday, the pulpit being draped with the Union Jack and the Stars and Stripes, and appropriate music, including the Hallelujah Chorus, being sung. In the morning the preacher was Lieut.-Col. Bullock, who dealt with the question of a League of Nations and the part which the Church should play in reconstruction. The Church, he said, must make itself as attractive as the public-house, especially as a meeting-place for young people; find some remedy for social evils instead of merely denouncing them; study and investigate social conditions, and bring them to the notice of the authorities. Let them pray: 'Thy Kingdom come in Leeds as it is in Heaven,' for God was just as much concerned about what was happening in Leeds as He was about what happened in Heaven. At night the pulpit was occupied for the first time by the Rev. Bertram Smith, co-pastor of Salem Congregational Church, Leeds, who gave an address on 'My Experiences in Salonika.' In the course of his remarks he pointed out that there was a very different spirit among the troops in Macedonia from that which he had come across in France. There was, for instance, much less readiness to join in the choruses of the popular songs played on the hut piano, and to gain the men's confidence it did not do to be too optimistic. He considered this due to: (a) the climate, with its extremes of heat and torrential rain, accompanied by plagues of locusts and other insects; (b) the desolate state of the country, not a single habitation being visible within a radius of 25 miles; (c) the ravages of malaria; (d) the lack of sympathy from home. On that day, when they all felt extremely thankful to the men in khaki, let them not forget that there was a debt due to the heroism of endurance as well as to that of action.

Sheffield.—The proposal of the various Sunday School Associations to establish a Convalescent Home for ex-soldiers of our community as a national war memorial received a warm and unanimous endorsement at a Public Meeting held in the Channing Hall on Monday last. The meeting was called under the auspices of the District Association of Churches and the local Sunday School Union. All the churches and Sunday schools in the district were represented and the proceedings were marked by considerable enthusiasm. The Rev. Charles Peach attended on behalf of the Central Committee and explained the scheme, after which the Chairman, Alderman A. J. Hobson, J.P., the Rev. C. J. Street, M.A., the Rev. A. Hall, M.A., and others strongly commended it to the meeting in a resolution which was carried unanimously. The President of the District Association of Churches, Mr. W. E. Taylor of

Doncaster, and the President of the Sunday School Union, Mr. J. Forster of Rotherham, submitted a further resolution appointing a local committee, with Mrs. A. Hall as Treasurer and the Rev. J. W. Lee as Secretary, and this also was carried. A number of subscriptions were promised ranging from one pound to fifty pounds, and there was every indication that the funds for the new Home will be largely helped in this district.

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BIRTH.

FLEMING.—On the 19th inst., at Top Hill, Brasted Chart, to Mr. and Mrs. Owen Fleming, a son.

DEATH.

CHAMBERLAIN.—On the 19th inst., at her house, 35 Egerton Crescent, S.W., after a brief illness, Beatrice Mary Chamberlain, eldest child of the late Right Hon. J. Chamberlain and Harriet Kenrick, his wife, aged 56.

OUR CALENDAR.

LONDON.

SUNDAY, November 24.

Aston, Creffield Road, 11.15. Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 6.30, Rev. A. GOLLAND, M.A.
Bermondsey, Fort Road, 11, Mr. S. P. PENWARDEN.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. MUNN.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Luke's, City Road, 11, Mr. JOHN BEGG, 6.30, Mr. J. HARRY SMITH.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11, Mr. J. HARRY SMITH; 6.30, Mr. J. P. ROSLING.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.
Islington, Unity Church, Upper Street, 11, Lieut.-Col. C. S. BULLOCK; 6.30, Platform Meeting.
Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.
Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.
Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. A. G. TARRANT, B.Sc.
Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.
Rhyl Street, Kentish Town, 11 and 3.30, Rev. W. H. ROSE.
South Norwood, League House, 141 Portland Road, 6.30, Mr. J. W. GALE.
Stoke Newington Green, 11.15 and 6, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11 Mr. J. H. CRISP; 6.30, Mr. JOHN BEGG.
University Hall, Gordon Square, W.C., 11.15, Rev. F. K. FREESTON.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, 11, Mr. J. P. ROSLING; 6.30, Mr. FRANK G. FINCHAM.

ABERYSTWYTH, New Street Meeting House, 11, Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, EDGAR W. MARTIN.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 3, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. W. H. DRUMMOND, B.A.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
{ DEAN Row, 10.45 and
{ STYAL, 6.30. Rev. E. A. SMITH, B.Sc.
DOVER, Adrian Street, near Market Square, 3.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 3.30.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. G. A. MARK.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. M. WRIGHT, M.A.
LIVERPOOL, Bootle Free Church, 11, Mrs. F. S. YATES; 6.30, Mr. W. NEWALL.
LIVERPOOL, Hope Street Church, 11, Rev. J. C. BALLANTYNE; 6.30, Rev. J. EWART JENKINS.
LIVERPOOL, Ullet Road, Sefton Park, 6.30, Rev. C. M. WRIGHT, M.A.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
MANCHESTER, Moss Side, Brooks's Bar, 10.45 and 6.30.
MANCHESTER, Platt Chapel, 11 and 6.30.
MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.
OXFORD, Manchester College, 11.30, Rev. Dr. STANLEY MELLOR.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11, Rev. A. HALL, M.A.; 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. H. M. LIVENS.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, M.A.
TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. E. LOCKETT.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 3, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11, Mr. W. H. THOMAS; 6.30, Mr. J. M. HEANEY.

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Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

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[TWO PENCE.]

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

As we had good reason to anticipate a very definite reply has been made by the Archbishop of Canterbury to Prof. Adolf Deissmann, who through the Archbishop of Upsala sent a special appeal that he, as a Christian leader, would, with others, use his influence "so that the approaching peace may not contain the seed of new universal catastrophes, but instead release all available conciliatory and rebuilding powers between the nations." In his reply the Archbishop points out the absence of any recognition by Dr. Deissmann of the responsibility of Germany for the outbreak of war—a responsibility to which he called Dr. Deissmann's attention in 1915—of England's urgent endeavours to avoid it, and of the object with which we entered it—"the vindicating of freedom and justice, and the ultimate securing of a righteous peace, which should make war with all its horrors impossible of recurrence."

* * *

DR. DEISSMANN'S attention is directed to the conduct of the war on our side as a guarantee that as victors we shall be consistently free from hatred and passion. But, says the Archbishop, we cannot forget the terrible crime of letting loose the war in Europe, nor "the savagery which the German high command has displayed in carrying on the war." Their outrages, which he details, rendered necessary that full security should be taken by the Allied Powers against any repetition being possible. Pointing out that "the position would have been different had there been on the part of Christian circles in Germany any public protest against these gross wrongs, or any repudiation of their perpetrators," he contends that while the terms of the armistice are necessarily strict, they were not dictated by a spirit of mere bitterness or vindictiveness; and from this, he believes, the terms of peace will be equally free. "But righteousness

must be vindicated." While we all share the Archbishop's concluding wish for a renewed and deepened Christian fellowship as the best security of the welfare of mankind, it is impossible to avoid observing that as yet no sign of conscious wrong-doing by their nation has come from "Christian circles" in Germany; apparently there is more tenderness of conscience among the *Vorwärts* circles which are not usually credited with Christian feelings.

* * *

IN a Note last week reference was made to the King's admirable speech addressed to the members of Parliament on the cessation of hostilities, and we ventured to allude to the curiosity sometimes expressed as to the royal share in the actual authorship of this and other addresses which His Majesty has made in these momentous years. We are happy to receive an assurance, on high authority, that the King is in the habit of composing them for himself, though, of course, as a constitutional monarch, he takes care that his responsible advisers are consulted as to the terms employed. The case is no doubt different with regard to the formal "speeches" at the opening and closing of Parliament; but, says our esteemed informant, "taken broadly his speeches are his own," and the fact cannot but increase our respect for one who clearly endeavours to serve his people to the utmost of his strength and ability.

* * *

THE Committee recently appointed to consider the question of retaining Regulation 40 D of the Defence of the Realm Act has substantially, though not in form, decided against its principle, by recommending, with practical unanimity we are told, its withdrawal at once. There are two minds about the treatment of vice as leading to disease, one of strict medical control, along with open connivance or even encouragement of prostitution, the other of purely moral suasion accompanied by as much restriction as is possible. No one who knows the appalling facts of the extent to which venereal disease has scourged and impaired the strength of the Army can fail to understand the intense earnestness of those who, having little

or no trust—or it may be interest—in the moral policy, desire to apply some effectual measure of hygiene; and any of us who rejoice, as we do ourselves, on the withdrawal of a regulation which has placed women in grossly unjust peril of insult while men were left uncontrolled, cannot wisely or honourably let the matter rest where it is. Among the most imperative needs of the time is a crusade against uncleanness.

* * *

"THE Unitarians," says the Rev. J. H. Shakespeare in his book 'The Churches at the Cross-Roads,' "lie outside the range of Evangelicalism." Even so—if by Evangelicalism is meant, as he evidently thinks, a religious movement bound up with the doctrines of "the Incarnation, the Cross, and the Resurrection." We have read Mr. Shakespeare's chapters with much sympathy, recognising not only his shrewdness as a practical organiser, but also his fervour as a lover of souls. At the least, we should hope, his Evangelical Free Church brethren will be moved by this appeal to close up their ranks, and federate if they may not yet coalesce. As to the vision of the future re-union of Nonconformity with the Episcopal Church, it appears even to him a distant one; to us who are "outside" it seems very distant indeed—more's the pity, if indeed both parties really believe the same fundamental doctrines. What Mr. Shakespeare seems not to have approached is the prior question of just how much genuine and unshaken belief there is among the so-called orthodox in an Incarnation bound up with the stories of the Virgin Birth, and a Resurrection bound up with the stories of a physical Ascension. Granted, as it must be, that a good many religious people are glad to feel without close thinking, is it not certain that many who are ostensibly inside Orthodoxy are outside of Evangelicalism?

* * *

THE death last week of Lieut.-Col. Llewellyn W. Longstaff of Wimbledon recalls a name honoured among our churches years ago. He was the eldest son of the late Dr. G. D. Longstaff, and with his father had an active share in the direction of the business of Messrs.

Blundell Spence & Co., manufacturing chemists, of Hull, introducing several beneficent changes in the relations between employers and workpeople. Among his numerous scientific enthusiasms was that of geographical exploration and he generously supported Antarctic expeditions. His son, Capt. T. G. Longstaff, is a well-known Asiatic explorer and mountaineer, and his brother, Dr. G. B. Longstaff, who was formerly on the London County Council, has exhibited similar energy in scientific pursuits and social progress. The founder of the family, Dr. G. D. Longstaff, who died at a great age in 1892, was an ardent co-worker with the celebrated Unitarian preacher, the Rev. George Harris, and generously supported several of our churches in different parts of the country.

* * *

The Social Service Quarterly, the organ of the Union for Social Service of Unitarians and others, in addition to the usual valuable articles and news interesting to members and the alert public announces the resignation of the office of Treasurer by the Rev. F. H. Jones. "It is doubtful," we read, "whether any other Treasurer could have maintained the Union on its present basis through recent critical times." The Secretary, the Rev. H. H. Johnson, is acting also as Treasurer *pro tem*. We regret to say that Mr. Jones's illness, on account of which he resigned, has laid him aside for many weeks, and continues serious. On behalf of a large circle of attached friends we would tender to him warmest sympathy, and the assurance of grateful and affectionate regard.

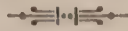
* * *

THE Czecho-Slovak Republic is said to be the most promising of stability among the newly arisen states of Central Europe. Its President-Elect, Prof. T. G. Masaryk, to whose warm interest in liberal religion we recently called attention, is now on his way from America to be inaugurated in his new office at Prague, and is expected to pass through London. He assured a Zionist audience in New York a short time ago that freedom of religion would be among the chief features of his country's policy. "Only free nations," he said, "can constitute a liberal mankind." His attitude toward the German Social Democrats is one of cautious reserve, noting as he does that they were sturdy upholders of Kaiserism until the last stages of the war. The Czecho-Slovak forces are being carefully organised in case of military measures being needed, but Dr. Masaryk's hope is that German militarism will be so effectually restricted by the terms of the Peace that his nation's army will not be more than a police protection.

* * *

It is interesting to observe that in addition to the intended visit of President Wilson we may see the ex-President, Mr. Taft, among the United States representatives at the Peace Conference. If it is possible to give a personal greeting to our distinguished brother in the faith during his stay on this side, we trust our organisers will embrace the opportunity.

THE POLITICAL ATMOSPHERE.



THE dissolution of Parliament last Monday has given rise to much regret, many fears, and some hopes. Most people whom we have met, outside of professional partisans, have deplored the swift decadence from those high moods and strenuous resolves which have so long united the nation into the strife of electioneering. If there were ever a time for magnanimity it was surely on the morrow of our great victory. If ever there were need of grave and considerate counsels it is undoubtedly now, when fateful world decisions are to be made. We believe both the feelings and the business of the nation would have been best consulted by the postponement of this event; the fact that it has been hurried on so impetuously cannot but intensify the apprehensions of the timorous and test the courage of those who still believe in the good sense of our country as a whole.

That there exists real fear in some quarters must be admitted, after making all due abatement for the calculated exaggerations of party agitation. On the one hand the evil name "Bolshevist" conjures up pictures that terrify gentle, orderly, and well-to-do people, and disturb, if they do not altogether dismay, the business world. On the other hand, the severity of the restrictions recently imposed on the national life, the control of trade and manufacture no less than the censorship of speech and the press, and the unparalleled pressure of the military laws, have awakened many a doubt lest, by a bitter irony, those who have suffered and striven to break down imperial despotism should be trapped into a system hardly less rigorous. One side goes about in dread of revolution, the other in grievous anticipations of the tyranny of trusts, tariff-mongers, and exploiters generally. No one can say that there is no ground for apprehension. Certainly, there have been violent words here and there in Labour circles, and there have been outrageous interferences with public liberty on the part of groups of workers, whose action illustrates in little what might become possible on a large scale—with disastrous results—if the men in our great industries learn to substitute main force for the regular development of legal method. No less certainly, it must be said, the stringent tactics of the Coalition organisers, which appear to have troubled even so staunchly Coalitionist an organ as *The Times*, lest men of undoubted ability, and Labour men especially, should be excluded from a due share of public service, have stirred up resentful alarm in many quarters.

In an atmosphere so charged with ominous forces we have to get along as well as we can, and see to it that our own influence shall be as prudently used as possible. We have lived through elections before, and we shall live through this. We may even thank our stars that scarcity of paper and the new statutory limitation of expenditure are likely to prevent the campaign from degenerating into the overwhelming orgy of abuse and venom that has been seen

in years not long ago. In any case there will be enough of it. Quiet-minded persons must recall Milton's saying that "not without dust and heat" are the prizes of life to be attained. What every decent person must desire is that to dust and heat shall not be added poison gas. Whatever conflict of opinion and interest there may be among us we have to live together, and he is the worst enemy of the State who by unjust and wicked accusations and innuendoes destroys goodwill. The adjustment of rival claims is never an easy task, and everyone can see that it is going to be a very hard one during the next months and years. The conditions of the industrial world are sure to involve thousands in circumstances of grave anxiety, not to say certain privation. Here lies the most obvious peril to the stability of things; let the politicians see to it betimes that their measures are both ameliorative and farsighted. Mere donations are at best risky remedies for unemployment; and if we are to have, in the Premier's phrase, a country "fit for heroes" we have also to take care that the heroic temper shall still be cherished in our population, and that no section of them shall be driven by need or tempted by legislative bribery to forsake the pursuit of manly duty as independent and law-abiding citizens. Our own hope is that out of the present hurly-burly, regrettable as it is in so many ways, a new and vigorous current of public life will yet arise, manifesting once more the inborn qualities of our healthful national stock. But this is no time for shallow optimism. We are all on our trial, and cannot afford to abate our energies any more than to lose our heads. We have got through the war; we shall win through the difficulties of the peace, if we all try to be honourably fair-minded toward each other. After all, what shall it profit a politician to win place and power if he loses his own soul, and especially if he corrupts the souls of his fellow-citizens?

THE PEACE AND LOVE OF GOD.

By the Rev. WILFRED HARRIS, M.A.,
Adelaide.

IN speaking upon the peace of God, I compare it to the quiet, moving, and ceaselessly active might of a great flywheel which I once saw in the power-house of a large cotton factory in Lancashire. Elsewhere in the factory there was a great noise and rattle of the smaller machinery. But here, in the power house, where was generated the silent strength that gave forth for all the various processes of manufacture the necessary driving power, here, comparatively at least, was a wonderful sense of silence; there was a majestic stillness in the calm, sure, and ceaseless, even movement of the great flywheel. There was peace, quiet in its energy, and of tremendous strength. And the peace of God may be likened unto that. It is the driving power of all the worlds; and it is very quiet—it is the peace of God. It is like the great wheel in the central engine room from which the mightiest energies go forth smoothly and silently to all the thousand and one affairs, great and small, dependent upon it. For the best work is done calmly and quietly.

And the centre of all energy, whence power goes forth to all workers in all

worlds, is surely the perfection of quiet work and eternal calm, the scene of a wonderful peace—the peace of God. It may be thought of as the stillness and the quiet in which the mind of the Almighty—free from all interruption—is concentrated upon the business of the management and wise direction of all the universe; giving to every department, whether of men or of angels, its special allotment of work, and its own measure of responsibility; and overseeing the quiet and ceaseless working of all things and all beings—working together for good.

As an aid to our thought of the Peace of God and of all the concentrated energy which such a thought of working in perfect stillness suggests, let me instance the desire of men, when they have any great and complicated work on hand, for uninterrupted quiet. There is, for instance, a quiet hour in the morning before other people are up, and when all the world is still; and, again, in the evening, after all the rest have gone to bed. There is a time of peace and quiet which men choose, when any severe strain of concentrated attention is required of them in their work. They desire, in order to do their best work, that they may work in peace. And so of the Almighty and of His work—the work of the infinite Wisdom and Providence and the Driving Power behind all things. Is there not something in the thought of the vastness, and the responsibility and the ceaselessness of the work of God that suggests to us the absolute necessity for the perfect Peace of God? There, in that perfect stillness, the infinite work is done. It is done in the peace of God. And, working in that supreme stillness and quiet at back of all worlds, and supervising in perfect calmness all things, both good and bad, that in one world or another require attention, I believe that God works lovingly. That brings me to my second subject.—the Love of God.

God works lovingly. The wheels of God grind slowly, indeed, but they grind exceedingly fine. A thousand years to Him are but as one day. There is no haste, no hurry, no confusion. But in the long run, through all agonies and all things good and evil that may take their time to work out at last to their perfection—through all things and over all things is the Spirit not alone of wisdom and of absolute truth, and of perfect and unerring justice, and of wondrous and exquisite beauty, but also the spirit of an infinite tenderness, of a personal affection, for all living creatures, of sympathy with all sufferers—a spirit of goodness, of pity, of compassion and of fellowship. Infinitely complicated as his work must be, God works lovingly. I believe that this statement is true of God, whether it is true of any one else or not. I believe it is true that God works lovingly.

I think it is true of men that, more and more as men come to reverence and to think of God, they also begin—perhaps for the first time—to work lovingly. I think they learn this from God. Hatred and self-interest, and a thousand other motives may urge men to be energetic in their own interests, and to the detriment and injury of other living creatures. But gradually, as human thought evolves to higher and higher planes of life and motive, these first instinctive and almost animal motives of hatred and of self-interest come to be regarded as lower motives. For little by little, as men gain deeper knowledge of this wonderful universe, they come into nearer fellowship with the unseen Spirit behind it all. And they cannot escape the discovery that some great power of loving has touched from afar the loveliness of the wayside flower; has given to overwrought woman the relief of tears, and provided for the helpless and hungry babe a very

cosy corner indeed on its mother's breast; and that, somewhere in the recesses of the secrets of life, even the most brutal and selfish and heartless of men has discovered a moment of joy and of satisfaction that told even his hardened heart that a love—which he has wronged—has been very loving and very tender to him.

For the world that God is working at in that quiet and sure peace of His almighty soul is not a world of rocks and stones, of burning fire and drowning water, of storm and tempest, and of all things horrible alone. But it is a world where everything is wrapped up in a thousand little love stories; where tenderness peeps out with wistful eyes, and rapture sings, and ears are ever on the listen for the whispering of words of love.

Who, then, has made that world, and made it so? The Almighty. It is a world so deeply and so utterly steeped in the knowledge of love, and in the desire to be loved, that never a young life comes into it but with a love story to tell. And never a life leaves it but with love's story of sorrow and of remembrance. Perchance, not a sparrow yet fell to its rest in God but love's depths of sympathy have quivered awhile at the thought of it. For its tragedy smites the heart of God, as when a raindrop has smitten the sea. For all love to the Infinite Lover returns, even the least little life to the greatest, and every soul to God who gave it. Not in joy alone is love discovered and known. But in weariness love comes; and in grief and pain and agony are the depths of love made manifest; and the bosom of the mighty deep opens, as we knock, to receive and to comfort our souls at the last.

Without the sorrows, the bereavements, the errors, and the miseries of life, who is there would ever know the tenderness, the forgiveness, the comfort, and the almighty strength of love? To the least among God's creatures, and for the greatest, there is a thought of tenderness, a look of sympathy, a word of remembrance—one touch that heals all things—the felt touch of God's love. Deep beyond all fathoming is this outpouring of the inexhaustible love wherewith—in that peaceful stillness and quiet calm of the eternal trust and faith—the Almighty soul goes forth as a lover to win the love of all at the last; and, enduring all the agonies of loving, and suffering all its griefs and sorrows with us, to deserve to win it.

BELGIAN HOSPITAL FUND.

196TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	21,704	16	10
Thanksgiving Service at Free Christian Church, Billingshurst, per Mr. S. Carter (2nd)	1	0	0
Anon (6th)	2	10	0
Miss Mole and Miss Barnes (2nd)	0	7	6
Miss C. Scott (12th)	5	0	0
Viator (31st)	1	0	0
Mr. and Mrs. C. W. Chitty (54th monthly)	4	0	0
A Friend at Paignton (6th)	0	7	6
Mr. J. Arthur Kenrick (14th)	10	0	0
Mrs. Skelton	1	1	0
Mr. E. Braithwaite (7th)	0	10	0
Anonymous (11th)	20	0	0
Mrs. Fellows Pearson (14th)	10	0	0
Mr. W. H. Youngman (5th)	2	0	0
In Memory of the late J. N. and F. Wilson, Hull (3rd)	1	1	0

£21,763 13 10

Parcels have been received from:—Miss L. Orr; Mr. J. Arthur Kenrick; Mrs. Jolowicz; Miss Dobell; C. J. R. and E. C. R.; Mrs. Geoffrey New; Mrs. Titterton; Mrs. N. C.-B. Cave; Messrs. R. W. and T. K. Thompson; Miss C. Sharpe; Miss Hervey; Miss Martineau; Mrs. S. Wilson; Mrs. James Downs; Rosslyn Hill Sewing Society, per Mrs. Thomas Cobb.

MANCHESTER COLLEGE, OXFORD.

THE Ministers' School held at Manchester College last year proved so helpful and successful in every way that it is being held again this year. The Session extends from October 29 to December 5. As the College buildings are being used by the military authorities for the treatment of wounded soldiers, a commodious private house in Banbury Road, Oxford, was secured both for residence and lectures, and thirteen ministers from various parts of the country have gladly availed themselves of the generous hospitality and educational privileges afforded by the College authorities. The full value of this institution can only be adequately appreciated by those who are participating in its functions. The idea has indeed proved to be a happy inspiration, and the "scholars" will return to their respective ministries greatly profited both in body and mind.

An exceedingly attractive and helpful syllabus of lectures has been arranged for the six weeks over which the Session extends, and includes not only the Principal and staff of the College, but many others whom it is a rare privilege for ministers in active service to hear speaking on those subjects which as experts they have made peculiarly their own. To mention specially any of them would be invidious, and space precludes the mention of them all. The subjects treated have been various; but naturally all of them have a direct interest for the minister of religion.

Each day's proceedings open with a short devotional service conducted in turn by the ministers in residence; and on the Tuesday evening in each week a service is held in the College Chapel, when the devotions are led by one minister and a sermon is preached by another. Everything possible is done for our comfort and our spiritual profit. The relations between lecturers and hearers are ideally fraternal, and the result, therefore, must have a permanent value. The lectures frequently suggest topics for discussion in subsequent periods of leisure amongst the ministers, and frank conference brings with it personal contributions of an extremely helpful character. Then, too, more formal conferences are arranged on at least two evenings each week, when some subject of special interest, religious, national or social, is introduced by one of our number, or by some distinguished man from one or other of the Oxford colleges, who has made such subject his study. All these things create an atmosphere which is stimulating especially to those of us who in our own more or less remote and isolated spheres of ministry have little or no opportunity of exchanging views with our brother ministers, or even of reading books which are up to date.

This fraternisation has a value not to be over-estimated in deepening the sense of real fellowship and corporate unity amongst us, for the underlying principles of our religious faith are found to be conspicuously common to us all, notwithstanding the differences of expression and method which may prevail.

The war is to be deeply regretted for the loss and sorrow it has entailed, and for many other reasons; it is lamentable that Manchester College has been unable for so long to prepare young men for the Christian ministry. But it is no small compensation that its management has seen its way to organise this School for Ministers, and thus afford invaluable opportunities and privileges which could not come within our reach in any other way. Moreover, the value and usefulness of this School do not end there. We shall return to our spheres of work with grateful hearts and enriched minds, and in the natural order of things our congregations will share in the benefits which are being conferred primarily upon us.

C. R.

CORRESPONDENCE.

LAWRENCE HOUSE.

To the Editor of THE INQUIRER.

SIR,—Since the appeal for £400 was issued in your columns the military position has altered so greatly that donors may like to know the exact scheme of expenditure which members of the Lawrence House Committee have in view. One *Bulletin* is going out for Christmas. Further *Bulletins* will be required before the main body of the military and naval forces is demobilised. But in addition to these *Bulletins* we have in mind to complete this part of our work by sending a booklet to our sailors and soldiers as a "welcome home" and a memento of their participation in the war. The booklet 'For Freedom and Right,' in its khaki case, was greatly appreciated and proved an encouragement in time of war. A similar booklet of encouragement in building a better world would, it is thought, meet with a warm welcome. Then there remains the compilation of a Roll of Honour of those who have died, and also a Roll of those who have served. With all this work to do we shall welcome at least the full sum for which we have appealed. The total amount received to date is £240.—Yours, &c.,

M. EDITH MARTINEAU.

R. M. MONTGOMERY.

Essex Hall, Essex Street, Strand, London,
November 27, 1918. W.C.2.

DEATH AND IMMORTALITY.

To the Editor of THE INQUIRER.

SIR,—I was constrained to send the article with the title 'Out of the Valley,' as the Friends would say, to testify to one experience more *intensive* than we usually reveal in public. If it gives rise to an exchange of views I shall be much interested, even if I cannot join in.

Mr. Drummond's interesting letter calls for a short explanation, the omission of which might seem discourteous to one for whom I have a high regard. When I wrote of "three chief types" of attitude towards Death and Immortality I did not mean this division to be exhaustive, or to exclude minor varieties. In particular, the persons included in (c) are not only a vast number but also very miscellaneous in character, ranging from the grossest Epicurean to the loftiest Stoic. Perhaps the Agnostics, on account of their character and influence as well as their numbers, should be treated as a "chief type." But in any precise classification of belief, opinion, hope or attitude on this question, it would be necessary to distinguish between those, on the one hand, who say at once "we neither know nor can know anything about the Future, therefore let us not waste thought about it, but give ourselves up to the Present" (of which, be it said, they often make noble use), and those, on the other hand, who seriously ponder over the subject, neither affirming nor denying, but remaining in a state of suspense. The former belong to my type (c); the latter to a minor type similar to the one to which I myself belong. Mr. Drummond implies that Spiritualism, if authenticated, furnishes the most *tangible* evidence we have of human survival. Possibly; the point is, is there any *intangible* evidence on which we can rely? I believe there is.—Yours, &c.,

J. HARWOOD.

November 25, 1918.

WORKERS' AID SOCIETY.

To the Editor of THE INQUIRER.

SIR,—May I remind the members of the above Society that contributions of garments are now due, and should be sent

to me at the address given below without delay, so that I may forward the Christmas parcels in good time to Winifred House and the Domestic Missions. I shall gladly welcome new members to the Society. The conditions are two garments a year, and an optional subscription of 6d. to cover expenses.—Yours, &c.,

MABEL BARMBY, Hon. Sec.

Mount Pleasant, Sidmouth.

November 26, 1918.

WAR BONUS TO MINISTERS.

THE Rev. C. J. Street informs us that, following on the joint offer of the Sustentation Fund and the British and Foreign Unitarian Association, 34 ministers will receive a war bonus of £5, 66 of £10, and 18 of £15, making £1100 in all to 118 ministers. It is hoped to send out the cheques well before Christmas.

HOLIDAY AND CONVALESCENT HOMES.

THE Annual Meeting of the General Committee of the Great Hucklow and Blackpool Holiday and Convalescent Homes was held at Great Hucklow on Friday and Saturday of last week. The chair was taken by Mr. H. J. Broadbent, and there were present delegates representing the Sunday School Association, the Manchester District Sunday School Association, and the various district Sunday School Unions co-operating in the management of the Homes. During the year a fourth Home has been established, as our readers are aware, viz., the Florence Nightingale Convalescent Home for ex-soldiers and sailors. This Home has been established by a National Committee as a National War Memorial to the men of our communion who fell in the war, and for practical purposes its management has been associated with the existing group of Holiday and Convalescent Homes pending the formation of a National Homes Association. The new Home is at present housed in temporary premises, and an appeal is about to be made for a permanent establishment and endowment. It was reported that the cumulative period spent by guests in the four Homes during the year had, so far, reached the high total of 1,996 weeks, being an average of over 38 guests in the Homes every week throughout the year. In this total are included children from the Sale Industrial School and the Nicholl's Hospital, together with several companies of Girl Guides: but more than 1,400 of the guests were from our own schools and congregations. The income of the four Homes, apart from the Special Fund for the War Memorial Home, amounted to £1,320, and this, together with £80 derived from subscriptions, school collections and profits on the central wholesale stores would suffice to meet the total expenditure of the four Homes during the year. At Great Hucklow the Committee have a central bakery in which, it was stated, over 8,000 loaves had been baked during the year, besides cakes, &c. The special report on the new War Memorial Home shewed that over £2,000 had been subscribed of which £600 had been spent in the purchase and equipment of temporary premises. A very promising report of the way in which the fund for the new Home was being taken up in the schools shewed that a number of schools had promised contributions ranging from £5 to £50, and that they were busy arranging entertainments, collections and other local efforts on its behalf.

THE Rev. E. Turland conducted a service in German last Sunday afternoon for German prisoners of war in Sidbury.

NORTH MIDLAND ASSOCIATION.

THE 54th Annual Meeting of the North Midland Presbyterian and Unitarian Association was held on Tuesday, Nov. 19, at the Old Meeting House, Mansfield. Before luncheon the Executive met and adopted the annual report. Divine Service was held at 2.30, conducted by the Rev. T. P. Spedding, the preacher being Dr. R. F. Rattray whose impressive discourse may be said to have provided the keynote to the proceedings of the day. The Governing Body met at 3.15 and received information respecting the work of the Executive; then followed the business meeting. The President, Mr. J. Harrop White, on taking the chair moved the following resolution, which was seconded by Dr. Rattray and carried, all standing, "That this meeting desires to express its deep sense of thankfulness to God for the victory vouchsafed to righteousness and its hope for a just and permanent peace, it declares its pride in the immediate response of our country to the call to arms in defence of the weak and in obedience to duty, and it records its debt of gratitude to those (especially of our own household of faith) who have laid down their lives in the struggle, whose memory will ever be hallowed in our hearts." In proposing the resolution the President observed that they were profoundly thankful that the struggle had ended in the triumph of righteousness and justice. Might they now feel the responsibility resting on them for such a moulding of the destinies of our country and the world, as would not only secure a real and lasting peace, but would avoid any recurrence of so terrible a war.

The Rev. H. S. Tayler as secretary (*pro tem.*) then read the roll call, and the treasurer, Mr. Bowerman, presented the balance sheet. The President moved the Committee's Report which includes a letter from the late energetic secretary, the Rev. J. Ballantyne, who is now engaged in missionary enterprise in Liverpool, giving details of the work of the "During the War" Committee. "The peculiar and heartening fact is," he says, "that at a time when church work is beset with difficulties of many kinds, the horizon for our group of churches in the North Midlands is bright and full of promise—as witness the marked progress at Hinckley, Newark, and Northampton, where there are all the signs of revival and religious advance." He refers sympathetically to the death of Mr. W. Godfrey, of Mansfield, who had served on the Executive for 23 years, and had been Hon. Treasurer of the North Midland Sunday School Association for nearly 20, and Mr. Benjamin Dowson, of Nottingham and Upper Broughton, a Vice-President of the Association and for many years an ardent supporter of its cause. "To these names on the roll of the faithful dead must be added several of the younger members of the families closely connected with us, who have surrendered their lives willingly for the liberation of the world." The Executive received, early in 1918, a request from the Sheffield and District Union that they should appoint several members to a joint committee of the Union and the North Midland Association for the consideration of possible co-operation in the future, and this suggestion was readily agreed to in the hope that from it might spring much successful missionary enterprise in happier days. The Report ends on a strong note of hopefulness, pointing out the great responsibility and also the great opportunity which lie before the churches.

Mr. Harrop White in moving the adoption of the annual reports emphasised the growing volume of opinion which tended to confirm the principles

that had been affirmed in Dr. Rattray's sermon that afternoon. He illustrated this by a reference to a review in *The Nation* of recent volumes dealing with French war activities, and to a remarkable sermon preached in Mansfield on Mayor's Sunday recently by an Anglican vicar. From facts of this kind he drew the conclusion that there were opportunities before our small group of churches greater than ever before, and he urged that though a feeble folk, like the conies, we should put forth such strength as we certainly possessed, and advance to the future with desire to meet the needs of our time.

Mr. J. C. Warren, in seconding, said our future was not to be gained by any want of definiteness on our part, nor by "cosmopolitanism" in religion or religious teaching, nor by imitating the ritual and practices of other churches; but by honesty and straightforwardness in the teaching of the doctrines we believe to be true.

Mr. W. D. Fritchley moved and the Rev. W. M. Long seconded a vote of thanks to the officers, who were reappointed. Mr. Geo. Bryan moved and Mr. Gallimore seconded a resolution welcoming the representatives of the British and Foreign Unitarian Association and the Sheffield and District Association. The Rev. T. P. Spedding in the absence of the Rev. C. J. Street replied for the former, and the Rev. John Lee for the latter. The Rev. Kenneth H. Bond moved a hearty vote of thanks to the preacher and supporter and to the Mansfield congregation for their kind and generous hospitality. Notwithstanding the prevalent sickness and other difficulties the meetings were well attended, and a bright, helpful and encouraging spirit permeated the speeches.

After tea, given by the Mansfield friends, the result of the ballot for places on the Executive Committee was declared, and the co-opted members duly chosen.

THE RELIGIOUS MOTIVE IN WOMAN'S WORK.

THE Free Church League is holding a useful series of afternoon conferences, which, we believe, many thoughtful women—and some men—are finding very helpful at the present time. The world is entering upon a new era, and it is surely no accident that a proper recognition of women's responsibilities as citizens should have been accorded at the dawn of what may prove to be the most wonderful period in the world's history; but the situation, though full of promise, also has its dangers, and we welcome every effort that is being made to deepen the religious consciousness of those who will shortly for the first time be able to bring direct influence to bear upon national policy. The League seeks to emphasise the spiritual aspect of social reconstruction and to foster the growth of internationalism, and the speakers at its conferences seem to be dealing with their subjects in a courageous and stimulating manner which must open up fresh avenues of thought for many of their hearers. At the meeting last week the new conception of God which is at work in the world to-day, and to which women are contributing so much, was discussed, and it was interesting to notice with what close attention the addresses were followed, and what intelligent interest was brought to bear upon the subject when questions were asked afterwards.

Mrs. Ford Smith, in a most sympathetic way, without attempting to "theologise," sought to express and allow for the growing scepticism lurking in the minds of many for whom the war has proved a shattering disillusionment. But she was able to

show, by the force of personal conviction based on experience that, in spite of all that has been endured in the past four years, the beneficent power of God the Father is as real in the world as the sunshine which warms and cheers us, and that it is only by an intense realisation of, and yielding up of ourselves to this influence—which we can surely feel though it is impossible either to grasp or adequately define it—that we can hope to get the support we need in the days that lie before us.

Miss Tatham's address might almost have been entitled 'The Practice of the Presence of God,' and at a time when so many people appear to be getting off the right track, as it seems to us, by too exaggerated an insistence on individual self-sufficiency and the power of man to work out his own salvation unaided, it rested one to be made to feel that we literally move and have our being in God and God alone, and that upon Him we are truly dependent in the only way that does not destroy individuality or enslave the mind. Both speakers dwelt on the dynamic power of love, and Miss Tatham, in amplifying this aspect of deity, reminded her hearers over and over again that it was only in so far as we could realise the dual nature of God—his motherhood as well as His fatherhood—and liberate the love-forces throughout the world, that we should be able to break down the tyranny of material things, and create those social conditions which we all desire to bring about. God was to be the guide and inspirer of all our actions, the desire to do God's will the leading impulse of our lives, and as we sought "the mind that was in Christ Jesus" it could not but be that war, and every other evil, would be abolished by the spiritual forces before which they could not stand.

Mrs. Wheatley, who was in the chair, in thanking the speakers, alluded to the power of love in dealing with what we are pleased to call "the criminal classes," and her statement that we are learning to dispense with the spirit of condemnation was warmly endorsed by the audience.

It would, we think, be very helpful if such meetings could be held by groups of women with social and religious sympathies in common all over the country. The controversial or sectarian note is not needed and should not be sounded. All that is required in each person attending such conferences is earnestness of purpose and a desire to gain such help and encouragement as shall fit her to do the best work of which she is capable for the glory of God and the benefit of humanity.

ATTENTION is directed to the United Service of Thanksgiving to be held tomorrow evening at the Dutch Church, Austin Friars, at 7 o'clock. The Rev. Henry Gow will give the sermon.

AMONG many interesting candidatures we note that Prof. Gilbert Murray (Liberal) is standing for Oxford University, and the Rev. T. Rhondda Williams (Labour) for Cambridge borough.

AT the meeting which is to be held at Kingsway Hall on Tuesday, December 3, to consider the need of creating a universal Christian Conscience in face of the problem of International Reconstruction, the chair will be taken at 5 P.M. by Lord Parmoor, and the speakers will be the Dean of Worcester, Principal Garvie, and Dr. Henry Hodgkin.

SOCIAL RECONSTRUCTION.

THE Y.M.C.A. Lancashire Divisional Council has just issued a series of four articles in pamphlet form by the Rev. H. H. Johnson on 'Principles of Social Reconstruction' (price 3d.) embodying a good deal of material which has already appeared in *THE INQUIRER* and which we heartily commend to a wider circle of readers. Mr. Johnson's conception of democracy is thoroughly sound and bracing, but in looking to a future in which democracy must come to its own he does not minimise the dangers it will have to encounter before the goal is reached—dangers often of its own making which may result from the impetuosity of its advance or its concentration on purely material aims. He sees clearly that Christianity, with its vision of the Eternal and its insistence on the two worlds to which man belongs, is the only stabilising force that can rescue us from the despair to which an earthly millenium, offering nothing beyond itself, might bring us. "Every noble effort, therefore, in the direction of social reform and human betterment, and indeed every helpful and loving human relationship and activity, not only contribute the present satisfaction which makes life worth living but are also important and never-to-be-neglected factors for all soul-growth." It is only, in short, in so far as we realise that we are building for a world to come that we shall be able to create here "the Christian world, which no man knows as yet." This little pamphlet ought to be of great use to many who are trying to steer a straight course amid the insurgent emotions and the welter of politics which are the aftermath of war.

NOTES ON SOME RECENT BOOKS.

[A short Notice in this column does not preclude a review in a later issue.]

L. H. B. JOYOUS SORROW. London, Constable & Co. 155 pp., 4s. n.

A notice of this book appeared in our columns last week.

Choudry (P. M.). GOD AND MAN. Calcutta: the Banerjee Press. 175 pp.

The Rev. P. M. Choudry, who is a missionary of the Brahmo Samaj, delivered the six lectures published in this book in connection with the anniversaries of that religious body in India, and they were first published in 'The World and the New Dispensation.' Mr. Choudry writes with all the fervour of a loving and devout spirit intent on eternal realities, and whether he quotes from the religious teachers of India or from the utterances of Christ, the goal he aims at and towards which he seeks to urge his fellow countrymen is the same—communion with God and the realisation of His Kingdom in the heart.

Crooker (Joseph H.). THE WINNING OF RELIGIOUS LIBERTY; with appendixes. Boston, Mass. The Beacon Press. i-xiv—1-269 pp., \$1.50; by mail, \$1.60.

A new book of Dr. Crooker's hardly needs any word of recommendation from us among those acquainted with the writings of leading Unitarians in America, but the special appropriateness at the present time of this brief account of the great achievement of the Pilgrims, and their influence in shaping the destinies of the American Commonwealth, may be pointed out. The progress of religious liberty during the past five hundred years is a fascinating study, and Dr. Crooker has given us an excellent summary of it and of the contribution of America to the working out of the great ideal of freedom.

Demos. THE MEANING OF RECONSTRUCTION. London, Allen & Unwin. i-iii—1-75 pp., 2s. 6d. n.

In this able series of essays, reprinted from *The Athenæum* at the request of numerous readers, an attempt is made to discuss the fundamental purpose of Reconstruction. The writer clearly sees that unless we fully under-

stand what our national aim should be, and arrive at "a sufficiently coherent ideal and policy embodying the principles of justice and freedom" for which, on our side, the war has been fought, the mere creation of machinery will be useless. In these days of cheap paper and bad type it is a pleasure to handle a book so tastefully produced and so well printed, quite apart from its intrinsic merits as a contribution to a subject of supreme importance at the present time.

Frazer (Sir James George). *FOLK-LORE IN THE OLD TESTAMENT: studies in comparative religion, legend, and law; three volumes, London, Macmillan & Co. i-xxv—1-569 pp., i-xxi—1-571 pp., i-xviii—1-566 pp., 37s. 6d. n.*

In these three volumes Sir James Frazer has used his unrivalled knowledge of folk-lore and the customs of primitive peoples to elucidate many of the early stories of the Old Testament. It is divided into four parts. Part I. 'The Early Ages of the World,' including the Creation, the Flood, and the Tower of Babel. Part II. 'The Patriarchal Age,' dealing specially with the stories of Abraham and Jacob and Joseph's divining cup. Part III. 'The Times of the Judges and the Kings,' including chapters on the Exodus, Samson, the Witch of Endor, Solomon, Elijah and the Ravens, Sacred Oaks and Terebinths, and the High Places of Israel. Part IV. 'The Law.' The author points out that his special line of study has obliged him to dwell chiefly on the traces of savagery and superstition which are to be found in the Old Testament. "But to do so," he adds, "is not to ignore, far less to disparage, that higher side of the Hebrew genius which has manifested itself in a spiritual religion and a pure morality, and of which the Old Testament is the imperishable monument." These three volumes, which will justly be regarded as the most important contribution to the study of Hebrew origins in recent years, are uniform in style with the last edition of 'The Golden Bough.'

Hastings (James), D.D., ed. *DICTIONARY OF THE APOSTOLIC CHURCH: vol. 2, MACEDONIA—ZION; with indexes. Edinburgh, T. & T. Clark. 724 pp., 25s. n.*

This volume, to which a notable array of scholars and divines have contributed, includes an article of twenty pages on 'Paul,' by Dr. Stalker; 'The Resurrection of Christ,' by the Rev. J. M. Shaw; 'Righteousness' and 'War' (both of special interest at the present time) by Dr. James Moffat; 'Temperance,' by the Rev. Donald Mackenzie; 'Persecution,' by the Rev. T. Lewis; and 'Marriage,' by Dr. A. J. Maclean.

Mackenzie (J. S.), Litt.D., LL.D. *OUTLINES OF SOCIAL PHILOSOPHY; with appendixes. London, Allen & Unwin. 280 pp., 10s. 6d. n.*

The author explains that this book may be regarded as taking the place of his 'Introduction to Social Philosophy,' which has been out of print for a long time, though its scope and plan are considerably different from those of the earlier work. His object has been to provide a suitable text-book of the subject, a rather difficult matter in view of the numbers of people of all ages and at all stages of preparation who are studying it. It deals in a most interesting and instructive manner with 'The Foundations of Social Order,' 'The National Order,' and the 'World Order,' and concludes with an appendix giving comments on Plato's 'Republic.'

Shakespeare (The Rev. J. H.), M.A. *THE CHURCHES AT THE CROSS-ROADS; with appendixes. London, Williams & Norgate. 226 pp., 7s. 6d. n.*

This is a very readable book and should have much influence on the Nonconformist Churches to which it is chiefly addressed. It displays effectively the deplorable overlapping of chapels among the sects, and appeals to a more practical policy of combination. More encouraging symptoms are described, leading to the hope that the Evangelical Free Churches will "federate" ere long. The author does not shrink from personal confessions and these render some of his chapters peculiarly touching. Although directed to orthodox dissent in the first place the book is clearly important to Churchmen and others interested in Christian progress.

Sorley (W. R.), Litt.D., LL.D. *MORAL VALUES AND THE IDEA OF GOD (Gifford Lectures, 1914 and 1915). Cambridge University Press. 534 pp. index, 16s. n.*

Dr. Sorley gave a course of Hibbert Lectures on Metaphysics at Manchester College, Oxford, 1913-14, and their matter has been revised and expanded for delivery at Aberdeen, and later in preparation for the press. Hence we have here a carefully considered statement by one of the most competent of English philosophical authorities on a subject which has assumed the highest importance in recent years, and especi-

ally since Bergson's speculations came to the front. What is the real significance of those "values," especially of right and good, from which the human mind cannot free itself? The author explores the subject from all sides, and maintaining the objectivity of values reads in them an indication of the nature of supreme reality. The failure of naturalism, pluralism, and monism to explain the divergence between "the order of existence and the moral order" is exhibited, and a definitely theistic conclusion is advanced.

The Village Priest, and Other Stories from the Russian of Militsina and Saltikov; translated by the Hon. Mrs. Tollemache, and with an introduction by C. Hagberg Wright. London, T. Fisher Unwin. i-xxiii—1-171 pp., 6s. n.

Saltikov is a classic in his own country, and Elena Militsina, Dr. Hagberg Wright tells us, is a living writer who is well known in Russia, but whose name is unfamiliar to English readers. Both of them give expression in this sheaf of short stories to the sympathies and hopes which have animated so many fine spirits in Russia, and which, it seems, must still be frustrated until the evil results of the old régime have worked out to their tragic conclusion. Such tales as 'The Village Priest,' 'Arenushka,' and 'The Old Believer,' with their mingled pathos, irony and tenderness, make one realise the foolishness of some of our generalisations about a country of which we know very little even now. In reading them we find ourselves groping through the mazes of a mentality in many respects entirely different from our own, the chief clue to which is that Christ-like pity which filled good Father Andrew's soul, and is shared by the pure in heart in all countries alike.

Watts (Frank), M.A. *ECHO PERSONALITIES. London, Allen & Unwin. 111 pp., 4s. 6d. n.*

This excellent little book, which is described as "a short study of the contributions of abnormal psychology towards the solution of some of the problems of normal education," contains much that is valuable for those engaged in training the young. The study of the abnormal as an aid to the understanding of the normal is far more fruitful of results than might have been supposed in the days when the former was supposed to comprise mysterious and unique factors which separated it completely from the latter. The "fundamental similarities" have now been revealed, and it is essential that the educationalist should know how they react upon each other. It is hinted that another volume will deal with the attractive subject of genius and the question suggested by "super-normal mentality."

PAMPHLETS.

Clow (The Rev. W. M.), D.D. *THE CHRISTIAN VIEW OF DEATH AND DESTINY. Religious Tract Society. 32 pp., 6d. n.*

Selbie (The Rev. W. B. Selbie), M.A., D.D. *THE DIFFERENCE CHRIST HAS MADE. Religious Tract Society. 31 pp., 6d. n.*

For Such a Time as This: a popular report of the activities of the British and Foreign Bible Society for the year 1917-1918. London, The Bible House. 92 pp.

NEWS OF THE CHURCHES.

Aberdeen.—On Friday evening, November 22, at the Open Platform Club, a very interesting paper, illustrated with carefully chosen lantern slides, was read by Mr. C. Raeburn, on 'Some Peoples and Problems of India.' One problem that demanded the gravest consideration, Mr. Raeburn held, was the abject and chronic poverty of the people. India, with the richest soil in the world, had the poorest population. There were millions who scarcely ever knew what it was to have their hunger satisfied. The death rate caused by famines bore ugly comparison with that caused by the war, the people being carried off, by famine alone, at the average rate of two millions per annum. There was only one way to help India. To give the peoples—70 per cent of whom were illiterate—such an education in practical affairs as would lead them to abandon their antiquated and inefficient methods of irrigating and cultivating the soil. And, as they became ready for it, they should be encouraged to take a greater share of self-government. A vote of thanks to Mr. Raeburn for a very thoughtful and informing paper was moved by the Rev. Henry Dawtreay. On three Sunday evenings in December, commencing December 8, Mr. Dawtreay's discourses

at the Unitarian Church will deal with three great tragedies—'Hamlet,' 'Antigone,' and 'Job.'

Birmingham: Old Meeting.—A crucifix, presented by an anonymous donor, for erection in the church has been accepted by the committee, and the Rev. J. W. Lloyd Thomas has referred to its significance in a special sermon.

Bolton.—The congregation of Unity Church is busily preparing to celebrate the Silver Jubilee of the church, the present building having been opened in December, 1893. It is their aim to raise £1,000 as a nucleus of a fund to build a new church. Several previous ministers of Unity Church and Commission Street Chapel have promised to be present and it is hoped that all old and new friends will take the opportunity of manifesting their loyalty to the cause. With the return of her many soldier-members—there are 127 names on the Roll of Honour—the Church looks forward to entering upon a new era of usefulness and prosperity. On New Year's Day and the following day the Sale of Work will be held, with Councillor H. Warburton and the Mayor, Lord Leverhulme, as openers. The Committee hopes to raise over £300 for church purposes.—The Rev. E. Morgan, the minister, has written a letter of greeting to the soldiers connected with the congregation, which the superintendents will enclose in the Christmas parcels. In it he asks for the earnest co-operation of the men in the future work of the church after they have returned.

Croydon.—At the 32nd Annual Meeting of the Croydon Domestic Mission, which was held at Dennett Hall on Saturday, November 16th, the President, Mr. Charles Gane, in the chair, gratifying reports were read of the various institutions connected with the Mission, and the Treasurer recorded a balance in hand of over £188. The Rev. W. W. Chynoweth Pope proposed a resolution of thanks and appreciation to the Rev. Delta Evans, who has inaugurated a Sunday evening service, is taking boys' and girls' classes, and has resuscitated the Band of Hope. Appreciative acknowledgment was made of Mrs. Evans's help at the women's meeting and in other ways. The Rev. Delta Evans, in replying, said he thought that, on the whole, the Committee and subscribers had every reason to be gratified with the amount and quality of the work being carried on in connection with the Mission. He was glad to say that he had not witnessed many cases of carking poverty such as he had seen in other places in the early stages of the war, but he had come in touch with much distress of a different kind—distress such as the cruel war had brought into the homes of the poor and the rich alike. In a quiet, unostentatious way very useful work was being done at Dennett Hall, but there was scope for much more, and now that we might soon expect our brave men back from fighting our battles, with the conditions of life generally changed, the scope for good and reconstructive work there as elsewhere would be enormously widened. He sincerely hoped, therefore, that a suitable man could soon be found who could give more time to the work of the Mission, or, better still, one to give his whole time.

Evesham.—The Rev. H. H. Johnson, minister of the Unitarian Church, has written a Hymn of Victory, which was sung at both services on Sunday. It was also sent out by the Lancashire Division of the Y.M.C.A., in order that it might be sung in all their centres on the same day.

Horsham.—The church Annual Report, lately issued, speaks with appreciation of the services conducted by the minister, the Rev. N. J. Hawthorn Jones. The financial year ends with a small balance in hand. Seven new junior members have been added to the church roll, most of whom were members of the minister's week evening class. Both the Library and Museum Society report favourable progress, and a number of lectures, &c., have been held under their auspices. At a recent church meeting, at the suggestion of Mr. Jones, the Rev. J. J. Marten was asked to accept the title of Minister Emeritus in recognition of his long and valued services as former minister of the church and of the high regard in which he is held by the congregation. A pleasant Social Evening, arranged by Mrs. Jones, Miss Albery, Miss Laker, and Mr. B. Baker, took place on Thursday, Nov. 14, when various items of interest were contributed to the programme by many friends. On Sunday Thanksgiving Services for the conclusion of the war were held, the subject of the sermon in the morning being 'The Lessons of the War,' and 'The League of Nations' in the evening. The Rev. W. G. Tarrant has accepted an invitation to preach the Anniversary sermons next Whit Sunday.

Horwich.—There were record services on Sunday, November 24, at the Unitarian Free Church, on the occasion of the Choir Anniversary, this being the first time the choir has thus been recognised. The Rev. J. Cyril

Flower of Bolton preached in the afternoon, and an augmented choir rendered special anthems at both the afternoon and evening services. The latter was conducted by the minister, the Rev. H. Bernard Hannah.

Midland Sunday School Association.—At a Conference of teachers held on November 23 at Hurst Street School, Birmingham, the Rev. Stanley Mossop gave an address on 'The Child and Religion.' The main point of the address was to emphasise the importance of understanding the religious psychology of children if we would hold them for the churches. Some of Mr. Mossop's suggestions for deepening the religious feelings were unfamiliar to many and provoked an interesting discussion. Previous to the address an excellent programme was given by members of the Hurst Street Choir, under the direction of Mr. R. A. Clarke.

Nottingham.—A soiree to welcome the Rev. Simon Jones and his wife to the New Pavement Chapel was held in the schoolroom on Thursday, November 14. It was preceded by a short service in the chapel, conducted by the Rev. Alexander Gordon, under whom Mr. Jones was a student. At the soiree the chair was taken by Mr. Warren, in the absence through illness of Mr. Woolley, Chairman of the Council. Mr. Warren warmly welcomed Mr. and Mrs. Jones and promised them the congregation's hearty support. Mr. J. H. Cooper, Financial Warden of the Chapel, Mr. W. H. Perry, President of the Sunday School, and the Rev. W. A. Long of Christ Church then spoke. Mr. Jones made a most interesting and acceptable speech in reply and was followed by the Rev. A. Gordon, who was as happy and impressive as he always is. There were large and encouraging attendances at both service and soiree.

Oldham.—The Anniversary Services were held at the Unitarian Chapel on Sunday, November 24, and were characterised by the note of thanksgiving for the cessation of hostilities. Specially selected hymns and solos were rendered and the preacher for the day was the Rev. F. Munford of Heywood.—A Bazaar is to be held on April 2, 4, and 5, 1919, with the aim and object of raising £500 or more for decorative and other purposes to chapel and school.

Padiham.—On Saturday, November 16, a social gathering was held to welcome the Rev. J. H. Ewbank, recently appointed minister of the Unitarian Chapel, and Mrs. Ewbank to Padiham. A large number of members and friends assembled. The chair was taken by the President, Mr. F. D. Smith, who gave the welcome on behalf of the congregation. He spoke of the hopes entertained of the new ministry, and felt assured that by the united efforts of minister and congregation those hopes would be realised. Mr. T. W. Waddington, on behalf of the Sunday school, extended to Mr. and Mrs. Ewbank a warm welcome. Mr. G. H. Leigh, J.P., C.C., of Swinton (President of Mr. Ewbank's former church), the Revs. Silas Rixon (Congregational minister), J. S. Langley (Baptist minister), Fred Hall (Blackburn), Frank Coleman (Burnley), J. Pipkin (Colne), Mr. Tom Rowley (Burnley), Mr. J. Cameron (Accrington), and Mrs. Hargreaves (Padiham), also expressed good wishes towards Mr. Ewbank and the church. Mr. and Mrs. Ewbank suitably responded. Letters of apology were read from the Vicar of Padiham and the minister of Cross Bank Wesleyan Church, and from the Rev. A. W. Fox of Todmorden.

The Women's League.—In the Monthly Letter issued by the Women's League reference is made to the visits which have been paid to soldiers and sailors in hospital in various towns by members or friends. It is pointed out, however, that this useful work, which often results in a man's relatives receiving information as to his progress and gives them the assurance that he is being looked after, is somewhat hampered by the fact that addresses are not sent to headquarters as soon as they are received. The friends of wounded men connected with our religious body are urged to let the Local Branch Secretary, or the Secretary in London (Essex Hall, Essex Street, Strand, London, W.C.2) know as soon as they have news of their whereabouts, so that it may be possible for visits to be paid to them by League members without undue delay. It has often happened that, owing to the address being sent in late, the visitor arrives at the hospital only to find that the soldier or sailor she is inquiring for has been removed. The Monthly Letter draws attention, also, to the need for a considerable widening of the woman's outlook, and more serious study of social subjects, in view of her new responsibilities as a voter, and suggests that it would be advantageous if members were to get into touch with other societies interested in these matters such as the Women's Local Government Society, and the National Union of Women Workers. The latter, by its "Women Citizens' Association," is forming centres for study and information in different parts of the country.

Victoria, B.C.—Ten new subscribers have been enrolled at the Unitarian Church, and now, for the first time during its recent history, the monthly income promises to balance the expenditure. "All being well," says the Calendar, "our contributors will have the satisfaction of knowing that we shall be free from the chronic deficit which has hampered our past endeavours."

OUR CALENDAR.

LONDON.

SUNDAY, December 1.

Acton, Creffield Road, 11.15. Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 6.30, Rev. A. GOLLAND, M.A.
Bermondsey, Fort Road, 11, Mr. S. P. PENWARDEN.
Blackfriars Mission and Stamford Street Chapel, 11, Rev. H. W. STEPHENSON, B.A. (no evening service).
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. MUNN.
Croydon, Free Christian Church, Wellesley Road 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Luke's, City Road, 11 and 6.30, Mr. FRANK G. FINCHAM.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11, Mr. J. BEGG; no evening service.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11, Rev. HENRY GOW, B.A.; 6.30, —
Highgate Hill Unitarian Christian Church, 11 —; no evening service.
Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.
Islington, Unity Church, Upper Street, 11, Rev. G. A. HENRY, D.D. (of U.S.A.); Evening—closed for United Thanksgiving Service at Dutch Church.
Kentish Town, Clarence Road, N.W., 11 Mr. J. P. ROSLING; 6.30, Rev. W. C. BOWIE.
Kilburn, Quex Road, 11, Rev. J. ARTHUR PEARSON; 6.30, Rev. J. TYSSUL DAVIS, B.A.
Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. A. H. DOLPHIN.
Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.
Rhyl Street, Kentish Town, 11 and 3.30, Rev. W. H. ROSE.
South Norwood, League House, 141 Portland Road, 6.30, Mr. H. O. MONTAGUE.
Stoke Newington Green, 11.15 and 6, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. D. J. NOEL; no evening service.
University Hall, Gordon Square, W.C., 11.15, Rev. NEANDER ANDERTON, B.A.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, 11 and 6.30, Mr. J. HARRY SMITH.

ABERYSTWYTH, New Street Meeting House, 11, Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, Rev. THOS. GRAHAM.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 3, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CAMBRIDGE, Assembly Hall, Downing Street 11.30, Rev. F. HANKINSON.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
{ DEAN Row, 10.45 and
{ STYAL, 6.30. Rev. E. A. SMITH, B.Sc.
DOVER, Adrian Street, near Market Square, 11, Children's Service; 3.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30; Rev. E. LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONEE, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. J. STREET.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. LAWRENCE REDFERN, M.A., B.D.
LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. J. HORACE SHORT.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 6.30, Rev. LAWRENCE REDFERN, M.A., B.D.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
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MANCHESTER, Moss Side, Brooks' Bar, 10.45 and 6.30.
MANCHESTER, Platt Chapel, 11 and 6.30.
MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.
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NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.
OXFORD, Manchester College, 11.30, Rev. DR. JACKS.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. ALFRED HALL, M.A., B.D.
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SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. H. M. LIVEN.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, M.A.
TORQUAY, Unity Church, Montpelier Road, 11 and 3.30, Rev. R. DAVIS, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 3, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

As the electioneering proceeds there is only too much evidence of a grave danger of decadence in popular aims and ideals regarding the Peace which has now to be formulated, and upon the terms of which the whole future of mankind so largely depends. If we had not the most solemn and deliberate utterances of Mr. Lloyd George, Mr. Balfour, and other men who are obviously marked out to take a decisive part in the international deliberations we might be dismayed lest, after all the sacrifices and aspirations of these awful years of war, the most fatal of mistakes was about to be made. It is rumoured that the new Parliament will not meet till the Conference is well on its way; if that is actually contemplated the reason possibly is that such men, knowing well their vast responsibilities, really do not wish to be too much influenced by the torrid appeals of the successful candidates. Of course we know that the Government said it desired to feel it had the confidence of the country as it went into the Conference; but we think politicians have no difficulty in understanding that sort of language.

* * *

AMONG the groups of public men who have felt it their duty to address us just now on subjects of paramount interest, we notice two which have no relation to the rival political programmes—if, indeed, there are any rivals. A number of distinguished scientists have issued a weighty appeal that the use of poisonous gases should be absolutely forbidden by the Peace Conference; and those of us who know anything of the horrible results of this weapon can only wish that the deeply solemn warning of these learned men may be heard. But, we are inclined to say, if the Peace Conference does not result in such a combination as shall prevent war itself in any form whatever, a barbarity more or less will hardly matter. We must stop the horrid business altogether, or, as Lord Grey says, perish.

THE other manifesto to which we allude is that of the leaders of the inter-denominational temperance union, with the Archbishop of Canterbury at their head, earnestly pleading that the restrictions imposed on the trade in alcoholic drinks shall be substantially maintained during the demobilisation period, and that there shall not be a return to the ante-war laxity on the subject. This matter we hold to be of the gravest importance. There is some fear lest a certain degree of popular reaction may take place, in which the less reputable elements in the working-class districts will clamour for their old "liberty." We are assured, on the other hand, that a revival of the former regulations is "unthinkable" to the men who have been controllers of the trade of late, and who presumably will be in authority for some time yet. All intelligent persons will strengthen this attitude of theirs as much as possible.

* * *

THE venerable Dr. Percival, formerly Bishop of Hereford, has passed away full of years and honours, such as are paid by lovers of liberty, charity, and faithful service of the higher life of man. True, he was excommunicated by the Bishop of Kikuyu; but when we remember that in 1860, over a score of bishops, headed by the two archbishops, heartily condemned the writers of 'Essays and Reviews,' one of whom yet lived to become Archbishop of Canterbury, it is probable that Dr. Percival was not much troubled by that portentous treatment. For his part he was evidently too good a Christian to excommunicate anybody who wished to join in Christian work. He got on very well with all kinds of Dissenters, inviting them at the coronation service in his cathedral to share in the Lord's Supper. We have even known Unitarians to be quite happy in his fellowship. Suppose not one only but a score of bishops to be of his fine mental calibre and wide spiritual sympathies—what might not the Church then become!

* * *

WE are very glad to say that Capt. Harold Pearson, one of the directors of THE INQUIRER Company, and Secretary of the Sustentation Fund, who has been a

war prisoner in German hands since early in the summer has been released, and reached home on Sunday morning, in London, after a somewhat trying journey of twelve days. Capt. Pearson, who is in fair health, says that the conditions at the camp where he was interned and his treatment as a prisoner were not seriously to be complained of. While his many friends will congratulate him on his safe return, there will be much sympathy with him on the death of his father, Mr. C. Fellows Pearson, before his return.

* * *

PRIVATE correspondence confirms, unhappily, the published stories of German inhumanity to prisoners. A V.A.D., writing from a French hospital, says: "M—— said there were about 180 Sherwoods altogether some six kilos behind the German lines working under our shell-fire, and if we sent gas over they just had to endure it, as they had no gas masks or protection. He said they were 'fair clemmed' (though it is fair to say the Germans seem to have been so too). If it had not been for the French civilians, who would share anything with them, very few would have got through the time alive. He was with about 300 others when the news of the armistice came, and the guards got them together to march them further inland towards Germany. They refused to go and made their way as best they could towards our lines. They had to leave more than half the men behind as they were too ill to walk, and too weak. One man died just as they got near our lines. Wasn't it horrible? They had received no parcels from home since March (when they were taken). They heard they were in Germany, but the Germans would not send them up the line to them. One boy *did* receive a parcel, and opened it and found three biscuits inside—exquisite cruelty—everything else had been stolen." It is announced that the German authorities will punish those guilty of this barbarism. We shall see.

* * *

To the many indications already given of the sense of need for a radical re-statement of religious belief may be added one that reaches us from an officer who has been two years in France,

and who, despite the horrors and problems of the war speaks of them as "two of the happiest years of a very happy and healthy life." Brought up at the feet of leading Presbyterian divines he has gradually come to hold a type of faith little different from that of Unitarians generally. He says: "The Church seems to have fallen absolutely flat with us here, and from numerous conversations I know many are seeking clear leadership and a Church to go to. I cannot feel that the Catholic Churches are yet ripe for the great change they will have to undergo to meet the wants of these men. Mental and spiritual fields have lain fallow these last years, and there is a feeling that there is a danger of bad ideas taking root. The next few months are going to be by far the most important and difficult for us all." The significance of such thoughtful words will be obvious to every zealous adherent of our liberal churches.

* * *

THE portrait of the late Rev. Charles Hargrove, D.Litt., painted by Miss Minna Tayler, to which allusion was made in these columns shortly after his death, has been purchased, framed and presented to Essex Hall where it now adorns the American Room at the Hall, adding among the goodly array of portraits in black and white a welcome touch of colour. A characteristic smile shows in the eyes and recalls one whose genial humour lit up the intense interests of his life. The donors are past-presidents and members of the executive committee of the British and Foreign Unitarian Association. Through the generosity of the artist the Belgian Fund benefits by the price of the picture.

HALCYON DAYS.

How mild comes in the first full month
of Peace!

After October, riotous, tempest-tost,
And keen November, rimed with frost
on frost,

Behold December brings a mellow breeze
Charged with the gathered warmth of
southern seas,

That seems of Spring herself the
harbinger:

You scarce would know the season of
the year,

But for the naked lattice of the trees,
And sundown at this hour. And as in
days

When death still stalked the earth,
the heart would turn,

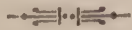
In some brief lull, to half-forgotten ways
Of quietness that men again should
learn,

So now the thrush pours out his melody
For spring that was, and spring that yet
shall be.

H. LANG JONES.

December 1, 1918.

THAT MILLION HOUSES.



IN the haze, not to say fog, of more or less specious promises and suggestions by would-be legislators it is a relief to come close to something definite and solid. Such a thing is presented in the demand of the Labour Party that a million houses should be erected without more delay than the magnitude of the work renders inevitable. This demand probably staggers some minds, and if it staggers them awake to the facts lying at the back of it so much the better. Every social reformer is well aware, painfully aware, of these facts; and, if the public at large has this long while slumbered selfishly on, it has not been for lack of warning voices. Before the war, long before, the cry arose again and again, from city and village alike, that there was "no room to live." It was literally true that workers and their families often could not get a roof to dwell under within any reasonable distance of their work. Hardships and worries unimaginable by most of us were the continual experience of thousands. And in many cases where, by pushing and entreating, and especially by paying, the worker did manage to get some sort of a shelter, it was notoriously inadequate to the needs of decent life; indeed, for hapless multitudes it was inadequate for any life whatever.

The figures of a census are cold symbols, unattractive, if not unintelligible, to the mind of most readers of newspapers; and the speaker who deals in percentages knows well how soon an audience is bored with them. The bitter, agonising truth about it all is that these figures represent lives; that every unit in the dreary total of nearly three millions of our people who live more than two to a room is just as entitled to human rights as any of us, that the babies who die off by thousands in the slums are an invaluable part of the nation's vital wealth, and that the men and women who have to huddle together in such crowded squalor are (so sweet religion says) children of Our Father in Heaven. Well may the Bishop of London warn his respectable fellow-countrymen that if these things go on as they have done for years past our nation's reputation amongst the rest for "hypocrisy," will be impossible to repudiate.

How the houses are to be built, the finance of the subject, the order, and the art side of it, our would-be legislators must study out, and that quickly. A candidate, of considerable Parliamentary standing, said the other day that getting the people "back to the land" was "a large subject"—and there he left it. If we understand the temper of our Labour friends that kind of fatuity will be relegated to its proper place very soon. Who can wonder at their impatience! The real wonder is that the people who have endured so long have endured so patiently. This planning and providing is undoubtedly a large business, but—the reflection, though already trite, is inevitable—so was the war. The nation managed that; it must manage this. All our hope of prosperity is bound up in it—our health, economy, efficient in-

dustry, morals. It is not a question of whether, seeing how huge our public debts are, we can afford it; the simple truth is that we cannot afford *not* to do it. And if a misgiving arises that a deplorably large number of the submerged population is pretty certain soon to "slumify" any share of the new houses they may get, the counter-reflections must occur to any thoughtful person—first, that if these people are so horrid in their habits their actual daily and nightly surroundings all this while must be taken into account, and the responsibility fastened upon those who actively or passively helped slums to develop, rural as well as urban; and, secondly, that the one chance of their becoming more decent in their ways is to give them more room for decency. The churches, above all, have an urgent interest in this subject. Where is the sense of providing "domestic" missions for the poor, if we neglect or scant the provision of a proper human home-life for them!

There must be no mistake about this matter. The shortage before the war was scandalous; the stoppage of building operations—except in special areas—during the war has rendered it ominous in the extreme, and the need of rousing the public mind on the subject—or must we say the legislators?—received significant illustration in the justly rejected proposals recently brought before the House of Commons. But perhaps a new House will show itself more competent to supply new houses—by the million. Anything less will be insufficient for the actual needs of to-day; tomorrow's needs, once this reform is carried out, may be more confidently entrusted to the better type of civilisation that will be created under happier home conditions than now prevail.

THE service of St. Saviour's, Southwark, in commemoration of the baptism in that church of John Harvard, founder of the American University which bears his name, was also in commemoration of Fellows of Harvard who had given their lives in the war. Among the latter was Lionel de Jersey Harvard, a graduate of Harvard, and the only graduate bearing the name of the founder, who was killed at Arras while serving as a captain in the Grenadier Guards.

THERE are to-day, says the election manifesto of the Strength of Britain Movement, more people in favour of the Prohibition of the Liquor Traffic than ever before in our history. Yet at this time the Ministry of Food has just forbidden millers to purchase barley to make bread and the farmers are being bribed to sell their barley to the brewers by an offer of 3s. per quarter added to the standard rate. The Movement urges that the policy of utilising the distilleries for the production of industrial alcohol (for this purpose growing potatoes or beet upon the land) to produce a non-intoxicating beer at breweries, and to transform mere drink shops into people's cafés, social clubs, national kitchens, infants' welfare centres, or other places of real recreation, refreshment or utility would strengthen to an immense degree the economic and moral resources of the nation. Supporters of the Movement are being urged to support at the forthcoming election candidates favourable to Prohibition, and to sign the Electoral Covenant, copies of which can be obtained at 175, Piccadilly, W.

A UNITED SERVICE OF THANKSGIVING.

THE Thanksgiving Service arranged by the London District Unitarian Society, which was held last Sunday evening at the fine old Dutch Church, Austin Friars, of which Dr. de la Faille is the minister, was very well attended, and the large screened-off space in which the congregation is gathered round the canopied pulpit in square, old-fashioned pews, was crowded. Many familiar faces were seen, and one would imagine that the congregations in those churches in and around London which had not suspended their evening service for this occasion must have been greatly diminished. Boy Scouts once more rendered assistance by directing strangers to Austin Friars, and as these were furnished with large placards, in addition to accurate information as to the number of lamp-posts you had to pass before reaching the proper turning, nobody had any excuse for missing the way. The Dutch Church is not very easy to find, but fortunately we were not obliged to grope along unlighted streets in search of it, and Londoners know how to appreciate the cheerful illumination which enables them to go about at night-time in safety, and makes it possible to hold these fraternal gatherings as in pre-war days.

The service, which was conducted very impressively by the Rev. J. A. Pearson, opened with the hymn to which all hearts were attuned, 'O God, our help in ages past.' It was taken rather too slowly, but everybody sang with fervour, and the pealing notes of the organ sounded with great effect among the old gray walls and lofty arches. All the hymns had been well chosen, and surely never before had the appeal of George Matheson's 'O Love that will not let me go' been charged with deeper emotion, or the majestic lines of Kipling's 'Recessional' with such striking and really wonderful significance. The lesson was taken from Isaiah xl., and Revelation xxi.—passages so laden with beauty and so full of trust in the eternal God that they seemed fitly to sum up the deep feeling of thankfulness which the service was intended to make articulate. It was left for the preacher, however, the Rev. Henry Gow, to translate into modern language that supreme message of faith; and to show how it is possible for us to create the new heaven and the new earth which the prophet foretold when the former things had passed away.

THE SERMON.

After a brief reference to the war and the victory which was signalled last month, Mr. Gow reminded his hearers that they had all been bought with a price, that they were not their own, and, faced as they were with tremendous problems, they wanted to dedicate themselves anew to the service of God and of humanity. There were great dangers ahead, both of reaction and excess, of tyranny and revolution; there were bitter antagonisms to meet, and many obstacles to lasting peace to overcome; but they were looking out upon this changed life with a deep, confident faith in God, in great ideals, and in the possibility of realising them. What were the justifications for this faith that was moving their hearts to-day? Two things had happened beyond all doubt: the long agony of the past four-and-a-half years was over, and their young men were no longer required to do what their soul abhorred on behalf of right. Though they were living in a world half in ruins, and some had gone who would never return, while for others the coming of peace held out no hope of the assuagement of their sufferings, we had been saved from a deadly peril, which, if it had not been checked, would have put an end to our national

liberties and would have well-nigh destroyed civilisation. His faith in God did not prevent him from saying that all this might have been; but it did not happen, and, instead, right had triumphed and wrong had been overthrown.

Yet this did not give them the justification they sought for their faith in the possibility of creating a new heaven and earth. So long as they regarded what had happened as a great storm or fire which had raged over Europe and wrought tremendous damage, they could thank God that it had passed, and prepare, like the Jews returning from their exile, to build up the old waste places and renew the former desolation. They might, at most, expect to repair, to rebuild, to reconstruct—to get back to where they were before the storm broke. But this did not express the temper of our time. They were all talking about reconstruction, but they did not mean by that *restoration*. They meant regeneration, re-creation and redemption. Not one of them wished to go back to just what we were before the war, both internationally and here in England. They would all feel it was disloyalty to their dead, to aim at the restoration of things as they were. They believed in the possibility of something much more than this, and they thanked God most in thanking him at that time for the great ideals, for the hopes of international peace, of social justice and a deeper knowledge of religious truth in the hearts of men which were now filling their minds and inspiring their efforts. They felt on their brows an air of the morning, a breath from the springs of the East.

The real justification of their faith, the speaker continued, was the atoning sacrifice of their young men which had revealed to them the divine depths of love. Men in countless thousands had died for them, but to feel that deeply and rightly was not only to thank God, or even to desire to be more worthy of them: it was to be conscious of a new strength, a new courage, and greater power to realise their ideals. It was to feel as St. Paul did in regard to the death of Christ. The two great doctrines of Christianity which Christians ignored at their peril were the doctrine of the Incarnation and the Atonement. The Incarnation meant that God was most like the highest human love and goodness, though infinitely above it, and that we came nearest to God when we thought of these two things. They were right, he believed, in keeping quite clear the distinction between Jesus and God, and in not worshipping Christ as God; but so far as we thought of Jesus as the highest and best of men we were right in thinking of him as revealing God most truly in our hearts and minds. The Atonement meant essentially not a change of mind and will in God as the result of Christ's death or the death of anybody, but a restraining and unifying power in men's lives. Sacrifice was not merely a model or pattern which we were called upon to imitate: it was *something done for us*, and if they felt it aright it gave them power and insight, not merely right motives for right doing. The latter were always innumerable as the stars; it was the power to act which was wanting. This power only the consciousness of being one with our loved ones in their death and in their victory, and a full realisation of the divine meaning of their sacrifice, would give us. The thought of them would fill us with invincible hope; they would help us to make our dreams come true. As the early Christians used to look upon the Cross, and cry "In this thou shalt conquer," so we, as we took up our burdens in the coming days, could say "with them and through them we shall conquer."

The service was brought to a close by the singing of 'God bless our native land.'

MANCHESTER COLLEGE, OXFORD.

II.

GRATITUDE and wonder, these are perhaps the two overmastering impressions which the student bears away with him from the second successful session which has now drawn to a close—gratitude to the College Committee, Principal, and staff, whose generous enterprise brought the Minister's School into being, and wonder that so many ministers should seem indifferent to its significance and value as an inspiring help to them in their work. For forty days, led by expert guides, we travelled through realms of gold, and to learn that the authorities were not besieged and overwhelmed with applications is to feel, like the prophet of old, as one astounded.

There is a virtue about a Ministers' School which vitalises a jaded spirit as no other gathering of ministers can. It brings closely together, as teachers and learners, men differing sharply in taste and talent. The friendly clash of intellect in discussion, the give and take of individual experience, and, withal, the strongly felt bond of sympathy create a life-giving atmosphere, and the hardest task becomes a thing to delight in.

Happy were the men who contrived to remain over the week-ends to attend Public Worship in the College Chapel. It is a soul-stirring experience. The solemn beauty of the service and the sublime music of organ and choir make the heart burn within and the old words come once again: "Surely, the Lord is in this place; this is none other but the house of God, and this is the gate of heaven."

A more than ordinary significance was lent to the proceedings by the signing of the Armistice on November 11. This momentous event renders the School memorable by imparting a new urgency to the vast problems of Settlement and Reconstruction. We were able to hear what the best minds had to say about the best ways of making our churches a potent help in forming the conditions which alone can ensure the peace of the world. Truly, the School met in a fortunate hour.

Particularly valuable were the evening conferences, which owing to their catholicity provided suitable opportunities for those conversations the situation demanded. A glance at the subjects will indicate the ground freely ranged over: Churches and Social Welfare, Ethical Problems of Internationalism, Town Mission Work, Is the Life of a Unitarian Minister Worth While? and Samuel Butler's Life and Teaching. Furthermore, distinguished visitors came in from the University. Dr. Macan, the Master of University College, made an enthusiastic statement of the case for Spelling Reform, F. F. Urquhart of Balliol spoke on the Mediæval Mind, and Dr. Ottley of Christ Church delivered a beautiful address on Devotion. Especially interesting was the Rev. Henry Gow's story of his experiences among our soldiers in France.

The programme of lectures, unusually wide in scope, was admirably planned, and the subjects so co-related as to leave on the mind a strong impression of the singleness of aim pursued throughout the whole syllabus.

The Master of University College gave a comprehensive survey of the chief epochs of Greek history and made that ancient civilisation live before us. Hellas, he contended, was not a geographical term but the symbol of a community life which originated in Crete and gradually spread until it embraced the whole of the Mediterranean regions.

This formed an excellent background for Professor Murray's fascinating lectures on

Religion in the Greek Dramatists. His exposition of certain judiciously selected Greek terms revealed in a new light what was destructive in the thought of the Greeks and put it in line with the fundamental ideas of religion everywhere. In this way we were enabled more justly to appreciate the immortal teaching of the divine Plato whose doctrine of the soul was the theme of two eloquent lectures by Dr. Stanley Mellor.

Owing to Mr. Gow's recent absence in France New Testament Study was in charge of Dr. Carpenter, and his interpretation of the character of the Fourth Gospel bore all the marks of ripe learning and insight which might be expected of this great and much revered scholar. Dr. Carpenter also lectured on the 'Doctrine of Life after Death in the Religion of India,' and opportunity was thus given us to take advantage of his wide researches in this fertile field. In the Old Testament, the Rev. D. C. Simpson took as his subject, 'Some Selected Psalms,' and skilfully dealing with their origin, structure, and character created the atmosphere in which they found shape and led us to discover the Psalms anew. Supplementary were the lectures delivered by the Rev. J. W. Weatherall on (1) 'The Prophets in the Light of To-day,' and (2) 'The Psalter.' Mr. Weatherall insisted that religion, not social reform, was the concern of the prophets and ethical monotheism their great contribution to the world. The true test of a religion, he maintained, lay in its power to express itself in song, and Israel's answer was to be found in the Psalter the spirit of which was the spirit of exultant rapture in the presence of God.

English Literature occupied an important place in the programme. Is this the first time that our Classics have gained recognition in a Theological School? If so, it is to be hoped that it will not prove the last. Mr. Gow lectured with penetrating insight on Shakespearean Tragedy and Milton. A certain virile optimism, which characterises all Mr. Gow's utterances, acts like a tonic on all who have the joy of hearing him.

The Rev. R. H. U. Bloor, who followed, discussed (1) 'The English Novel,' and (2) 'Good and Evil in the Poetry of Shelley and Byron.' Mr. Bloor revels in his subject and his brilliant addresses made us feel how glorious a realm was literature to travel in. Dr. Rattray guided us with sure step through unfamiliar fields. His lectures on the 'Influence of the Plastic Arts on the History of Religion' enlarged our horizon and gave us a glimpse of many unthought of things. Philosophy was not neglected. A critical dissertation on Pragmatism was presented by the Rev. J. C. Homer.

Principal Jacks applied his logical and constructive intellect to the question of the Law and we shall not be surprised if his deliverances on the 'Doctrine and Method of Peace' were to prove epoch-making. Theories of peace we have in abundance, but they have failed to mature for lack of a business method. This method Dr. Jacks supplies. Briefly, it is National Insurance against War based on the principle of bearing one another's burdens. The whole mass of war indebtedness must be placed under International management and full powers vested in a Board of Trustees chosen by the peoples concerned. It is the formation of a World Friendly Society implying international control of war finance from which follows control of the whole situation. Dr. Jacks's scheme is full of extraordinary promise, and if accorded a fair trial would give to the League of Nations a predominately industrial orientation and strengthens the motives to peace as it weakens the motives to war.

T. M. F.

BELGIAN HOSPITAL FUND.

197TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	*21,772	13	10
Miss Annie Isaacs (6th)	..	2	2 0
Mr. Archibald Kenrick (4th)	..	20	0 0
Mr. J. Ballantyne (9th)	..	1	1 0
The Rev. Dendy Agate	..	0	10 0
Miss Edith Dowell (14th)	..	0	5 0
Collection among friends at Park Street Church, Hull, per Mr. W. B. Holmes (2nd)			
£43 6s. :—			
Miss Grace Holmes (6th)	..	5	0 0
Mr. H. E. Holmes (2nd)	..	3	3 0
Mr. and Mrs. E. G. Rymer (3rd)	..	1	0 0
Mrs. Jim Harris	..	2	10 0
Mr. and Mrs. P. Piggott	..	1	0 0
Mr. W. M. Holmes (5th)	..	5	0 0
Mrs. W. Wilson	..	2	2 0
Mrs. Jas. Downs	..	1	1 0
Mr. J. Downs, J.P.	..	2	2 0
S. . . . .	..	0	2 0
Mr. and Mrs. W. G. Leonard	..	2	0 0
Mr. Ed. Hanger, J.P.	..	5	0 0
Mr. and Mrs. W. F. Harris	..	3	3 0
Mrs. W. Wilkinson (4th)	..	1	1 0
Mr. Alfred Frost (3rd)	..	1	1 0
Mr. and Mrs. J. L. Calvard	..	1	0 0
Mrs. B. L. Strachan	..	1	1 0
Mr. Ed. Wadsley (9th)	..	2	10 0
W. B. H. (3rd)	..	2	0 0
Mr. and Mrs. F. Palmer (4th)	..	0	10 0
Mr. Maxwell Holmes	..	1	0 0
Nurse Copeman (18th)	..	0	10 0
Mr. and Miss Hirst (34th)	..	2	2 0
Thanksgiving	..	2	2 0
Collection at Annual Meeting of Mill Hill Sewing League, Leeds, per Mr. C. H. Boyle			
(4th)	..	45	17 1
Miss M. Preston (4th)	..	1	0 0
The Rev. and Mrs. T. Bowen	..		
Evans (37th)	..	1	0 0
Mr. and Mrs. Nanson (10th)	..	10	0 0
"In Memory of Arthur" (2nd)	..	5	0 0
Miss E. S. Hollins (11th)	..	2	2 0
Miss Colton and the Misses			
Gillespie (41st)	..	0	7 6
Miss E. Dora Higginson (8th)	..	5	0 0
Miss R. Evers (7th)	..	10	0 0
A. and N. T. (7th)	..	0	10 0
Mr. J. E. Mace (10th)	..	1	1 0
Miss Evelyn Thirkell Cox (5th)	..	0	10 0
Mr. Arthur Tayler (7th)	..	0	10 0
		£21,927	9 5

* In the list last week "Viator" was credited with £1 instead of £10. Hence the total ought to have been £9 more.

*Parcels have been received from :—*Mrs. John Harwood; Miss Waterall; Mrs. Prewett; Mrs. Oliver Winder; H. J.; Miss M. Greg; Unitarian Chapel Sewing Circle, Southport, per Mrs. Harris; Anon.; Miss A. M. Clark; Miss Alice Wheadon; Mrs. Notcutt; Miss Nettlefold; Miss M. Preston; Mrs. Kingston; Miss Malcolm; Miss Minns; Miss Anne Garrett; Mrs. Haslam; Highgate Ladies Sewing Circle, per Mrs. Charlesworth; Mrs. Walter Bailly; Wandsworth Branch of the Women's League, per Mrs. E. Jones; Miss R. Evers; Mountford House School, per Miss Keating; The Misses E. and G. Coe; The Kenrick children; Miss Evelyn Browne; Miss Leigh Browne; Miss Martineau.

MONTHLY NOTES.

As soon as the Armistice was announced, and I knew the hospitals would not be receiving any more wounded my thoughts were occupied with the future of this Fund. This last month has been as busy as any since the beginning, but the most lightly wounded men are leaving hospital now and each week sees a sensible diminution in the number of patients. It seemed desirable, therefore, to arrange that the subscription lists should close at the end of the present year. This does not mean that the work will cease. It will go on as

long as it is wanted, but I hope the funds which we trust to receive during this last month will provide sufficient money to carry on for some months. I should like to ask our regular supporters if they will not commute their subscriptions, which I believe they were prepared to continue for some time, into a final donation at the end of this month.

I should like to give some idea of my plans for the future. The hut at Calais is to go on, as long as the Belgian base is there, and even beyond, as soldiers will be passing to and fro for some time. It is further proposed to keep it open to feed the returning refugees from France, as the refugee trains generally stop some hours at Calais and our hut is only about five minutes walk from the station. Mme. Lageot, the directrice of our maternity home, is entrusted with the supervision of the arrangements for these refugees passing through Calais, and as her husband is the director of the hut, it will all fit in well together. We have already sent out a store of clothing to Calais, and Mme. Lageot makes up a parcel for each soldier passing through the hut and going to his home in Belgium, according to the number and ages of his family. When the hut is of no further use, the wood and equipment will probably be sold and the money applied to repatriation work in Belgium.

The maternity home at Calais is very busy now and will remain as long as there are patients. It is proposed to use the equipment to form a "clinique enfantine" in some Belgian town, under Mme. Lageot's supervision—a sort of school for mothers and child welfare—where the children can be cared for and the mothers can bring their babies for advice. I believe this sort of institution will be a real necessity among the people who have been starving under German rule, as accounts show that the children have suffered greatly and will need a great deal of care and building up, if they are to become healthy again.

As for the hospitals, each one expects to be moved back next week, but it is fairly clear that it will be some months before all are at home again. Of course, the convalescents can return at once to their homes, so I expect the convalescent depots will vanish first. I know that every effort is being made to send everyone home as quickly as possible, but it will take time. I am anxious to keep in touch with the hospitals until they are either suppressed or are settled in permanent institutions, and it is the disabled that call out one's warmest sympathy for the future. I hope to be able to do something for them, and especially for the tuberculous and the paralysed—as I have all along been keenly interested in them. It is impossible to state definitely what form the permanent memorial of our work should take, but, as certain people have thought we proposed something ornamental, I may say that what I had in mind was something of the nature of an open air balcony ward for the tuberculous—or some installation of a remedial nature.

I have arranged with the Director of the Service de Santé to go over to Belgium when things are a little more settled, to decide with him what institution shall be the recipient of this final gift, and what form the gift shall take. Every supporter of this special appeal may be sure that the money will be used to ameliorate in some way the fate of those brave men to whom we owe so much and who have sacrificed their own health and strength to save the civilisation of the world. ROSE ALLEN.

SPECIAL WANTS.

Pyjamas, shirts and socks.
Clothing for children.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.3.

CORRESPONDENCE.

A PLEA FOR MODERATION.

To the Editor of THE INQUIRER.

SIR,—In your article on the present hurly-burly, one cause of serious anxiety is omitted: it is the appeal to the worst passions of the public; In the recent speech of the Prime Minister at Newcastle, the note of implacable hatred is unmistakable; and it was responded to by his audience. Now the feelings of our people, just emerged from the most horrible of wars, are already excited and exasperated beyond measure, and it should be the part of a statesman to stand firm for our old tradition of humanity and moderation. As it is, while the election fever is on, any one who should say a word of compassion for the German nation (now helpless at our feet, and suffering extreme misery) is branded as unpatriotic. This is of no good augury for the world's appeasement or for the League of Nations. A little while hence, we shall look back and see what mischief has been done in these days, and that our noblest cause and most glorious deliverance have been profaned.—Yours, &c., K. LEMANN.

December 3, 1918.

THE SUNDAY SCHOOL ASSOCIATION.

APPEAL FOR SUPPORT.

SIR,—On behalf of the Committee I write to thank most sincerely all those who up to the present have so generously contributed towards our "Endowment Fund," and whose names have appeared in your columns. A Capital sum of at least £5,000 is required to extend the work of religious education in our Sunday schools and Homes on the scale contemplated by the Association, and towards this nearly £3,900 has been received. I need hardly say what a great encouragement it will be to the Committee if a further £1,100 is forthcoming in the near future. Those who do not see their way to make a contribution to Capital, but yet are in sympathy with our aims, may render most practical assistance by becoming annual subscribers.—Yours, &c.,

HAROLD WADE,
Hon. Treasurer.

Essex Hall, Essex Street, London, W.C.2.
December 2, 1918.

LAWRENCE HOUSE.

THE following additional donations have been received in response to the appeal for funds to send literature to upwards of eight thousand soldiers and sailors, and are acknowledged with many thanks:

	£	s.	d.
Previously acknowledged	231	7	6
Mrs. W. A. Christy	0	10	0
Mrs. J. A. Gotch	1	0	0
Miss H. M. Johnson	2	0	0
Mr. and Mrs. Benson-Lawford..	1	1	0
Mrs. Pattinson	1	0	0
Lady Scott	5	0	0
Miss L. Sharpe	1	0	0
"Thanksgiving"	1	1	0
Mr. J. B. Williams	1	0	0
Mr. Alfred Wilson	5	0	0
	£249	19	6

Further contributions towards the appeal for £400 will be received by Mr. R. M. Montgomery, 5, Crown Office Row, Temple, London, E.C.4, and Mrs. Sydney Martineau, Streatham Grove, Norwood, S.E.19.

WE regret to announce that the Rev. Joseph Wood is suffering from a severe attack of bronchitis and will be unable to attend to correspondence for some little time.

PAUL SABATIER WRITES.

THE celebrated French author and theologian, known everywhere as the biographer of St. Francis and to many in England as Jowett lecturer, has written from his country home, under date Nov. 27, a touching reply to Dr. Carpenter's greeting on the signing of the Armistice. We are privileged to copy the following paragraphs:—

"Combien je voudrais qu'à cet instant vous eussiez été dans nos montagnes Huguenotes. Elles ont été aussi splendides ce jour-là, à l'ouïe des cloches de la délivrance, que le 1 août, 1914, lorsque retentit le tocsin de la déclaration de guerre.

"Le premier sentiment a été une immense joie spirituelle à la pensée que l'idéal pour lequel on avait combattu sortait vainqueur de la lutte. Joie religieuse de la foi raffermie, 'L'Éternel règne!'

"Ce n'est qu'après qu'on a pensé que tous ceux pour lesquels on tremblait quelques instants avant, seraient épargnés, qu'on les embrassait sans avoir peur que ce baiser soit le dernier. Puis presque aussitôt les cœurs se sont tournés avec une indicible reconnaissance vers tous ceux qui ont combattu le même combat. Il me serait difficile de vous dire ma joie en constatant tout cela chez d'humbles paysans en les entendant me l'exprimer avec une simplicité et une intimité, une efficacité impossible à décrire.

"Nos deux peuples sont désormais unis par des liens mystiques tels que l'histoire n'en a jamais vus. Il importe de saisir la valeur intellectuelle, morale, et religieuse de cette communion dans le sacrifice pour en tirer tous les fruits bénis qu'elle peut préparer.

"Les églises, toutes les églises, vont-elles comprendre les immenses devoirs qui s'imposent à elles? Ce qui a survécu c'est notre foi, mais non pas celle de notre secte ou de notre parti, mais celle d'une âme plus universelle qu'on ne l'a jamais imaginée, c'est une foi qui a agi également dans toutes et hors de toutes les dénominations. C'est la Jérusalem nouvelle qui descend des cieux, ou plutôt qui s'est édifiée grâce au sacrifice de tous nos martyrs.

"L'ardeur avec laquelle les paroles du Président Wilson ont été accueillies partout, se sont imposées aux consciences avec une autorité qui n'eurent jamais les encycliques des pontifes Romains les plus puissants, au temps où la foi passait pour absolue, cela est un fait historique d'une importance incalculable."

THE Royal Society for the Protection of Birds has again issued an attractive Christmas card, with a picture painted by Mr. Archibald Thorburn. This is the third time that Mr. Thorburn has helped the Society in this way, and his happy skylark singing over "No Man's Land" will bring a message of springtime and hope to many homes. Appropriate verses have been written by A. Trevor-Battye. The cards, which can be had with or without calendar, are to be obtained from the Society's offices, 23 Queen Anne's Gate, London, S.W., price 4s. a dozen, post free.

ALL social workers will have heard with regret of the death from pneumonia of Mr. J. St. George Heath, who was Warden of Toynbee Hall from March, 1914, until October of last year. His high ideals and his devotion to the cause of humanity often found expression in articles of practical as well as religious interest, and he was at one time brought into close touch with Mr. Lloyd George as Secretary of the Land Inquiry Committee. Of late he had been working on Labour questions for the Government, and had much to do with negotiations in connection with the formation of the Whitley Councils.

THE HOME MISSIONARY COLLEGE, MANCHESTER.

THE annual meeting of friends and subscribers was held at the Memorial Hall, Manchester, on Wednesday, November 20, the President, the Rev. A. Gordon, in the chair. Apologies for non-ability to attend had been received from Mr. F. W. Monks, J.P., and the Revs. Dendy Agate, A. W. Fox, and E. Morgan. The annual report was presented by the Rev. G. A. Payne, hon. secretary, and the treasurer's statement of accounts by Mr. J. Hall-Brooks.

In moving the adoption of the report and accounts the Chairman said that it would be felt that the committee had done admirably to make use of the College during the suspension of the ordinary classes owing to the war. Lectures and classes at Summerville had been attended by seventy-five ministers, lay-workers, and lecturers, including ten ministers of other denominations, and the Warden had given several series of lectures, much appreciated, to Sunday school teachers in the district and beyond it. The committee had received an oil painting of the late Mr. J. R. Beard. Among the losses by death was that of Mr. Edward Charlton Harding, at the age of 95, the last of the original subscribers; Mr. George S. Woolley, Mr. James Spedding, Captain Rev. Walter Short, B.A. (killed in action), and other valued friends.

The adoption of the Report was seconded by the Rev. W. G. Cadman, and the appointment of the officers was moved by Mr. H. J. Broadbent. Mr. J. C. Warren, of Nottingham, who is President also of the Unitarian Historical Society, is the new President. Mr. George Hadfield, who has rendered valuable services as Treasurer has retired from the committee. Resolutions of thanks to the Examiners, Medical Officers, and others were passed, also to the Rev. A. Gordon for his three years' services as President.

Summerville has been let for the year as a Women's Hostel, classes meanwhile being carried on for a small number of students at the Memorial Hall.

NEWS OF THE CHURCHES.

Bridgwater.—Special Services were held on Sunday, November 24, at Christ Church, to commemorate the 230th Anniversary of the church building. The minister, the Rev. C. E. Pike, preached in the morning on 'Consider the Years,' and in the evening on 'Coleridge in Bridgwater,' recalling the fact that, in June, 1797, Coleridge preached in the building on 'The Necessity of Religious Zeal in These Times.' On the following Thursday, November 28, Mr. Pike and Miss Pike entertained members of the congregation, the choir, and the Sunday school teachers to tea in the schoolroom in commemoration of the 230th anniversary and also of the 10th anniversary of the present ministry. After tea Miss Burridge, the organist, gave an organ recital, and the choir sang some selections in the church. The meeting followed in the schoolroom, when letters regretting inability to attend were read from Mr. Alderman Manchip and Mrs. Broadrick, also a cheery greeting to minister and congregation from the Rev. A. N. Blatchford, which was much appreciated. The Rev. Rudolf Davis was present, and spoke both as a former minister of the church and as District Minister. A paper briefly narrating the coming and going of his predecessors in the ministry of Christ Church since the present church was built in 1688 was read by the Minister. Mr. Clifford Symons, Miss Margaret Spiller, and Mr. Russell spoke on behalf of the congregation. There was a good attendance.

Brixton.—A Sale of Work in connection with Effra Road Church will be opened to-day, December 7, by Mrs. F. J. Nettlefold.—The death is regretted of Mr. Keyte, another victim to the prevailing epidemic.

Bolton: Bank Street.—A Social and Dramatic evening was arranged by the Sunday school for last Saturday evening to raise funds for the Florence Nightingale Convalescent Home for Men. A most interesting and enjoyable pro-

gramme was carried out, including some excellent dramatic pieces, and the ladies also arranged and took charge of a "treasure stall." There was a very large attendance and a sum of about £40 was realised.

Croydon: Dennett Hall.—Last Sunday evening, in response to the invitation of the minister-in-charge, the service was conducted by Pte. F. Marston, who delivered a fine address on 'Jesus and the Working Classes.' Our young friend, who belongs to a good Wesleyan family in Croydon, has been regularly attending the services at Dennett Hall for some time; and that he has caught the missionary spirit of the larger faith was made evident in the manner in which he led the devotions, and especially in his address, which occasionally rose to a high pitch of eloquence and spiritual fervour, although this was his first experience as a public speaker. At the close, the Rev. Delta Evans spoke a few words of thanks and encouragement to the young preacher, as also did the Rev. J. H. Smith, of Finchley, who was a welcome visitor at the service.

Dundee.—The 48th anniversary of the opening of the Unitarian Christian Church, Dundee, was celebrated on Sunday, November 24, the services being conducted by the Rev. Henry Williamson. On the following Wednesday a social meeting of the congregation was held, reference being made during the evening to the gratitude felt by the present members of the congregation to those who had been responsible for the erection of the Church, and to the appreciation felt for the services of Mr. Williamson, whose continued vitality it was a pleasure to witness. The following resolution was unanimously adopted: "The members assembled desire to record their grateful acknowledgement of the debt owed to the British and Foreign Unitarian Association, the late Messrs. Ivie Mackie, Henry Currer Briggs, Samuel Sharpe and many others, who generously secured for the inhabitants of Dundee the great privilege of Divine Worship and Christian Communion relieved of ecclesiastical bondage and superstition."

Fallsouth.—The Minister of Dob Lane Chapel, the Rev. J. Morley Mills, is preaching a special series of Advent sermons, which began on December 1, dealing with 'The Coming New Attitude to Life,' 'The Coming New Citizen,' 'The Coming New Bond of Nations,' 'The Coming of the Christ that is to be,' and 'The Coming New Religion.' As he rightly points out, "the conclusion of the Great War marks a truly Advent period of momentous import, such as affects every one most deeply," and the subjects announced will be dealt with in "no narrow sectarian manner." The Calendar states that 226 names have been placed on the Roll of Honour.—The death is reported abroad of Sergeant J. P. Taylor-Robinson, Royal Engineers, who died of pneumonia on October 22. He was the grandson of a former Minister of Dob Lane, and his mother, though living on the other side of Manchester, still retains her membership of the Dob Lane congregation.

Halifax.—Mrs. Schroeder gave an interesting account of the life and writings of A.E. (Mr. George W. Russell) to the members of the Mutual Improvement Society in connection with the Northgate End Chapel on November 18. She claims Celtic kinship with A.E. and was thus able to deal in a specially sympathetic way with the ideas of this poet and thinker, whose name is honoured far beyond the country of his birth.—At the morning service on November 10, Mayoral Sunday, the infant daughter of the Mayor and Mayoress, Mr. and Mrs. Howard Clay, was baptised by the Minister, in the presence of a good assembly of aldermen, councillors, magistrates, soldiery, and persons of prominence in civic affairs. The child was named Harriet Fisher after her aunt, Lady Fisher-Smith.—Mr. and Mrs. A. W. Fielding have suffered a sad loss in the death of their only child Eric, aged 15, of pneumonia.

Hull.—In connection with the Park Street Church Literary and Social Union two admirable performances of 'The Trojan Women' of Euripides, in Prof. Gilbert Murray's beautiful translation, were given in Hull on November 21 and 22. The success of this ambitious undertaking is a tribute to the ability and enthusiasm of the members of the Union. The acting was under the direction of one of the leading members of Park Street Church, Mrs. James Downs, assisted by her friends.—The Minister, the Rev. T. M. Falconer, preached at the Thanksgiving Service on Sunday evening, November 17, to a large congregation, having come from Oxford in order to be with his congregation on this historic occasion.

London: Essex Church.—The signing of the armistice on November 11 was celebrated as thankfully at Essex Church as everywhere else. The congregational "At Home" on November 16 was a largely attended gathering. On Sunday a Service for the Scholars was held in

the schoolroom, and Mr. Edgar Worthington gave the address.

London: Islington.—Col. Bullock is obliged to be absent on two Sundays in this month, but he will conduct the Christmas Day and Watch Night Services.—On November 9, an afternoon meeting in connection with the Women's League was held in the schoolroom, when an interesting lecture on 'New Duties of Citizenship' was given by Miss Hill, a member of the Women's Local Government Society. The programme for the session includes 'A Talk on Italy' (December 14), by Miss Pesci (with lantern views), and an address on 'The Work of the Women Patrols,' by Mrs. Classon Drummond.—The 4th North London Troop, B.S., gave their first Annual Concert in the schoolroom on Thursday, November 7, as a result of which the Troop Funds benefited to the extent of £16. The Scoutmaster (W. T. Puddifoot) gave a resumé of the Troop's history, and badges were presented by Col. Bullock, who delivered a short address. A presentation was also made to Mr. Puddifoot on behalf of the Troop. On the following Saturday the concert was repeated before a party of wounded soldiers, for whom an "unrationed" tea had been provided.—Ernest Seabrook Terry, 1st Battalion, Wiltshire Regt. (late of 21st Middlesex Regt.—"Islington's Own"), was killed in action on October 23, aged 26. He is described as "a brave soldier, fighting in the very front of the attack." The death is also recorded of Miss M. J. Pate, at the age of 40, which leaves a great void in the life of the church. In the many years of her association with the congregation she had become a personal friend to most of the members, and her family's sorrow in their loss is widely shared. She rendered much willing help as Secretary of the Observation Society, as a valued member of the old Reading Circle, and in placing her knowledge of music at the service of the various institutions; but, above all, her friends are grateful for the good influence of her mind and character.

Mansfield.—The death is recorded with great regret in the Old Meeting House Calendar of Mr. William Hollins, J.P., of Berry Hill, on November 5, from pneumonia following influenza. The funeral was at Pleasley Church on November 8, when the Rev. T. P. Spedding and Messrs. J. Birks, J. E. Mitchell, and C. J. Vallance attended as representing the Old Meeting House. After morning service on November 17 a resolution expressing sympathy with Mrs. Hollins and family and a sense of the services rendered by Mr. Hollins to the congregation was passed. The Chapel-warden, in proposing the resolution, said that there was no name connected with the Old Meeting which was held in greater honour and reverence than that of the Hollins family. Their place of worship bore many evidences of their generosity through many generations, and the parsonage and the parsonage fund showed how indebted they had been to these benefactors. Any institution which was worthy of support had always received the consideration of Mr. Hollins, and the town as a whole would be the poorer for his death.

Northampton.—At the Annual Meeting of the Northampton Temperance and Band of Hope Union, of which for many years Miss Sale has been Hon. Secretary, the Rev. W. Hall, minister of Kettering Road Church, was cordially welcomed as the new President. The Union comprises twenty-nine societies in the town and district.—Mrs. W. H. Robinson, whose death occurred recently, had not been able, through failing health, to attend the services, but her association, and that of her husband, with Kettering Road Church is affectionately remembered by the older members. It is now stated that C. H. Miles, who has been reported missing since August 9, was killed in battle on or about August 4.

Ottawa.—The Rev. (Lieut.-Col.) S. C. Bullock having realised that his military duties would entail absence for an indefinite time, tendered his resignation of the pulpit here, and it was received with much regret. The congregation passed the following resolution: "The congregation desires to place on record their appreciation of the fact that Mr. Bullock, although an American citizen, volunteered for the Canadian service, and during the whole term of the war has remained at the post of duty, and has rendered valuable services as an officer in the active forces. We also thank Mr. Bullock for his expressions of goodwill to the congregation and its members, and heartily reciprocate the same." The Rev. Henry J. Adlard has been appointed minister.

Pendleton.—The Unitarian Church Calendar records the death of 2nd Lieut. Archie Milner, who was killed in action on November 4.

Pudsey.—On Wednesday week, the annual Sale of Work was opened at the Unitarian Church Schoolroom, Mr. Joseph A. Webster being chairman. Apologies were received from Mr. and

Mrs. Geo. Verity, and the Rev. J. Burkitt. Mr. Sydney Webster opened the bazaar. Mr. E. Binks proposed a vote of thanks to the chairman and opener, as well as to the ladies. The Revs. W. T. Garling, and R. Newell, minister, also spoke. Donations were received from several friends, and from Gunner Walter Noble (in France) a ten franc note. On the Saturday the children of the Sunday school opened the sale, represented by Miss Beatrice Charlton, who handed in their gift of £2 6s. 6d.. Master Philip Tindall presided. Little speeches, songs and recitations were given by other children representing each class in the school.

Scottish Churches.—While in Scotland the Rev. V. D. Davis of Bournemouth visited the Unitarian Church, Aberdeen, and gave an address on October 23 on 'The Challenge of the War to the Churches'; at Dundee he preached morning and evening on October 27; and at Edinburgh on November 3. He also gave a lecture at Kirkcaldy on October 28 on 'A Gospel for To-day,' and at Stenhousemuir on October 31.—*The Scottish Unitarian* gives an encouraging account of the Open Platform Club Meetings at Aberdeen, which are well attended, and describes the Musical and Dramatic Entertainment recently given by the Women's League, which included a dialogue and 'The V.C.' by Lady Margaret Sackville, who was present, and who recited one of her poems.—At Stenhousemuir the members of the Unitarian Church gave a delightful entertainment in November to fifty wounded men from the Naval Hospital in the neighbourhood.—Mr. Alexander MacLaren is contributing a series of 'Impressions of Army Life' to *The Scottish Unitarian*. The following passage from the first of these, dealing with life in a Training Camp, will be of interest to some of our readers: "From remarks in some of the Unitarian papers the impression is given that one must in the army give as your religious denomination one of the three great religions—Presbyterian, Church of England, or Roman Catholic—or in some few cases, Wesleyan. In my own case, at my first camp I found that the nearest Unitarian church was at Darlington, some twenty-four miles away, consequently I attended the Presbyterian service. As in good weather it was held in the open-air in a pleasant little valley near the camp, I enjoyed the services very much, but when we moved to Edinburgh I insisted in attending the services of my own denomination. Strangely enough every difficulty was placed in my way, the argument being that once you are in the roll of Presbyterians it is as the laws of the Medes and Persians, it cannot be altered. But I knew I had right on my side, and insisted on the change, and, as a result, during my stay of three months in Auld Reekie, I attended regularly the services at St. Mark's Chapel, and made even closer and warmer the many friendships I had with my old friends worshipping there." Mr. MacLaren gives a graphic description of his experiences in the firing line, ending with the terrific attack by the enemy at Mont Kemmel, when he himself was wounded, and after which only 15 men of his company out of 200 answered the roll.

Stannington.—*The Sheffield Unitarian Monthly Record* reports the death in India from pneumonia of Driver Harry Revitt, R.F.A., son of Mr. and Mrs. George Revitt of Stannington. This is the second son of this family lost through the war, making a total of 11 deaths, 3 missing, 1 a prisoner, and 2 seriously wounded, out of the small circle of young men connected with Underbank Chapel.—On October 31, Lottie, the second daughter of Mr. and Mrs. J. W. Dyson, also succumbed to pneumonia at the age of 18, and on November 17, when the congregation joined in thanksgiving for the termination of hostilities, reference was made to her services as a member of the choir for eight years and to the cheerfulness with which she gave her help in this and other ways.

*** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.

The Coming Day contains an interview with Mr. H. G. Chancellor, M.P., who has given members of the Free Church League the benefit of his advice on the subject of voting.

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BIRTH.

HOLT.—On November 28, at 21 Mill Lane, Leigh, to the Rev. and Mrs. P. Holt, a son.

MARRIAGE.

BOULT—PATTISSON.—On November 28, at the Parish Church, Beckenham, by Rev. Canon Arnott, assisted by Rev. Prebendary Cronshaw, Peter Swinton Boulton, Lieutenant. R.G.A., only surviving son of the late Herbert S. Boulton and of Mrs. Boulton, Aigburth Lodge, Liverpool, to Rose Cawston, youngest daughter of the late Walter B. Pattisson and of Mrs. Pattisson, Graylings, Beckenham, Kent.

DEATHS.

COVENTRY.—On November 29, at 4 Ivanhoe Road, Liverpool, in his 88th year, Joseph Coventry. Cremation on Monday, 2nd inst., followed by Memorial Service at the Ancient Chapel of Toxteth.

SWANN.—On Dec. 4, at Oakfield, Wimbledon, Margaret Anne, wife of John Frederick Swann, and daughter of the late Charles Holland, of Liscard Vale, Cheshire, aged 77. Short service at Oakfield, Monday, Dec. 9, 11.30. Funeral at Kingston Vale, 12.30. No flowers.

OUR CALENDAR.

LONDON.

SUNDAY, December 8.

Acton, Creffield Road, 11.15, Rev. GARDNER PRESTON.

Bell Street, Edgware Road, 6.30, Rev. A. GOLLAND, M.A.

Bermondsey, Fort Road, 11, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. MUNN.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Dingley Place Mission, St. Luke's, City Road, 11 and 6.30, Mr. FRANK G. FINCHAM.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.

Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Miss A. BRINDLEY B.A.; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11, Rev. D. CARPENTER; 6.30, HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11, Mr. F. WITTHALL; 6.30, Mr. S. P. PENWARDEN.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 6.30, Lieut.-Col. C. S. Bullock.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Mr. E. R. Fyson.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. WM. LEE, B.A.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.

Rhyl Street, Kentish Town, 11 and 3.30, Rev. W. H. ROSE.

South Norwood, League House, 141 Portland Road, 6.30, Mr. A. J. HOWARD HULME.

Stoke Newington Green, 11.15 and 6, Dr. J. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. JOHN BEGG; 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. H. S. PERRIS, M.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

Woolwich, Co-operative Hall, Parson's Hill, 11 and 6.30, Mr. J. HARRY SMITH.

ABERYSTWYTH, New Street Meeting House, 11, Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, EDGAR W. MARTIN.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 3, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. W. COPELAND BOWIE.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45 and STYAL, 6.30, Rev. E. A. SMITH, B.Sc.

DOVER, Adrian Street, near Market Square, 3.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green, West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. J STREET.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel, of Toxteth, 11, Rev. LAWRENCE REDFERN, M.A., B.D.

LIVERPOOL, Bootle Free Church, 11, Miss H. M. JOHNSON; 6.30, Mr. W. H. JACOBSEN.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 6.30, Rev. LAWRENCE REDFERN, M.A., B.D.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.

MANCHESTER, Moss Side, Brooks' Bar, 10.45 and 6.30.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.

OXFORD, Manchester College, 11.30, Rev. HENRY GOW, B.A.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. ALFRED HALL, M.A., B.D.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. H. M. LIVENS.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, M.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 3, Rev. S. T. PAGESMITH.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

WINNEPEG, CANADA.

All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

UNIVERSITY HALL,

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SERVICES.

Sunday Mornings, at 11.15.

December 8.—Rev. H. S. PERRIS, M.A.

December 15.—Rev. L. P. JACKS, D.D. (Principal of Manchester College, Oxford).

December 22.—Rev. W. COPELAND BOWIE.

December 29.—Rev. J. ESTLIN CARPENTER, D.Litt. (of Oxford).

THE
SUNDAY SCHOOL ASSOCIATION
ENDOWMENT FUND.

SECOND LIST OF DONATIONS.

Amount previously acknowledged	£	s.	d.
Mr. H. Woolcott Thompson ..	3,506	5	0
Mrs. Ainsworth ..	50	0	0
Mrs. Christopher James ..	25	0	0
Miss E. L. Rathbone ..	20	0	0
Mr. F. Withall ..	20	0	0
Mr. J. P. Haslam ..	15	0	0
Mrs. Lake ..	10	10	0
Mr. James Manfield ..	10	10	0
Mr. R. R. Meade-King ..	10	0	0
Mr. J. W. H. Smith ..	10	0	0
Miss M. E. Swaine ..	10	0	0
Mrs. Reginald Wight ..	10	0	0
The Rev. F. K. and Mrs. Freeston ..	5	5	0
Mr. Percival Hart ..	5	5	0
Mr. A. J. Hobson ..	5	5	0
Mrs. D. Martineau ..	5	5	0
Miss Clara J. Paget ..	5	5	0
Mr. R. Pain ..	5	5	0
Mrs. O. Robinson ..	5	5	0
Mr. John Armstrong ..	5	0	0
The Rev. W. Copeland Bowie ..	5	0	0
Mrs. Buckton ..	5	0	0
Mr. William Cheshire ..	5	0	0
Mr. Charles W. Chitty ..	5	0	0
Mr. Lindsay Cropper ..	5	0	0
Mr. John Dendy ..	5	0	0
Mr. Edmund Grundy ..	5	0	0
Mr. Charles Hardman ..	5	0	0
Mr. R. H. Hooper ..	5	0	0
Miss H. M. Johnson ..	5	0	0
Mr. T. Oliver Lee ..	5	0	0
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LONDON, SATURDAY, DECEMBER 14, 1918.

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NOTES OF THE WEEK.

Our readers are reminded that we go to Press on Tuesday in Christmas week. All letters and items of news, therefore, intended for publication in our issue of Dec. 28 should reach the Editor at 13, Bream's Buildings, Fetter Lane, E.C.4., not later than Monday morning, Dec. 23.

THE Prime Minister, speaking to the women at Queen's Hall on Monday, once more ventured—shall we say—to warn the hotter headed and greedier patriots who have become so noisy since the armistice began, that we must avoid an "Alsace-Lorraine" method in drawing up terms of peace. In other words, we really have to ask ourselves as a nation whether it will be profitable, in the long run, to drive such a bargain as shall lead to an inextinguishable passion for revenge, and so repeat the fatal mistake of Germany in 1871. Ebenezer Elliott's cry rings to us over two generations: "Shall crime bring crime for ever?" Granted, as indeed it must be, that the German nation by its approval of the action of its rulers in the war has deserved drastic treatment, the question before Mr. Lloyd George and the other peace framers is how to blend a wholesome severity with prudent consideration for the future interests of mankind, including ourselves, and not excluding the Germans. Higher aspects of the case there are, of which some of our statesmen are well aware; but even those who care little for religious aims may come to see that a bad peace means bad business.

It is impossible to read the summary (given in Wednesday's *Times*) of Prof. Hans Delbrück's article in the *Preussische Jahrbücher* without deep interest. The veteran historian—his seventieth birthday coincided with armistice day—quotes Grote's saying in his later years when disappointed by democracy, "I have outlived my faith"; though Delbrück's faith was in Kaiserism, on behalf of which his pen was active during the war as before. He confesses to being entirely wrong about the prospects of the war up to the last; even when defeat was

obvious he still believed that by political moderation a catastrophe, such as has happened, could be averted. "I greatly underestimated," he says, "the internal dissolution of our strength and the shattering of our once so firm political structure." The event is worse than his worst fears.

DELBRÜCK tells us how the censorship would not allow him to reveal to his countrymen the facts, *e.g.*, concerning the number of American troops transported to France up to June last; but we know something of these censor tactics in our own country. "Was it really necessary," he asks, "to keep such facts from the German people in order to maintain its spirit?" We have asked a similar question here, more than once. The admission is made that Prince Max's conversion was but a manoeuvre—a "thin hope"; the enemy, however, was not deceived by the professed "change of heart." He also confesses that the Socialists have a right to power because they were the only people who were right about the war. His observations as a student of history, while specially bearing of course on the future of Germany, have significance for all civilised nations, our own included. "What if we also," like the Roman Empire when its "highly educated aristocracy" was succeeded by a "new aristocracy in bearskins," are "approaching times in which power will pass into the hands not of the illiterate but, still worse, of the half-educated? . . . Has the League of Nations a future, and is the conception of Great Power dying?" So wistfully writes the German scholar in his disillusionment and dejection; but have we, the victors, no grounds for wistfulness too?

IF all the women who have votes record them to-day their influence will be proportionately greater than it is ever likely to be again, owing to the regrettable loss of soldiers' votes which is sure to be very serious indeed. The general expectation, which our own observation certainly tends to confirm, is that instead of using this unique opportunity to the full a large number

of women will, for one reason or other, abstain from voting. Perhaps in the interests of due balance of the sexes at the poll this will not be considered unfortunate; but we sincerely hope that a really important polling strength will be exhibited at the election. To vote wrong may be pardoned as human; not to vote at all is, if not downright stupid, a misfortune to the individual and the democracy. As to the trouble about the soldiers' vote it amounts to a scandal, and will certainly have troublous consequences by and by.

THE immense enthusiasm evinced at the meeting of Free Church men and women to support Labour on Wednesday at Kingsway Hall was very significant, and showed how strongly the tide of Nonconformity is flowing against all attempts to curb the spirit of freedom and independence. Dr. Clifford, who presided, received as might have been expected a tremendous ovation, and a very warm reception was also given to Dr. Orchard. The chairman, whose fighting courage and mental vigour appear in no wise to have diminished, although the weight of years has grown heavier, explained that those who were responsible for the meeting were not all agreed in every particular with the aims of the Labour Party; indeed, when he thought of some of the things he himself would have liked to see in its programme, he must confess that it did not quite express himself; but they were there to show their admiration for it, and to rejoice that the bases upon which it rested were justice, righteousness, freedom and higher internationalism. Above all, he said, the Labour programme was a New Testament programme, a point which was welcomed and emphasised by subsequent speakers.

AN old Eton story tells of a newcomer to the school who, being asked his name, said: "I am Viscount Weymouth, and I shall be Marquis of Bath," and was promptly kicked, once for the Viscount and again for the Marquis. This tale comes to mind as we read what happened

when the body of the late Emperor Francis Joseph was taken for interment to the chapel of the Capuchins in Vienna. The officer in command having duly knocked with mailed hand at the barred gate for admission the monk within, in accordance with ancient custom, asked who was there. "Franciscus Josephus primus," was the answer, "Austriæ Imperator, Rex Hungariæ, Bohemiæ, Illyriæ, Lodomeriæ," &c. "I know him not," said the monk, "speak again." After a pause and now with submissive tones the reply came: "Franciscus Josephus, a poor erring wanderer, seeks rest." Then only was the gate opened for him who but a day or two ago had worn the dual crown. If the Church of Christ had only been as direct in the presence of living monarchs as by ancient rite it is in that of the dead, Christendom would have been a far different thing from what it is.

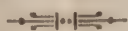
* * *

THERE used to be advertised a certain whisky of which the possible purchaser was told, not as a warning presumably, that once tasted it could never be done without. We should like to recommend for psychological experiment, if for no other reason, that any reader with half-a-crown loose in his pocket should buy a copy of *Rueille* at once, and see what happens. The second issue (November) is just out, with 180 pages of fascinating fiction and still more fascinating fact. The editor is John Galsworthy, and the contributors include Thomas Hardy, John Masefield, Sir Owen Seaman, W. H. Hudson, G. K. Chesterton, John Drinkwater, and many other clever writers, and pictures are given by Max Beerbohm, Frank Brangwyn, and others. The magazine is 'Devoted to the Disabled Sailor and Soldier,' and special articles tell the wonderful story of what is being done towards curing and training these men for civilian employment, and make appeal to our gratitude and our self-respect lest any of them should sink into hopeless poverty in return for their services in the war. Buy it at once, we say, and see if you are not compelled to do more.

* * *

THE letter addressed by the officials of the British and Foreign Unitarian Association to the District Societies which we print this week demands prompt and practical attention. The words of Dr. S. A. Eliot, President of the American Unitarian Association, are precisely applicable to the position on this side. "For these churches of ours," he says, "it is now or never. If once this period of testing and the resulting reconstruction passes, and the new world that is in process of making is established in indifference or hostility to the principles in which we believe, our day has passed, and we shall witness the rapid decay and dissolution of the churches of our love and hope. I am persuaded of better things. The day of our judgment need not be the day of our doom. But our salvation must be of our own working." Can we not be true to our professions and add: "For it is God that worketh in us" for the advancement of truth, brotherhood, and all nobleness of human life on earth?

REMEDY.



UNTO the hills, by happy fortune, we lifted our eyes once more, and help came as of old. The noble curves of their nearer ranges stood out clear in the December sunshine, the more distant summits looked down over drifts of mist. December colours, delightful to the observant eye, tinted the valleys and breastworks—the warm browns of withered beech and oak, the gleam of silvery birch, the ordered pyramids of fir, the lonely pine. Wide upland pastures kept soft and verdurous by copious rains spread out their refreshing green, broken here and there by darker tufts of gorse mingled with bracken. Farther away, textures and colours became less definite; was that ruddy gleam an outcrop of rock, or an autumn flush of whortle-berry, sorrel, moss? Fresh and cool, but not unkindly, came the breeze; replenished streams slipped and foamed from ledge to ledge. Immediately in front were rich wheat-lands newly ploughed. It was good to be there, to find refuge in what had been in happier days a playground, and was now a sanctuary.

We had turned thither from the strife of tongues, to reach, were it possible, an underlying peace of things, too deep and full for mortal strivings to mar it, where they should fall into place like twitterings of violin strings superposed on the untroubled bass of a world-music. This strife of tongues was, indeed, discordant in itself, and all so pitiful. Within a month, a little month, since there had happened that which set the heart leaping as it had not done for four long years, an event that drew forth at once laughter and tears, songs and lowliest prayer, it had come to this! Men and women who in a great cause had united their utmost strength and wisdom were now, so soon, wrangling and boasting, and finessing, and jeering, if by any means they might snatch the spoils of office. The newspapers, of late rendered bright by records of deathless deeds, now enlarged their borders so as to give the public full exhibition of the folly and pettiness of rival partisans. Sweet reasonableness, manly candour, fair play, and good manners generally—where had they gone? Were we, as a people, become so morally and mentally debilitated in the course of war's long fever that we must needs fall into this temper, irritable and irritating? Palpable injustices, too, were these the fit reward of the soldier and sailor, who had fought for the triumph of democracy abroad only to find it denied at home? Then came in ominous demands on the part of large bodies of workpeople, and no less ominous concessions. And all the while vast domestic problems consequent on the cessation of munition work and the coming home of prisoners, the disabled, the discharged, pressed upon our mind in common with that of thoughtful persons everywhere; and beyond these national borders lay the tangled skein of international life challenging, if not defying, the utmost human wisdom and patience to unravel it.

Who has not in these days considered these things and been troubled? Which of us is not conscious of the need of

remedy for a certain sickness of heart; of a reassurance, a healing touch to calm the pulse and establish the will anew? Unto the hills, seeking remedy almost without knowing what we did, we were thus lifting our weary eyes. Not in vain. The beauty of earth—strange, often marred, always renewing—the soothing, delicious, purifying spirit of Nature is still ever about us. We have been too forgetful of it, to our serious, nay, our immeasurable loss. If wisdom lies in knowing the proportion of things how unwise is the man who, lost in any absorbing experience of the moment, omits from his sum of Life so great, so rich a factor as this? "Live on a mountain," says the Stoic Emperor to himself. We climbed a favourite headland, and thence, as from an eyrie, looked abroad on the wide lowlands, dotted with villages and farms, with the smoke of far-off towns here and there upon the horizon. How admirable, after all, is the well-ordered society of men! Their powers, externally so slight, internally are infinite. Their achievements are only exceeded by their unfulfilled aspirations. Home, the arts, trade, religion—aye, even politics, so often unlovely—tell of an entrancing secret, were but the human creature harmonised with the Power and Will Creative. "Men exist for the sake of one another," continues Aurelius, "teach them then, or bear with them." As we drink in the vision of the dear land again the short December day hastens to the dusk. Over yonder shoulder the crescent moon shines already; soon red Aldebaran and the Pleiades will come on, leading up Orion with all his brilliances and his glooms. "So hot, my little man!" the stars will say again to us as they did to Emerson. Really, is there not enough Righteous Will in this world, at once so very old and so beautifully young, for us to be comforted? We return to our work and our strenuous endeavours quieted and strengthened; and, thanks to the tonic of the mountains, we shall even vote serenely.

ALDERMAN CHAMBERLAIN, Lord Mayor of Birmingham, has presented the City with a fine picture from the collection of his father, the late Mr. Joseph Chamberlain, in memory of his sister whose death we recently recorded.

INFLUENTIAL petitions have been sent to the Premier on behalf of the liberation of the imprisoned "conscientious objectors," numbering some 1,500. Over 700 of them have been in gaol two years, some nearly three. The petitioners are mostly opposed to these men as to military duty, but they feel that whatever reasons of State existed for holding them in prison have vanished with the signing of the armistice.

NORTHAMPTON has the distinction of having established the first branch of the League of Nations Union, at a meeting held in the Town Hall on October 8 under the presidency of the Mayor, and addressed by the Member of Parliament for the town, Mr. C. A. McCurdy, one of the founders of the Union. A Council representative of all political and religious parties has been elected, with Sir H. Randall as President, and other honorary officers, and from it have been formed Executive, Meetings, and Literature Committees. The Rev. W. C. Hall has been elected Chairman of the Literature Committee.

BOOKS AND REVIEWS.

FOLK-LORE IN THE OLD TESTAMENT.

FOLK-LORE IN THE OLD TESTAMENT: STUDIES IN COMPARATIVE RELIGION, LEGEND AND LAW. By Sir James George Frazer. 3 vols. London: Macmillan & Co. 37s. 6d. net.

It is a refreshing experience to turn for a few moments from the tumultuous interests of the present hour to the calm spaciousness of a mind, hospitable to many and varied interests, like that of Sir James Frazer. Four years of the passions and anxieties of war have given us few books of enduring value, but his study of Folk-Lore in the Old Testament is one of them. It has appeared at an opportune moment to remind us of the good things which we may recover with the coming of peace, leisure for study, the search for truth, and a respect for the infinite curiosity of the human mind. Sir James Frazer's method in these three volumes is the one which is familiar to all students of the Golden Bough. Round the nucleus of primitive narrative or legend he arranges a vast mass of illustrative material gathered from the remotest parts of the earth. In this way it becomes possible to draw certain general conclusions about the diffusion of legendary beliefs and the way in which the mind of primitive man deals with the elements of mystery or supernatural fear which surround his life. That these elements enter largely into the early narratives of the Old Testament, and that many of them are closely connected with the use of magic, few intelligent readers will deny. The days of our ignorance, when a book like this would have been decried for its impiety, belong to the past. We recognise that one of the things most necessary for the understanding of the religion of a former age, and this is true above all when we are dealing with ancient forms of ritual, is a knowledge of the popular mind, its beliefs and fears and its immemorial customs at the turning points of human life.

It is one of the marvellous features of Sir James Frazer's work that the abundance of his materials is never allowed to spoil his literary art. In less capable hands a book like this would simply have been learned and dull. But it is the same hand that gave us "Passages of the Bible chosen for their literary beauty and interest" which has retold many of the Bible stories in these pages with a sure instinct for their colour and romance. In confirmation of this statement let the reader turn to the description of the passage of the Red Sea. Nor is Sir James Frazer a sceptical historian. He is quick to discern "the kernel of fact" which underlies "the husk of fiction," and he illustrates the marvellous features in this narrative of the escaping Israelites by most apposite reference to an incident in the history of Alexander the Great and an exploit of the Romans in the second Carthaginian war. Writing of the vein of mysticism which ran through Scipio's practical nature, and the almost divine honours which were paid to him after his death, he says: "Such a union of soldiership and statesmanship with religious exaltation is eminently fitted to attract the reverence of the multitude; it was one of the secrets of the Elder Scipio's power, and we can hardly doubt that it contributed largely to the belief of the Israelites in the divine legation of Moses."

In conclusion we venture to express the hope that it will not be long before the elements of folk-lore and popular superstition which are embedded in the Gospel narratives will be discussed with a similar combination of reverence and boldness. Sir James Frazer's method of dealing with

the miraculous elements, which enter so largely into popular religious movements, is far more fruitful than the explanations of the older rationalism. We cannot dismiss the suggestion as either incorrect or absurd that in such incidents as the withering of the fig-tree, the Gadarene swine or the finding of a coin in the mouth of a fish, we must look chiefly to folk-lore for an explanation, any more than we can do so in the case of similar narratives in mediæval hagiology. But we hasten to add that this recognition of the baser elements in the world's divinest records only gives to them and to their central figure a more ethereal beauty. This is Sir James Frazer's own point of view, and he has expressed it in the following admirable passage of his preface with which this short notice may fitly close. After pointing out that to dwell on the traces of savagery and superstition is not to disparage the spiritual religion and the pure morality of which the Old Testament is an imperishable monument, he writes as follows:—

"On the contrary, the revelation of the baser elements which underlay the civilisation of ancient Israel, as they underlie the civilisation of modern Europe, serves rather as a foil to enhance by contrast the glory of a people which, from such dark depths of ignorance and cruelty, could rise to such bright heights of wisdom and virtue, as sunbeams appear to shine with a greater effulgence of beauty when they break through the murky clouds of a winter evening than when they flood the earth from the sure splendour of a summer noon. The annals of savagery and superstition unhappily compose a large part of human literature; but in what other volume shall we find, side by side with that melancholy record, psalmists who poured forth their sweet and solemn strains of meditative piety in the solitude of the hills or in green pastures and beside still waters; prophets who lit up their beatific visions of a blissful future with the glow of an impassioned imagination; historians who bequeathed to distant ages the scenes of a remote past embalmed for ever in the amber of a pellucid style? These are the true glories of the Old Testament and of Israel; these, we trust and believe, will live to delight and inspire mankind, when the crudities recorded alike in sacred and profane literature shall have been purged away in a nobler humanity of the future." W. H. D.

It is welcome news that the *Vineyard*, which was suspended during the war, is about to make its appearance once more as a quarterly. The *Vineyard* will in future stand as the official organ of the Peasant Arts Guild, with which it has always been in close touch, and it will still be under the able editorship of Mrs. Egerton King who has done so much for the re-invigoration of country life and crafts.

READERS of Mrs. J. Collins Odgers' 'The Dweller in the Innermost,' an address delivered to the Women's League which was published in booklet form three years ago, will be glad to know that the League has just brought out in the same way a second address, 'Torchbearers,' delivered at University Hall on September 26 last. It deals with the services rendered to humanity by women who have been faithful to the Inner Vision and who have left their mark on history, and a reproduction of Burne-Jones's beautiful picture 'Hope' on the first page, gives the appropriate key-note. The booklet, which comes just at the right season, can be obtained at Essex Hall, Essex Street, Strand, London, W.C., price 6d. (and postage).

AUTHORITY AND FREEDOM.

THE gravest problem of our civilisation is to ensure the right co-operation and adjustment of the principles of authority and freedom. Handled singly they lead, the one to tyranny and slavery, the other to anarchy and licence: each needs the counterpoise and mutual interaction of the other.

The logic of the militant suffragette forces her to utter lawlessness and to disrespect of everything outside her own immediate line of advance. The general striker imperils the whole of society to gain his particular ends. The Party of Law and Order defies the Constitution if the Constitution does not back its wishes. And Germany flings aside as "scraps of paper," on the plea of military necessity, any international laws which conflict with the momentary interests of the State. In all these cases a more or less reckless individualism asserts itself which does not hesitate to pursue its ends at the expense of law and even at the peril of the community.

The arbitrary imposition of authority from without, whether in the social or in the religious sphere, has had its day, and can never appeal again to thinking people. But the urgency of authority, other and loftier than our own, to which we still should bow, and in following which we should discover our highest freedom, has not as yet been sufficiently apprehended. And the freedom men need to-day is a freedom which St. James has felicitously called the "perfect law of liberty."

Roman Catholicism refers the layman to his priest; orthodox Protestantism sets a Bible in front of him; heterodoxy supplies him with neither priest nor Bible but bids him follow the inward light of his own individual reason and conscience. He is often in parlous case under all these treatments. In Roman Catholicism he is in dire peril of slavery; in Protestantism he may pick and choose from hundreds of conflicting sects and opinions; and in heterodoxy he can "gang his own gait" and be "free of the universe." This last condition is regarded by many as the most precious of human privileges. But the strong probability is that neither Roman Catholic despotism, nor Protestant Bible-liberty, nor heterodox licence really meets his case. The Roman Catholic is so far right that he considers the average man, in and by himself alone, an incompetent judge in moral and religious matters. The Protestant is so far right that he considers he needs at least the guidance afforded by an authoritative book. And the heterodox is wholly wrong in concluding that he needs no guidance at all.

First, then, as to the competence of any average individual to be sole and unguided arbiter in moral and religious concerns. Does he realise adequately the limited range of his own experience and observation of life; or how seriously he is handicapped in arriving at just objective conclusions by the idiosyncrasies, perversities and wilful impulses of his own self-centred nature? For, in order to reach just judgments as regards the deepest problems of life and conduct, there is needed both a profound experience and knowledge of life and an altogether limitless self-control and self-mastery, such as enabled Christ in the Fourth Gospel to say: "I have overcome the world"; or such as the ancient world demanded as a preliminary requisite of all philosophic study, entered upon only after the strictest course of ascetic self-discipline. Is it as the result of all this that Dick, Tom and Harry take upon themselves

to-day to pronounce judgment on the subtlest and most vital questions of morals and religion?

In all other departments of knowledge a certain competence is required before any importance is attached to judgments reached. Of the scholar we demand years of concentrated study upon his own special subject, and a close familiarity with all that has been thought and written upon it. But in moral and religious matters, the most important of all, anyone may receive "a call" and get a hearing provided only he have sufficient confidence in himself, though we often fail to inquire upon what solid ground, or flimsy, that self-confidence is based.

We have further to bear in mind how peculiarly intricate and complicated to-day many religious, moral and social questions are; how all-absorbing are the strain and stress of the merely economic side of an average man's life; how calculated usually to unfit him for the particular competence required; and how often now-a-days, owing to the widening range of knowledge, the expert is demanded in every sphere.

Dr. Fr. W. Foerster, in his great book on 'Autorität und Freiheit,' not yet translated, to which I owe a very large indebtedness, has the following suggestive passages:—

"It is interesting to note how careful and conscientious people now are, in scientific and technical matters, to eliminate all possible disturbing influences in their investigations and statements—whereas in the most supremely difficult and responsible sphere, in questions of the philosophy and conduct of life, they are quite content to think and judge without testing their methods and without paying the slightest heed to disturbing factors and sources of error. How many serious and difficult researches have been undertaken, e.g., to discover a material composition for the normal standard of the metre which should protect it from temperature variations! Yet the very people who clearly understand that the normal metre-measure must be made of specially rigid metal, and that it must be most carefully preserved from variations of pressure and temperature, would protest vigorously if it were maintained that a certain protection through the dignity of great traditions and institutions is indispensable to the standards of the moral life!"

"When fixing a compass to a warship, care has to be taken to isolate the needle from all magnetic currents which might arise from the metal hull of the ship. But no one asks whether the compass in man—the individual reason and conscience which is to show us our way in life—is not deflected a thousand times by the disturbing influences arising from our physical nature, and whether it is not necessary constantly to correct the individual compass by fixing the gaze on the one Personality who alone stands above all conflicting forces."

"Nowadays everyone has his own private watch and directs himself according to its readings; but what would happen if he never regulated it by the certified normal time of the observatories, and set its hands by all sorts of personal speculations, impressions and requirements?"

Plato demanded for his ideal State a class of spiritual leaders who, undistracted by the clamouring interests of the moment, would be dedicated to the discovery of the highest truths, so that by means of these truths the whole of human activity might be enlightened and directed. Carlyle endeavoured vainly to convert our democracy to the worship of heroes. Christian statesmen would convert us, and subject us, to the supreme over-lordship of Christ. It is clear that the time is rapidly approaching when Plato and Carlyle and Christian statesmen are likely once again to obtain a hearing, if the world is not to be delivered up to the vagaries and one-sidednesses and short-sightednesses and lawlessnesses of self-opinionated individuals whose Polestar is too often a sky-rocket.

There is an even deeper reason why we cannot at all securely rely upon the judgments of the average individual in moral, social and religious concerns. Not only is he lacking in that wide and deep experience and knowledge of human life which are the essentials of just judgments;

and in that complete self-mastery which is equally essential if his judgments are not to be deflected by his own peculiar self-interests, illusions and passions; but he is also frequently incapable of that utter renunciation of self which truth demands. Self-preservation is as a rule dearer to him than self-sacrifice. The average individual is not prepared for the sacrifices truth demands of him; he is too enamoured of an easy life, too fearless lest its normal flow should be disturbed; he cozens himself into the belief that the revealer is a disturber of the peace, and an enemy of life (as he knows it), and clears him out of the way as speedily as possible with the Cross or the hemlock leaf. Not in this spirit is truth discovered or revealed. It is revealed only to that deepest intuition which is the fine bloom of the profoundest life-experience and knowledge, of the utmost self-mastery, and of unlimited self-devotion.

The lack of the modern man is a lack of reverence and humility. He will never truly learn until he is able to recognise and prostrate himself before Someone far higher than himself, until he can perceive that there are truths far beyond his range, which his own narrow experience is incapable of testing. His first thought should be not to criticise Christ or the Ancients, but to tell himself in all humility how paltry is his own life experience and knowledge, his own degree of self-mastery, his own self-renunciation, his own measure of insight and intuition when compared with that of these which has withstood the test of the ages.

Is it not highly probable that the fullest development of individual personality would lie in quite another direction than that of a foolish self-sufficiency? Would not the lowly following of Christ prove to be our highest freedom? H. H. JOHNSON.

THE LITTLE CHURCH OF SOMMESOUS.

IN 1914 during the first battle of the Marne the little church of Sommesous, which had held its own against wind and weather for some eight or nine hundred years, fell a victim to the German guns. The romanesque pillars and arches of the nave were solid enough to withstand the bombardment, but the roof fell in, the walls were battered, and most of the windows—alas, for the beautiful stained glass!—ceased to exist except as gaping holes.

When the enemy was driven back and the villagers returned, Mass was celebrated in one of the farm-houses. By the autumn of 1918, the walls of the church had been restored, and a wooden roof kept out the rain, except where it drove in through the unglazed windows. Before the war, the church was classified as an historic monument, and has, therefore, been restored by the State. The work was begun last April (1918), and by the autumn the church could be used again for worship.

On Michaelmas Day (St. Michael is the patron saint of France), which fell this year on a Sunday, the altar was decorated with flowers—Michaelmas daisies, dahlias, and little sunflowers; a few camp-stools and chairs were brought in for the mothers and grandmothers of the village, a choir of little girls and boys stood in a group in one of the transepts, and the rest of the church was full of soldiers standing. In his short address the priest spoke as a soldier to his comrades. Victory was already within sight and he bade them remember to be merciful in the great hour that was near at hand. As he finished the children's voices, unaccompanied, for there was no organ, broke out joyfully in the hymn to St. Michael; boys and girls sang alternate verses and the soldiers joined in the chorus exulting in victory.

Once more the church is decorated; it is November 17, the armistice is signed, but there are no flowers to-day, for the frost has withered them, like death breathing over the battlefields. Flags and evergreens, however, announce the day of victory. One transept is full of village people, in the other is the choir, reinforced by soldiers from the camp who have been practising with one of the French ladies at the Foyer du Soldat. In the middle of the nave is a group of French and American officers, and the American Director of the Foyer du Soldat; behind them the band from the American camp, and a dense mass of soldiers in blue surrounds the group of khaki, filling the whole building and overflowing into the churchyard.

The preacher to-day, though *mobilisé*, is altogether priestly, with nothing military in his demeanour—a man from the south, dark and ascetic-looking, a scholar rather than a parish priest. In his gold embroidered chasuble he represented the ancient splendour and dignity of the Church. Very quietly he began his sermon, but every word could be heard. He preached from the text "Nous devons renaître à nouveau." Thankfulness was the keynote of his sermon. A glowing tribute was paid to our soldiers, to those who had given their lives, and to those who survived. In conclusion he emphasised the duty that lies before us all to re-make our lives and our countries, and he repeated the text "we must be born again." After the sermon the choir of children and soldiers sang the Te Deum, in which the whole congregation joined. Then the American band played a hymn, so softly that the music seemed to come from far away, echoing the low notes of the great drum. An anthem followed, sung by a soldier, the 'Pater' of Dubois; afterwards 'Le ciel a visité la terre,' by Gounod, and 'l'Hymne aux Morts' of Bourgault Dinondray was rendered by the lady from the Foyer du Soldat (Y.M.C.A.), a Protestant, with a sweet and rich voice, supported by her choir of soldiers. After the singing the American band played with their accustomed vigour the French military marches, 'Marche Lorraine,' 'Sambre et Meuse,' &c., and nearly blew off the wooden roof. More singing, and then the 'Marseillaise.' Tears were running down weather-beaten cheeks, and as we filed out of church our hearts were too full for words.

Duty called me to hasten away; the strains of Chopin's funeral march played by the band in the churchyard followed me across the frozen fields, and further west they travelled on the thoughts of the Americans to the homes of their fallen comrades across the Atlantic.

ALICE WORSLEY.

Sommessous, Marne.
November 22, 1918.

IN a 'Service of Joyful Remembrance' compiled by Dr. Crothers for the Armistice thanksgiving, among mention of the various nations whose allied efforts won victory occurs the words: "Especially do we remember the people of Canada, our neighbours separated by a boundary line which for a hundred years has been kept inviolate, not by forts and armies, but by the irresistible power of goodwill."

THE late Jenkin Lloyd Jones, says the Rev. J. Haynes Holmes, detested what he called the "excess baggage" of the churches, and in this sense accepted as a genuine tribute the remark of a Catholic priest, made in answer to the inquiry of an anxious mother whether her boy might go to Mr. Jones's institute—"Let him go; Jenkin Lloyd Jones hasn't got religion enough to hurt anybody!"

OUR TASK IN THE FUTURE.

THE following letter has been addressed to the Secretaries of our various District Societies and Unions:—

DEAR SIR,—The victory won for freedom, truth and righteousness fills us with unspeakable admiration and gratitude. But we have constantly to remember that freedom, truth and righteousness are not self-operative forces, which work independently of man's desire and will-power. We have witnessed how for this generation they were more than once almost destroyed during the war. The Fatherhood of God, the Brotherhood of Man, Salvation by Character, and other approved statements of Unitarian Faith, are too frequently regarded as if they were self-operative principles. We may be sure that the men and women who will be foremost in religious freedom and progress, and to whom Unitarians might reasonably appeal for sympathy and co-operation, will make far-reaching claims upon those who aspire to become leaders and teachers in the world of religion.

An opportunity has come such as liberal religious people have never had before. Creeds and ceremonial observances, once full of life, are now losing power over large numbers of former adherents. Courageous thinking, sincere feeling, and human sympathy are needed if religion is to gain a firm hold upon the minds and hearts of men, and mould their lives to nobler issues.

Many of our Churches have had to contend with great difficulties during the war, and it is doubtful whether the coming of Peace will immediately remove them. It is, therefore, important that we should carefully consider ways and means of making our Churches more effective instruments for good in the nation. The Committee of the British and Foreign Unitarian Association are most anxious to assist, not only in restoring the pre-war activities of the Churches, but also in making them a greater power and influence of good. They appeal, in the first instance, to the District Societies to consider carefully the present condition and future prospects of the Churches in their respective areas. Circumstances vary greatly in different parts of the country, and local conditions should be studied with a view to increased strength. Inquiry should reveal many cases where the Church may be made a more powerful centre of influence than it has been in the past. The effectiveness of a Church does not consist in its size, but in its quality—in its consciousness of a message and a mission. Where a particular Church has really ceased to live, it may often be the wisest policy to close it, dispose of the property, and put the proceeds to some better use in a new district.

May we plead that the Committee of your Society set to work without delay to prepare a report surveying your whole area, and then submit any practical schemes for consideration by the British and Foreign Unitarian Association. In this connection we would remind you of the Conference of Representatives of District Societies which met at Essex Hall in 1916, when a report was published containing much information and suggestions for future development. Owing to the war, no further action could then be taken, but we ask that the report should be again considered in the light of present possibilities.

The British and Foreign Unitarian Association is prepared to give generous help for the purpose of experimental work in large centres of population which have not hitherto had any Unitarian congregation or place of worship; for special services and preachers, and the distribution of literature. If desired, the Chairman of the Executive Committee will

visit your Society and meet your Committee to discuss any schemes which you may think practicable and promising.

We are, faithfully yours,
RICHARD D. HOLT, *President.*
GEORGE W. BROWN, *Treasurer.*
RONALD P. JONES, *Chairman.*
W. COPELAND BOWIE, *Secretary.*

Essex Hall, London.
December 11, 1918.

A COLLECTION OF WATER-COLOUR DRAWINGS.

It is some years since Miss Frances Drummond gave us the opportunity of seeing a collection of her water-colour drawings, but she has been very busy in the interim, apparently, garnering up the visions of beauty which have come to her in woodland, meadow or garden through all the dark period of the war. The result is the delightful exhibition at the Greatorex Galleries, Grafton Street, New Bond Street, where upwards of forty of her pictures will be on view until Dec. 20. We would recommend those of our readers who have not seen them to visit the Exhibition before it is too late. There are imperishable things belonging to the finer part of our nature which we can never afford to ignore, and those who minister at a time like this to our need of creative loveliness are perhaps laying us under a greater debt of gratitude than mere "reconstructors," or—dare we say it?—members of Parliament!

Miss Drummond's vision has, we think, deepened with the years, and although her passion for colour is just as intense, and her joy in the varied beauties of herbaceous borders, rose-gardens, lilled ponds and primrose clumps as pronounced as ever, we are conscious of something new in the silvery atmosphere of 'White Phlox,' the quiet appeal of 'A Waste Corner'—a perfect little parable, if you like to regard it as such—and the sensitive studies of 'Sea Lavender.' One of the latter (No. 4) with its stretches of mauve flowers fading in the distance along a lonely shore under pensive skies is full of a quiet peace and beauty which are indescribably soothing. Other pictures have their own special attractiveness and wealth of colour, notably 'Buttercup Meadows, near Oxford'—deliciously fresh and springlike; 'A Rose Garden' (there are two versions of this); 'Bluebells,' 'A Sussex Farm,' and 'The Garden of St. John's College, Oxford.' There is great charm, also, in the 'Sunk Garden' and 'Shrub Border' of Howth Castle, Co. Dublin, where the glory of masses of bloom contrasts so effectively with the gray walls and dark cedars. They hold the loveableness as well as the loveliness of summer, together with the ordered beauty of the old régime which still makes its appeal even in a time of restlessness like the present, and we confess we envy those whose good fortune it will be to hang them on their walls.

BELGIAN HOSPITAL FUND.
198TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	21,927	9	5
Mrs. Barham (4th)	..	0	10 0
X. (48th)	..	1	0 0
Addition to Park Street Church, Hull, Collections: Mr. and Mrs. Chas. M. Strachan	..	1	1 0
Miss Hervey (15th)	..	4	0 0
Clac. (3rd)	..	0	5 0
Newington Green League of Honour, per Mrs. Titford	..	1	1 0
The Misses Pearse (8th)	..	1	0 0
Mrs. Julian Winsor (47th)	..	1	0 0
Mrs. du Vallon (19th)	..	4	0 0
Mrs. Bryan Johnson (10th)	..	2	0 0

	£	s.	d.
Price of the portrait of the late Dr. Hargrove, given by Miss Minna Tayler	..	22	0 0
Miss Anne Garrett (3 months' subscription for 1919 sent as final gift) (22nd)	..	1	10 0
Mr. J. M. Gimson (8th)	..	10	0 0
Mr. J. D. Skirrow (4th)	..	2	10 0
Mrs. J. D. Skirrow (3rd)	..	0	10 0
Miss E. A. Davis (5th)	..	0	2 6
Miss Swaine (40th)	..	5	0 0
R. (6th)	..	5	0 0
Mr. John Bredall (5th)	..	1	0 0
Mrs. E. G. Browne (9th)	..	3	0 0
"In memory of Capt. A. G. Rollason" (8th)	..	5	0 0
		£21,998	18 11

Parcels have been received from:—Mrs. Bartram; The Old Meeting Church, Birmingham, per Mrs. Lloyd Thomas; Mrs. Bryan Johnson; Miss N. Thirkell Cox; Great Meeting, Leicester, Ladies Working Party, per Mrs. Lilley; Miss Pile; Miss Anne Garrett; Mrs. Harwood; Miss Newling and Miss Bendelack; West Grove Women's League, Cardiff (gifts from Sale of Work) per Mrs. Fox; Mrs. and Miss Carter; The Misses Pearse; Miss E. A. Eveleigh; Mrs. Webb; Miss Leigh Browne; The Misses Tedder; Miss Whitfield; Z.

SPECIAL WANTS.

Pyjamas, shirts, socks, and all woollen comforts.
Clothing for families in Belgium.
Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.3.

May we remind our readers that the last Belgian Hospital Fund List will appear next week, and that those who wish to add their final subscriptions should forward them to Mrs. Allen at once.

MEMORIAL NOTICE.

MRS. J. F. SWANN.

THE death on December 4, after long suffering, of Mrs. Swann, wife of Mr. J. Frederick Swann, ex-president of the British and Foreign Unitarian Association, takes from the Unitarian community a life-long supporter, and from Wimbledon, where she resided, a generous and indefatigable benefactor. The eldest daughter of Mr. Chas. Holland, of Liscard Vale, Cheshire, and niece of the Rev. William Gaskell and his celebrated wife, the novelist, she was married in 1869, and at once began her philanthropic labours. She specially devoted herself to the sick and the convalescent, and to the care of mothers and babies, and a long list of institutions founded and fostered by her, along with her equally benevolent husband, testifies to services which were assiduously personal as well as munificent. She was an able linguist and a lover of literature and art, and her social circle was very wide. Mrs. Swann was in her 78th year; her family of four daughters and three sons all survive her. A large gathering joined in the service at Oakfield, and attended the interment at Kingston Vale cemetery; the Rev. W. G. Tarrant officiated. Respectful sympathy will be felt for Mr. Swann by the many Unitarians who in past years have shared in the graceful hospitality of Oakfield and its beautiful grounds.

"A COMRADESHIP CALENDAR" has been prepared by the Christian Commonwealth Fellowship with quotations of an appropriate character for every day in the year. It can be obtained from the office of *The Christian Commonwealth*, Salisbury Square, E.C., price 1s. 7½d., post free.

A UNIVERSAL CHRISTIAN CONSCIENCE.

At the meeting in Kingsway Hall on December 3 to consider the need of creating a Universal Christian Conscience in face of the problems of International Reconstruction, Lord Parmoor, who presided, said that if during the war our energies were necessarily, to some extent, restrained in this matter, all one's influence and power ought to be brought to bear now upon the creation of International Peace. They must appeal to the life and teaching of Christ—the fundamental principles of Christian ethics—in such a way as to bring together the largest possible number of Christians irrespective of race or creed. Christianity presupposes the brotherhood of mankind, but there was nothing in this idea inconsistent with a healthy and wholesome patriotism. Love of country and love of nation were not opposed to the brotherhood of man, and in every community both should have their appropriate place and expression. Christianity, however, was a world-wide religion, not the possession of a tribe, a nation or an empire, and properly understood it appealed to the heart and character under all conditions and at all times. It made no distinction in favour of the strong against the weak, of the victorious against the vanquished. There was great need that emphasis should be laid once more on what Christ taught to all—peace, goodwill, charity, mercy and forgiveness. The most practical way in which we could endeavour to make the Christian spirit a real influence in discussing the problems of International Reconstruction, Lord Parmoor continued, was to support in every way the magnificent attitude of President Wilson, who had placed the whole question on the highest possible ground. He had appealed to principles with which every Christian would be in sympathy. But it was quite obvious that he had difficulties in his path, and that there were forces in other countries and in our own which would be opposed to his ideal. Peace, to be perfect, Mr. Wilson had said, must be based upon impartial justice; we must be just not only to those to whom we desire to be just, but to those to whom we did not desire to be just. That was the essence of Christian teaching, and upon it alone, as this great statesman had seen, could we base a peace that was likely to be permanent.

The Dean of Worcester, Dr. Henry Hodgkin, Principal Garvie, and the Archbishop of Athens delivered earnest and forceful addresses bearing on different aspects of the Christian ethic, the last—an impressive figure in his flowing robe with a jewelled cross on his bosom—making himself understood by means of an interpreter. Dr. Garvie, who spoke with great vigour, laid stress upon the fact that the offer of Christian forgiveness was not dependent upon the attitude of penitence—it went out to seek the wrongdoer *before* he had repented. Our attitude towards those who did evil should be one of intense sorrow that they could so act in defiance of God's love and purpose, coupled with the passionate desire to bring them by every possible means back to a better state of mind. No one who had agonised over his own shortcomings at the foot of the Cross could be in doubt as to the Christian attitude towards sin and wickedness.

Letters had been received from eleven bishops and other well-known people who were unable to be present.

ARRANGEMENTS are being made to have open house in all the Y.M.C.A. huts at home and overseas again this Christmas. The men will be entertained as the guests of the Y.M.C.A.

THE DOMESTIC MISSIONS.

AMIDST the various claims that are made upon the public purse at this season of the year the Domestic Missions will surely not be forgotten. One of our missionaries refers to the "fiercer year of warfare" which, now that soldiers have ceased fighting, is "about to begin," and if we read the signs of the times aright the sufferings of the poor are certainly more likely to be augmented than appreciably diminished in the period of transition which has just begun. The prices of food and clothing, and household commodities of every kind, still remain abnormally high; there is a great deal of sickness everywhere, the vitality of numbers of our people, which has been sapped for over four years by long hours of work, anxiety and sorrow, is low; and many of the simple pleasures which we were able to bring within their reach in former days have necessarily been curtailed during the war. Now we have an opportunity of making up to them in some small degree for what they have endured, and if our help is on a generous scale the Missions will be centres of joyous activities this Christmas for old and young alike. Contributions to the Poors' Purse, and to the Boys' and Girls' Clubs, gifts of money for all purposes as well as clothing, toys, hospital letters, &c., will be gratefully received by the following missionaries: the Rev. A. Golland, Bell Street Domestic Mission, 46, Bell Street, London, N.W.1.; the Rev. W. H. Rose, Rhyl Street Hall, Rhyl Street, Kentish Town, London, N.W.5.; Mr. F. G. Fincham, Dingley Place Domestic Mission, City Road, London, E.C.1.; the Rev. H. W. Stephenson, Blackfriars Mission, Stamford Street, London, S.W.; and the Rev. Gordon Cooper, Mansford Street Church and Mission, Bethnal Green, London, E.2.

At the Annual Meeting of the National Council of Y.M.C.A.'s, it was unanimously agreed to go forward with a National Scheme for Red Triangle Clubs throughout the country, and it is hoped the Churches and Religious and Temperance organisations will co-operate towards this end.

NEWS OF THE CHURCHES.

Clonmel.—The death occurred on December 1 of Miss Margaret Orr, and the funeral took place on Tuesday. The Revs. E. S. Hicks and A. Amey officiated at the service held in the house and at the graveside in Rathronan Churchyard. The Rev. J. P. Carter (Wesleyan Methodist) had been asked to assist and was present at both services.

Ipswich.—The Annual Congregational Meeting in connection with the Unitarian Church was held on Saturday afternoon, December 7—a departure, in point of time, from general custom which proved rather felicitous. The chair was taken by M. G. J. Notcutt. The report and financial statement were, as the times would lead one to expect, not very favourable, but a sense of discouragement did not prevail, and suggestions were made as to special ways of clearing off the debt. The minister, the Rev. J. W. Saunders, gave his usual pastoral address.

Irish Churches.—**Belfast.**—Sapper Jim Neill of 22nd Company R.E., attached to the Ulster Division, has won the D.C.M. for gallantry and devotion to duty in the field. He is the son of Mr. James Neill, for many years the Treasurer of the York Street congregation, and grandson of the late Mr. John Montgomery, also an esteemed member of the church. **Glenarm.**—The death is announced of Rifleman Thomas M'Killop, Royal Irish Rifles, killed in action in France on September 14, 1918. He was the third son of Mr. and Mrs. Thomas M'Killop of Ballyvaddy. **Grey Abbey.**—Within a few weeks the death has taken place of three valued members of the church: Mrs. Thane Robinson, Jim Murphy, and Ellie Hamilton. Mrs. Robinson, who has fallen a victim to the prevailing epidemic, had been most regular in her attendance though she lived a considerable distance from the church. Jim Murphy, who was an only son, had been brought up as a lad in the Sunday school, and was rarely absent

from the services, while Ellie Hamilton was a member both of the Sunday school and choir. **Moir.**—On Sunday, November 17, a Service of Thanksgiving for Peace was held at the First Presbyterian Church, and in the evening a United Service was held in the Parish Church, in which all the congregations of the town joined. The service was conducted by the four ministers of the district—the Rev. W. E. Hurst (Rector), T. G. M'Farland (Presbyterian)—Wilson (Methodist), and Wm. Weatherall (Unitarian). **Raloo.**—The Remonstrant Church has recently lost three of its members by death—Mrs. W. Craig, Carneal, who reached the ripe age of 85 years, and was respected and loved by all who knew her; Miss L. Drummond of Raloo, a lifelong member of the church, who took a keen interest in its welfare, and, as long as health permitted, attended the services and communion; and Miss E. Mahon of Ballyvally, aged 82 years, also a lifelong member of the church, most regular in attendance at the services, and greatly interested in the growth of the cause. **Roughfort.**—Special protest has been made in regard to the closing of Roughfort National School, which has a fine set of buildings and admirable equipment. It is stated that the closing of the school will lead to the overcrowding of outlying schools in the district and compel many young children to walk a mile and a half, and in many cases more, to obtain any education at all. Dr. Campbell and Mr. F. J. Bigger, who had both been trained in the school, strongly supported the resolution of protest at a recent meeting, and the former referred specially to the late Lieut. John Caruth, the principal teacher in the school, who was killed in action. He suggested that suitable monuments to his memory and to the memory of former scholars who have fallen in the war, and to all other scholars who have served with the British Army, living or dead, should be placed in the school.

Leeds: Mill Hill.—Now that the war is over, the congregation of Mill Hill Chapel is hoping to secure the release of their minister, the Rev. R. Nicol Cross, from the Army as soon as possible, though he is being pressed to remain and act as interpreter. In his last letter from France, Mr. Cross refers to the "dawn of the great day of victory," and gives the following description of the way the good news was received where he was stationed on November 11. "Nothing," he says, "could have been more subdued than the rejoicings of the troops in this part of France. About 11 o'clock on the morning of Monday, November 11, we gathered in front of the church in this village of Rumegies near the Belgian frontier, and at the hour, signalled by a gun, the band struck up 'God Save the King,' then 'The Marseillaise,' followed by one or two other selections, and we dispersed. In the afternoon members of one battalion, with two or three of its young officers, their caps decorated with flowers, and preceded by a very small donkey, paraded the village street; at night there were some illuminations. On Tuesday morning there was a united thanksgiving service in a disused building. It was all very modest, and as for the French people they hung out flags, but they still await the return of their loved ones evacuated by the Hun. Doubtless the moderation on the part of our troops was due to the fact that no intoxicating liquors are procurable, and also that their greatest day of rejoicing will come when they get free of the army and return home to civil life with its liberties and decencies. That will be their day of triumph. They have freed Europe of Prussianism, but still await their own enfranchisement. To them France is not home nor military discipline life or liberty." Mr. Cross continues, in words that should be taken as a warning and a challenge, "I trust that this Christmastide we shall see as never before, while brooding on the titanic agony of this past war, that the direction of human welfare is in the way of Christ, that he must be reborn in and through society for its salvation. There is a great crusade before the Church, and its task is more difficult than ever, for the army and its methods have gone a long way to kill whatever regard for religion the troops had; the majority of them will settle at home with a strong prejudice against religion, so far as they have any concern about it at all, and they, as well as society as a whole, will demand the most convinced and consecrated energies of the Church if it is to remain a power in the land at all."—The Rev. A. H. Coar (U.S.A.), writing from the Eagle Hut in the Strand to Mr. C. H. Boyle, expressed the pleasure it gave him to visit Leeds recently. "The one great thing about our English Unitarian churches," he says, "is their spiritual solidity. There is a reverence and dignity about their architecture and all their public functions which impresses an American most favourably. It is one of the things we in America most sadly need. Over there one feels as if our Church were not sufficiently founded in history. Its congregation shifts so in character, that within a few years a church may be completely transformed,

sometimes for the better, but too often for the worse. All this gives an element of transitoriness, a thing I do not like, especially in religion. . . . I am going back to the States with a new and deeper appreciation of the historic continuity and richness of our Liberal Faith. I have always felt in an intellectual way that our principles were the great fundamentals upon which civilisation must be built. I have come to feel this now as well as know it, and for that I have to thank the English people of our Unitarian Churches."—The Rev. C. J. Street occupied the pulpit last Sunday, and preached a vigorous sermon in the morning on 'The Responsibility of the Vote.' He pointed out that although some people condemned any reference in the pulpit to the burning questions of the day the prophets of old spoke without fear or hesitation against iniquity in high places and the oppression of the poor, and Jesus himself pierced to the heart of every private and public wrong and demanded of his followers that they should never rest until a new era of truth and justice had dawned on the world. A "live" Church would awaken a desire in its congregation to do justice to every man, woman, and child, and as a minister he should denounce any injustice or wrong; but when they came to the application of principle to specific problems they must all alike use their own judgment as individuals.

Leicester.—The 52nd Anniversary Services were held at Narborough Road Church recently, Dr. Rattray of the Great Meeting being the preacher in the morning, and the minister, the Rev. Hugh V. Salmon, in the evening. A special appeal for funds was made in view of the need for a considerable addition to the church's sources of revenue to enable the minister and Committee to work more freely, and not under the constant menace of a debt. On the preceding Tuesday a most interesting lantern lecture on 'Some Experiences in Search of Volcanoes' was delivered by Mr. S. Wells, F.R.G.S., F.R.A.I.—The death is announced in the Calendar of Lieut. Philbrick.

Liverpool: Hope Street.—The meetings of the Social Problem Circle continue to draw large attendances. At the meeting on November 6, in lieu of the customary address, there was an informal discussion on 'The League of Nations,' opened by Dr. Mellor, followed by Messrs. J. Gauld, D. Paterson, and R. M. Lott, and others. On the 13th, Miss Margaret Ashton gave a stirring address on the 'Intelligent Use of the Vote.' On Wednesday, December 18, Mr. Geo. G. Armstrong will speak on 'The Churches and the Coming Peace.' Arrangements for the next half of the session are well in hand. There will be seven or eight meetings, of which Dr. Mellor will take three. Other speakers will include Prof. A. Bruce Boswell, Mr. Brailsford, Mr. Lansbury, and Mr. W. Mellor.

Mottram.—The Annual Party in connection with the Unitarian Church was held on November 23 and well attended. The Chapel Anniversary was on the following day, the preacher being the Rev. W. Whitaker of Platt. On Saturday last, December 7, a Concert for Soldiers' Christmas Gifts, organised by the congregation in connection with a Village United Effort, cleared over £20. This year the debt of £200 has been cleared off and altogether about £250 raised outside the ordinary accounts.

Newcastle-on-Tyne: Women's League.—On December 4 a successful Social Gathering in connection with the Women's League was held in the schoolroom of the Church of the Divine Unity, about a hundred friends being present.

Sheffield: Unity Church.—The Calendar reminds the congregation of the pledge which they recited together on Sunday morning, November 17, as an expression of heartfelt gratitude to those who had suffered in the war, and which they hope to renew together a year hence. The pledge runs as follows: "We humbly and willingly dedicate our lives, all that we have, all that we are, to the cause of justice, freedom, and truth. We solemnly declare that henceforth, so witness all present, these eternal principles shall have supreme claim in our lives, and that when endangered, no price shall be too high to pay for their preservation, in this country and throughout the world. We solemnly promise to do all in our power to realise these eternal principles in our individual, social, industrial and national life, that those who have died shall not have died in vain."

**** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.**

BIRTH.

SWANN.—On the 9th December, at Egerton Lodge, Wrexham the wife of Major H. Swann, K.E.H., of a daughter.

MARRIAGE.

GURNEY-DIXON—CHAMBERLAIN.—On the 10th inst., at Essex Church, Notting Hill, W., by the Rev. J. H. Weatherall, M.A., Samuel Gurney-Dixon, M.D., The Orchard, Lyndhurst, to Hilda, widow of Captain Chamberlain, M.C., and daughter of the late Professor Poynting, F.R.S., J.P., of Deerhurst, Lyndhurst.

DEATHS.

PETO.—On December 5, at Stafford, Alice Rhoda, beloved wife of S.M. Ernest Peto, M.C., and daughter of Mrs. Harding, 18 Antill Road, Bow, E. Funeral at Leigh-on-Sea, Essex.

RILEY.—On the 6th inst., at Grassmere Villa, 78 Bloom Street, Edgeley, Stockport, Benjamin Riley, aged 74 years. For 53 years with Messrs. Rylands and Sons, Ltd., Manchester.

OUR CALENDAR.

LONDON.

SUNDAY, December 15.

Acton, Creffield Road, 11.15, Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 6.30, Rev. A. GOLLAND, M.A.
Bermondsey, Fort Road, 11, Mr. S. P. PENWARDEN.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. MUNN.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Luke's, City Road, 11, Mr. JOSEPH P. ROSLING; 6.30, Mr. JOHN BEGG.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11, M. J. HARRY SMITH; 6.30, Mr. FRANK G. FINCHAM.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill Unitarian Christian Church, 11, Rev. W. H. ROSE; 6.30, Mr. S. P. PENWARDEN.
Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.
Islington, Unity Church, Upper Street, 11, Rev. GORDON COOPER; 6.30, Mr. H. TAYLOR.
Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.
Kilburn, Quex Road, 11, Mr. A. J. HOWARD HULME; 6.30, Rev. J. ARTHUR PEARSON.
Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Miss MAUD BURTT.
Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.
Rhyl Street, Kentish Town, 11 and 3.30, Rev. W. H. ROSE.
South Norwood, League House, 141 Portland Road, 6.30, Rev. J. H. SMITH.
Stoke Newington Green, 11.15 and 6, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. FRANK G. FINCHAM; 6.30, Mr. J. HARRY SMITH.
University Hall, Gordon Square, W.C., 11.15, Rev. DR. JACKS.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, 11, Mr. J. H. CRISP; 6.30, Mr. JOSEPH P. ROSLING.
ABERYSTWYTH, New Street Meeting House, 11, Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. O. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
BIRMINGHAM, Moseley Unitarian Christian Church, Dennis' Road Schools, 6.30, EDGAR W. MARTIN.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 3, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45 and STYAL, 6.30, Rev. E. A. SMITH, B.Sc.

DOVER, Adrian Street, near Market Square, 3.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Lieut.-Col. C. S. BULLOCK.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. LAWRENCE REDFERN, M.A., B.D.

LIVERPOOL, Bootle Free Church, 11, Rev. Dr. MELLOR; 6.30, Mr. W. A. T. PRICE.

LIVERPOOL, Hope Street Church, 11, Rev. J. COLLINS ODGERS, B.A.; 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 6.30, Rev. LAWRENCE REDFERN, M.A., B.D.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.

MANCHESTER, Moss Side, Brooks' Bar, 10.45 and 6.30.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. ALFRED HALL, M.A., B.D.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. H. M. LIVENS.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, M.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 3, Rev. S. T. PAGESMITH.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street 11 and 7, Rev. WILFRED HARRIS, M.A.

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Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

WINNEPEG, CANADA

All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

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LONDON, SATURDAY, DECEMBER 21, 1918.

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NOTES OF THE WEEK.

Our readers are reminded that we go to Press on Tuesday in Christmas week. All letters and items of news, therefore, intended for publication in our issue of Dec. 28 should reach the Editor at 13, Bream's Buildings, Fetter Lane, E.C.4., not later than Monday morning, Dec. 23.

LAST year as Christmas was dawning upon us we had to confess that few or none of us had seen one so bitter. The weather itself seemed to conspire with the terrible war conditions of a fourth winter to tax all our resolution. We should be indeed a graceless people if in the changed aspect of things we did not see reason now to summon all our powers of thanksgiving. Though we have not, as Miss Waring's hymn puts it, "all we would," though to "greater bliss" we go, or hope to, we have in comparison with last year's circumstances abundant cause for rejoicing. It would be a fine thing if the newspapers on Christmas morning for once omitted the alarmist, contentious, and malicious matters which are their usual contribution to the matutinal gaiety of nations. If they did it twice it would even be finer. A wise man, at any rate, will have his psalm ready on Christmas morning: "Bless the Lord, O my soul, and forget not all his benefits."

THE great welcome given to President Wilson by the French people will undoubtedly long remain as marking the topmost record in the history of popular receptions accorded to foreign dignitaries visiting Paris. That something of the warmth exhibited was due to a grateful sense of invaluable help rendered in winning the war is obvious; but we believe Mr. Wilson is recognised by the common people as standing more distinctly for democratic government than any other distinguished visitor to their capital. And that a magnificent welcome will be given to him in England we are quite sure; we trust he will be much strengthened by these manifestations in adhering steadfastly to the kind of peace, which his noble utterances have outlined, and to the project of that League of Nations without which all treaties will be sooner or later "scraps of paper."

Judging by certain speeches, and some silences, the President would seem to need all the reassurances he can get of sympathy in his high aims. But we incline to think that the man who took so unswerving a course in dealing with Germany is not likely to prove a weak member of the Peace Conference.

THE Rev. Samuel A. Eliot, D.D., President of the American Unitarian Association, writes that "in these momentous times we think often and affectionately of you and your fellow-workers. Certainly the bonds that unite us were never stronger than to-day." We can assure Dr. Eliot and his fellow-workers that they are often in our thoughts, nor did it require the visit to Europe of the President of the United States, whom we are delighted to honour, to remind us of the debt of gratitude that we owe to the people of America for their aid in bringing the war to a successful end, and to Mr. Wilson especially for placing so vividly before the world those ideals of freedom and right which should inspire and guide the nations.

By an accident which, if it has hurried up donations, we shall not regret we said last week that this week's *Belgian Fund* list would be the closing one. Not so; the round number, the 200th, will appear in our next issue, and now we confidently ask for a "bumper"—the term sounds appropriately festive, whatever its derivation. *Da cito*—for the available week is a very short one; *da bis* (if possible) rather than not at all. Mrs. Bernard Allen and Mr. Drummond, we hope, will tell us in the New Year's first issue what they think about it all.

THE British Commander-in-Chief, Sir Douglas Haig, along with a group of generals brilliantly distinguished in the field, has received a very hearty greeting on his Christmas home-coming. If there had been in his mind or his friends' any thought of a scant recognition of his services, it must have disappeared in the exuberant cheers accorded in the streets, and in the evi-

dently no less cordial reception which he met with from the highest in the land. It is a pity that personal matters cannot be wholly eliminated in public affairs; let us hope the country will hear less of them in the future. And while we acclaim the generals, let us very gratefully, and as far as may be, practically remember as we should the lesser grades down to the rank and file, without whose courage, fidelity, and self-devotion, the victories that rightly bring fame and reward to the organisers could never have been won.

WE have received an urgent telegram from Berne to the following effect: "The Protestant Churches of the Republic of Hungary numbering four millions of adherents implore your protection against the threatening danger of dismemberment. The loss of South-East Hungary with her 1,200,000 Protestants would strike a death-blow to the vitality of these churches and would thereby rob the newly-formed democracies in this part of the world of the most valuable moral and spiritual forces. During four centuries these churches served and suffered as the farthest bulwark of Western Protestants in the East of Europe. Now it is the turn of Western Christendom to save the future efficiency of these churches for the immense task awaiting them." Unitarians in Great Britain have the warmest interest in the preservation and prosperity of their Transylvanian brethren; and we venture to urge upon any of our friends who have political influence that the utmost care should be insisted upon in making territorial arrangements, so that a people who have done so much for religious liberty should in no way be subjected to the perils foreseen.

CONNECTED very closely with the housing question, to which we recently pointed, is a subject which has just been doubly emphasised. Speaking at the London Centre Branch of the National Federation of Employees' Approved Societies Dr. Noel Bardswell said that every year 60,000 deaths occur in this country from consumption, and it is estimated that a quarter of a million

persons, mostly of the working class, are suffering from it at this moment. Among the causes of the disease he named malnutrition, sweated labour, impure milk, bad housing, and over-crowding, and ill-ventilated workplaces. We know and rejoice that a great diminution of the disease has already been secured by remedial measures; the fact encourages sanitary reformers to push forward still. The evil is both enormously expensive to life, comfort, and national efficiency, and very discreditable to a land where is abundance of wealth and intelligence. On the same day the London County Council passed a scheme involving a capital expenditure of £108,000 and an annual outlay of £74,000 for special schools for consumptive children. But they need not be consumptive.

* * *

MANY of our readers will be interested to learn that the Rev. R. Travers Herford, formerly of Stand, Manchester, and now of the Dr. Williams' Library, London, is to be the "Arthur Davis" lecturer next spring. The series of lectures, of which his will be the second, was founded in memory of a scholarly Jew now deceased; Mr. Zangwill was the first lecturer, and it is a sign of Mr. Herford's wide reputation for Semitic learning that he is selected so early by the Jewish Historical Society, before whom he is to lecture. His subject will be 'What the World owes to the Pharisees.'

* * *

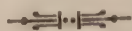
At the moment when the wrappers were being addressed to our 8,000 men in the forces so that the new Lawrence House *Bulletin* might go to them a considerable batch of letters came to hand from men in Mesopotamia, expressing warmly their gratitude for the issue sent out in the summer. It is delightful to read the many ardent hopes and resolves for the time when the war should be ended; and the thought arises of a really vigorous "onward movement" in our whole fellowship when these men come home. No effort must be too great to give them a special welcome when they do come; meanwhile we all think of them with deeper affection than ever.

PEACE.

My Soul, there is a countrie
Afar beyond the stars,
Where stands a winged Sentries
All skilful in the wars.
There above noise and danger,
Sweet Peace sits, crowned with smiles,
And One born in a manger
Commands the beauteous files.
He is thy gracious friend,
And (O my Soul, awake!)
Did in pure love descend
To die here for thy sake.
If thou canst get but thither,
There grows the flower of peace,
The rose that cannot wither,
Thy fortress and thy ease.
Leave then thy foolish ranges,
For none can thee secure
But One who never changes—
Thy God, thy Life, thy Cure.

HENRY VAUGHAN (1622-1695).

THE WAY OF PEACE.



THE way of Peace begins with goodwill, and it is a gain to have the problems of international peace-making brought into special consideration at a season when thoughts of goodwill abound, at least between private persons. For nations are made of individuals, and national goodwill can rest only on a solid basis of personal sincerity and benevolence of one man to another. Any League of Nations that is to be secure must start with this reality of good feeling. To render it practical in such a world as this, we are well aware that much more than sentiment is needed. The world is composed of people whose conditions and capacities and interests differ widely, and to compose their respective claims needs great dexterity. It must also be acknowledged that the world contains a number of persons whose desires outrun their rights and who are undeniably at times men of ill-will; to curb them and frustrate their evil designs there is need of actual and available strength. But neither cleverness nor force by itself, nor both combined, will avail to protect mankind from the outbreak of wars in the future, unless we begin and continue to be well-meaning to others. Any other start, we may make up our minds about it, is fore-doomed to disastrous failure. The very best-laid schemes and the most formidable array of might will, by themselves, effect nothing to the purpose in the absence of genuinely good intentions.

Now this which on being stated seems so obvious is, like many obvious things, very easily, too easily, ignored—even by men who might be expected to have grown wise by stern experience. To what can be attributed the readiness to foster popular passion by those in political power, or those who seek it, if not to a flagrant disregard of right principles which is as foolish as it is culpable? We believe indeed the great majority of public men are sincere in their declarations of abhorrence of the prospect of another war such as we have seen. To think anything less of them would certainly do them injustice. And yet we have lately heard or read speeches that could never be expected to mitigate, even if they were not designed to foment, a spirit far from propitious for the success of the forthcoming Peace Conference. If the recent hurried electioneering can only be sufficiently forgotten soon enough, the nation may simmer down again from these superfluous ebullitions, and recover its self-possession. If it does not, if there is a continuance of stirring up these fierce passions, whatever justification there may be for them—and we know there has been much—we shall arrive at the most critical period in the history of our times without anything resembling a reasonable frame of mind.

Apart from isolated and, we would hope, uninfluential people, there will surely be an abatement of these misguided and mischievous efforts, and a return to the good sense which we like to think a peculiar feature of our national disposition. The duty of religious leaders

is at all times one of casting out evil spirits and bringing vexed and haunted mortals to their right mind. But never was that duty more imperative than to-day. If the Christmas celebration in the churches is to be anything better than a mere survival, depending mostly for its effect upon traditions intertwined with youthful impressions, if there is to be any earnest given of that new temper in religion which is anxiously looked for, surely we shall all emphasise as strongly as possible the claims of "Goodwill amongst men." It will not be enough to say that without it the whole of the future of our race is jeopardised. There is, we know, such a thing as wholesome fear, and one would think that in the past four years men have seen and suffered so much that they will spare no effort to avert the repetition of these horrors. But a higher consideration appeals to us.

Human as we are, there is a nobler side to our nature than that which is concerned with our pains and sufferings. Our ideals of life's excellence, revealed in Poet, Prophet and Saviour, and appealing more or less distinctly to men of every race, plead against these appalling degradations of strife and violence among beings who are so marvellously adapted for mutual service that we are bold to say it was this for which they were made. To enable him to grow clever, man has had ages of the most varied education. To secure that he shall become strong, he has had challenges and tests which have awakened his wits and driven him to discoveries of methods and energies by which his innate native endowment has been infinitely enlarged. To lead him into a state of honourable good faith amongst neighbours he has had ever repeated intimations, of which this last bitter experience of the world is surely the most direct and unmistakeable. As Lord Grey puts it, we must "Learn or Perish"; and the first stage of the lesson for nations as for men is to desire the right, to mean the right, for others as well as for ourselves. If the season's long-familiar songs and fancies lead us more definitely near to that state of mind—shall we say to "the mind of Christ"—they will come as a "day-spring from on high."

THE CHRISTMAS JOY.

"Good tidings of great joy." That was the message from the unclouded heavens on that glorious star-lit night, from the mystic depths, in angel voices; and that is what we want to realise to-day. Consider what it really means. The beautiful old legend must have had its birth in the poet-heart of some early disciple, moulded partly out of the interpretation of ancient prophecy, and partly out of the glowing imagination of the disciple himself. But what gave it vitality, and makes it still the vehicle of vivid truth to us to-day, was the fact that the joy was there, as it may be with us here, and that the power of the new life was stirring in the hearts of those who were gathered into the fellowship of Christ. It was the joy of a liberated heart, strong in the confidence of the purer, nobler life, that poured itself into that story and heard the choir of angels break upon the silence of the night with the irsong of "glory to God and on earth peace and goodwill."

The message had come to the poor and neglected and cruelly wronged in that ancient world, to the despised slave, to the over-wrought mechanic; and it came afterwards to those who had the world's goods and whatever the society of that age could give, but who yet were not satisfied, but were longing for the breath of a purer moral life and some deeper conviction of religious truth. The message came as good news indeed, of life victorious over death, of goodness over evil. It came to the Jewish Christian through his faith that Jesus was the Messiah of his people, long expected of the prophets and now actually come, though by the bitter way of the cross ascended to the heavenly places, and to come again in heavenly glory to establish the perfect rule of God on earth. And to the Greek and other heathen converts it came, who recognised in Jesus the son of God, the "man from heaven" of Paul's belief, type of the spiritual sonship to which all men were called. But whatever the form of the belief, before the doctrine there had been Jesus himself, the actual life of the "Chief of faithful souls," inspiring as a teacher, friend of the poor and oppressed, healer of disease, who with new power and tenderness, speaking of the Father in heaven, opened the way of forgiveness to the penitent, and to many hearts became the quickener of faith and love, a purer spirit of life. To those who learnt of him he became the heavenly friend, who bound his followers together in a new brotherhood, in devoted loyalty, and with a new and far deeper love of God as the Father in heaven. It was this new manhood, looking up with exulting confidence to the light and love of God, that made the joy of the angels' song, and this it was that really conquered the world. The weary found rest, the sick at heart a new and glorious hope, the dead were made alive again. In those little gatherings of the disciples throughout the empire it was known that the gentle and merciful, the peace-makers, the pure in heart, and those that hungered after righteousness were blessed. It was known, not because it was written in a book or because the words of Jesus were repeated to them, but because the thing itself was in their hearts and they found that it was true.

Even the slave gained a new dignity in his humble confidence, and the power of his forgiving love, before which his master stood abashed; and many a time the learned and the man of the world and the woman of society learnt from the ignorant and lowly the truth and power of the good news, seeing and feeling what the new life had made of them; for there it actually was, in their hearts, pure and helpful and rejoicing. It is not argument that is needed, but simply the kindling of the heart to love the better things, to dare to hold to truth and honour, to suffer, if need be, for the right, to love pure goodness in all simplicity, and all beautiful and noble things. For that is the life, which triumphs over the world, and in the fellowship of Christ, who first showed the way, rejoices with a great joy.

It is the life that gives the vision and the confidence and the joy; and this is what has always made an open way for the Gospel. The doctrine has been in many forms; the life of the children of God, in Christ's spirit of love and trust, a true, pure manhood, has been one and the same.

Wherever the missionary has gone out to carry the good news to those in the darkness of ignorance or savagery or sin, this has been the real secret of his power. Can we doubt that what prevailed was the impress upon untutored hearts, and those hungering for better things, of the new power of life, the breath of a truer manhood, quickened in every generation in the followers of Christ? For so it has been, not only with the first missionary preaching of the Gospel, but with every reformation

of a corrupted Christianity; the vital thing has been a return to a better loyalty and greater simplicity of obedience to the true spirit of life, the spirit of love and trust, of self-sacrifice, of pure brotherly kindness and eagerness in well-doing, in those who have learnt in Christ's way to do the Father's will and trust in the Eternal Goodness.

That is the secret of life and joy, however hard the way may sometimes be. It is no idle word, common-place as it may seem, but the deepest spiritual truth, that in the spirit of kindness and goodwill which marks the Christmas festival, in doing kindly things, in a generous, forgiving, eager spirit, making for helpfulness and trust, for friendship in the highest sense, lies the way of life. By this simple way we may find our talisman of peace and joy, and it opens out to knowledge of the deep things of God, in quietness and confidence and deepening happiness, to the light that will shine more and more unto the perfect day.

Let any one who will test the truth of this. Try, even with some difficult effort to surrender to that happier spirit, to do some helpful thing, to forgive an injury, to overcome some ugly strain of envy and jealousy, or of ill-nature in the heart, to be generous and really care for others and think of them with gladness, rather than of self—and at once the witness of truth is there, and it is the truth of God; for we are not our own but his, and in spite of all that darkens faith, makes love difficult, it is his world in which we live. It is the surprise of joy that comes, and the angel voices that bid us look up, and see, though it be from afar, the vision of peace, and "glory in the Highest." V. D.

THE ALTAR OF MERCY AT ATHENS.

Statius Thebais XII. 481, et seq.

OUR friend, Mr. C. W. Mellor, formerly Indian judge, and now connected with the congregation at Brighton, who sends the following translation, says that, "While it may, perhaps, claim to be sufficiently accurate, it is only a faint and blurred reflection of the beautiful poetry of the Latin original."

An Altar in the City's centre stands,
No Great God's shrine, but Gentle Mercy's seat,
By Misery made sacred. Hither comes
A stream of suppliants. No prayer is met
With blank refusal—all who ask are heard,
At any moment of the day or night
Access is granted, and with sympathy
The Goddess listens to the tale of woe.
Scant is the ritual—no sacrifice
Of victims' blood—no incense—burning torch
Would be acceptable. The Mourner floods
With tears the Altar; then he shears his hair
And hangs it up above; and leaves his clothes,
A poor memorial of grief assuaged.
Trees that denote kind feeling stand around
The suppliant's olive, and the filleted bay
Revered by all. No effigy is there,
No metal could be trusted to present
The Deity's form; for in the heart she dwells.
The place is thronged by those who live in fear,
A squalid crowd. The happy know it not.
The Sons of Hercules, so legend says,
Saved by the City's arms, when their great Sire
Died and was raised to heaven, in gratitude
Founded the shrine. But this falls short
Of what
The truth demands. We cannot but believe
That these same visitors celestial, whom
Our Athens ever welcomed—just as they
Revealed the new man, law, and sacred rites,

And gave the fruitful seeds, which dropping hence
Enriched the earth—so too for suffering men
A common refuge built, where rage and threats
And tyrants dare not come; while Luck and Chance
Retire afar; for only Justice rules.
This Altar had already gained renown
In many lands. Hither the conquered came,
And kings dethroned, and exiles far from home,
And criminals, who in ignorance had sinned.
There they all met and prayed for Rest and Peace.

BELGIAN HOSPITAL FUND.

199TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	21,998	18	11
Mrs. R. T. Heys (10th)	..	2	2 0
Miss Emmeline Rawson (18th)	..	5	5 0
Mrs. Holt (5th)	..	25	0 0
Miss E. Holt (5th)	..	25	0 0
Mrs. Webb (U.S.A.) and Miss C. Wells (6th)	..	1	0 0
Miss L. Jones (7th)	..	5	0 0
Miss F. Jones (7th)	..	5	0 0
A. J. A., Deal (32nd)	..	0	5 0
Mrs. J. J. Marten (3rd)	..	2	0 0
Miss A. E. Marten (3rd)	..	0	10 0
Mr. and Mrs. J. R. Gimson (6th)	..	5	0 0
Mr. J. Horner (10th)	..	1	0 0
Mr. and Mrs. Winder (5th)	..	5	0 0
Mr. Thos. F. Ward (7th)	..	2	2 0
Mrs. Perrot (9th)	..	1	0 0
Mrs. Sanford (7th)	..	1	1 0
Northgate End Chapel, Halifax, per Mr. J. Teal (31st)	..	2	10 0
A. R. (7th)	..	5	0 0
Miss Nettlefold (17th)	..	10	0 0
Miss Emma Fryer (7th)	..	5	0 0
Miss E. Rosalind Lee (12th)	..	10	0 0
Hy. R. (12th)	..	2	0 0
C. H. R. (6th)	..	1	0 0
Mr. and Mrs. C. W. Chitty (55th)	..	4	0 0
Mr. A. D. Tyssen (3rd)	..	1	0 0
Mrs. J. Collins Odgers (3rd)	..	1	0 0
Mrs. Heywood	..	1	0 0
Mr. and Mrs. S. A. Gittens (2nd)	..	2	2 0
B. (4th)	..	1	0 0
Miss Gertrude E. Ready (8th)	..	2	0 0
Mrs. T. Wilkinson (4th)	..	0	10 0
Mr. Thos. Chattaway (7th)	..	0	5 0
	£22,133	10	11

In last week's list "Mrs. Jim Harris" ought to have been Mrs. Sim Harris.

Parcels have been received from: Mrs. Reginald Wight; Mrs. S. Martineau; Miss F. M. Minns; Ringwood Sewing Circle (per Mrs. Cogan Conway); The Misses L. and F. Jones; The Children of Gardenfields School, St. Alban's, sent by Miss C. Wells; Miss Smith; Miss Short; Miss C. R. Holland; Mrs. Skelton; Mrs. A. Colin Kenrick; Mrs. Perrot; Mrs. H. Woodall; Miss E. C. Harvey; Mrs. Titterton; Miss M. T. Worsley; Miss Warren; Shrewsbury League of Unitarian Women (per Mrs. Griffiths); From Lawrence House; Mill Hill Sewing League, Leeds (per Mrs. P. Jackson); The Headmistress, Christ's Hospital, Hertford; Mrs. C. Thompson; St. Helen's Unitarian Women's Society (per Mrs. Fryer); Mrs. Cooke Taylor; Miss E. L. Boys; Mrs. Piggott; Mrs. J. Collins Odgers; Mrs. W. C. Hall; Stockport Branch of the Women's League (per Miss New).

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, N.W.3.

BOOKS AND REVIEWS.

PICTURES IN THE LIFE OF THE MASTER.

QUITE naturally the writer of 'By an Unknown Disciple' (Hodder & Stoughton, 6s. net), wishes to remain anonymous, for the book purports to be the personal narrative of a follower of Jesus whose name has not come down to us. It does not pretend to be in any sense of the word a Life of Christ, though it aims at giving in a series of autobiographical chapters the impressions which we may well imagine would be formed by one who was constantly with the Master of his teaching and personality. Such records are often dreary failures, only of interest in so far as they bear testimony to the perennial fascination of the Gospel story and the universal desire to enter into a fuller realisation of the events it chronicles. In this modest volume, however, quite admirable within its limits, and written with great sincerity and sympathetic insight, a helpful interpretation has been given to many of the difficult parables and sayings of Jesus which should be of value to many earnest-minded people who know little of textual criticism, but are anxious to get at the ethical implications of Christianity.

The Jesus pictured in these pages is an eminently gracious figure, full of infinite kindness and immeasurable compassion, whose anger is as swift and startling as the lightning's flash, and whose irony is sometimes mirthful, sometimes sad, but never tinged with malice. The author of 'By an Unknown Disciple' often detects the ironical note in Christ's sayings where some of us may not have suspected it before, and he is probably quite right in speaking of the quiet laughter in the Teacher's eyes when he was provoked—not yet beyond endurance—by the Scribes and Pharisees. The divine gift of humour could not possibly have been lacking, we feel, in one who saw so deeply into the heart of man. For the rest, the descriptions of the towns and villages in which Jesus sojourned and of the mountain scenes amidst which he taught the multitudes are quite well and simply done, and we realise better after reading them what Capernaum looked like, and the camel caravan crossing the desert, and the galleys unloading at the quayside of Ptolemais, and the long line of the surf on the seashore going towards Tyre. The narrative gains in impressiveness, as it should do, towards the close of the book, and we commend to students the chapter dealing with the real causes which led to Christ's death. We may mention—and it is an interesting and hopeful sign of the times—that the chapters of 'By an Unknown Disciple' have already appeared as a series of papers in the columns of *The Nation*.

A LITERARY MISCELLANY.

WHETHER you can create a passion for literature in young minds by presenting them with a varied selection of extracts from great writers, thus offering them the "varied excitements (and incitement) of miscellaneous reading" at one meal, as it were, is open to doubt. Some of us have always had a genuine dislike for the popular Reader, which aims at improving one's taste under the pretence of arousing interest, and often spoils the finest "pieces" by putting them into a setting which is entirely unsuitable for them. The diet is an artificial one, at best, and not always productive of a love of books. But, of course, a process that seems distasteful to one early addicted to the habit of acquiring "complete works" and of reading everything enthusiastically from cover

to cover, may well be found of great use in developing literary curiosity in the minds of young people less studiously inclined, and we ought to welcome any sound method by which they may be weaned before it is too late from the evil of browsing too continuously among the columns of the daily press. Who, indeed, could have a word to say against such an excellent production as the 'Cambridge Readings in Literature' (University Press, 4s. or 6s. a volume) when one turns over the well-printed pages that provide such a feast of good things, even though an opening sentence like this, "On the day appointed for their spousals the church was surrounded by an inconceivable multitude" (Smollett) or "Abraham had lived out the measure of his days" (Old Testament Legend), or "When he awoke Martin found himself in a soft downy bed in a dim stone chamber" (W. H. Hudson), does give you the feeling that you have been dragged into the story by the hair of your head, and that you ought never to have arrived at these intimate details without some previous knowledge of the persons they concern? As a matter of fact, it is delightful to have such a wealth of entertainment in two handy volumes (five are actually in contemplation though only I. and V. are to hand), and the editor, Mr. George Sampson, is to be congratulated on the catholicity of his taste no less than his excellent judgment. You turn as easily from Southey to Dr. John Brown, from J.M. Barrie to Edmund Burke, from Coleridge to Tolstoy or G. K. Chesterton as a certain worthy vicar slipped from "Mahomet to Moses," and there are reproductions of well-known pictures by Turner, Burne-Jones, Raeburn, Holbein, Dürer, Watts, and others to add the stimulus of art to that of literature. We are sure that many grown-up people, whatever boys and girls "of twelve and above" may do, will revel in these volumes, and welcome the opportunity of reading selected passages—sometimes of great length—from the works of famous poets and prose-writers whose books are not, as yet, upon their library shelves.

THE new number of the Lawrence House *Bulletin* has been sent out this week to nearly seven thousand soldiers and sailors belonging to our churches and schools. The addressing of the envelopes has been done by ladies belonging to the congregations at Hampstead, Finchley, and Brixton; and by Mrs. Bartram, Miss Hargrove, Mr. R. M. Montgomery, and Mrs. A. A. Tayler. The *Bulletin* has been sent on this occasion to the home address where known, as recent changes in the disposition of the troops render the military address less reliable than usual. A few ministers and secretaries of churches are most painstaking in keeping Essex Hall informed of names and addresses; but there are several from whom no list has ever been received. Men connected with these churches have sometimes expressed surprise to their comrades that they have been overlooked, as others have expressed their gratitude that they were remembered.

This issue of the *Bulletin* opens with words of greeting from the Editor (the Rev. W. G. Tarrant); and the special feature of the number are the verses by the Rev. J. L. Haigh, Miss L. G. Ackroyd, and the Rev. C. J. Street. The Prayer for our Country, 'Lord, while for All Mankind We Pray,' is set to music. There are pictures of Mr. Ronald P. Jones in the act of the "Swallow Dive"; of the Revs. W. H. Drummond and H. Gow; and an excellent group of ministers and delegates present at the Autumnal Meetings of the Association at Gorton Manchester, in October last. 'Quiet Thoughts' and 'Lighter Touches' pages are provided as in previous numbers of the *Bulletin*.

FRANKINCENSE AND MYRRH.

*Blessed is he that considereth the poor ;
the Lord will deliver him in time of trouble.
Ye ought to help the weak, and to remember
the words of the Lord Jesus, how he said,
It is more blessed to give than to receive.*

*The blessing of him that was ready to
perish came upon me, and I caused the
widow's heart to sing for joy.*

*To everything there is a season ; a time
to weep, and a time to laugh, a time to
mourn, and a time to dance.*

To be happy, to possess eternal life, to
be in God, to be saved—all these are the
same. AMIEL.

O LOVELY lily clean,
O lily springing green,
O lily bursting white,
Dear lily of delight,
Spring in my heart agen
That I may flower to men !

JOHN MASEFIELD.

THERE is one kind of preaching so much more effective than any other that it might almost be called the only kind. It is that which consists in right living. What men need is to see religion... This embodiment of truth in a living form is, according to Christianity, God's own especial method. He made his highest revelation, not through a philosophy or a code of laws or a book, but through a man. The truth was lived in Jesus. "The Life was the Light of men." G. S. MERRIAM.

The Shepherds on the lawn,
Or ere the point of dawn
Sat simply chatting in a rustick row ;
Full little thought they than
That the mighty Pan
Was kindly come to live with them below :
Perhaps their loves, or els their sheep
Was all that did their silly thoughts so busie
keep.

MILTON.

It is hard to admire and love those that are half-alive ; people that speak feebly, laugh feebly ; people whose great study in life is to invent rules and regulations, primness and proprieties, all of which are so many weights laid upon the fulness of life. ... Christ came to make men full of pity, love, gentleness, and hospitality. He came to make the soul alive ; and, remember, a man's soul is alive, in the spiritual sense, only when he loves goodness and does goodness ; for the love of goodness is the love of God, and the doing of goodness is the keeping of the commandments of God.

G. DAWSON.

Soft stillness and the night
Become the touches of sweet harmony.
Sit, Jessica : look, how the floor of heaven
Is thick inlaid with patines of bright gold ;
There's not the smallest orb which thou
behold'st

But in his motion like an angel sings,
Still quiring to the young-eyed cherubins ;
Such harmony is in immortal souls ;
But while this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

SHAKESPEARE.

CHAQUE être peut arriver à l'harmonie :
quand il y est, il est dans l'ordre, et il
représente la pensée divine aussi clairement
pour le moins qu'une fleur ou qu'un système
solaire. L'harmonie ne cherche rien en
dehors d'elle-même. Elle est ce qu'elle
doit être ; elle exprime le bien, l'ordre, la
loi, le vrai ; elle est supérieure au temps et
représente l'éternel.

AMIEL.

I WOULD rather have one real glimpse of
the young Jew face of Christ than see all
the Raffaelles in the world. CARLYLE.

A MESURE qu'on a plus d'esprit on trouve
qu'il y a plus d'hommes originaux. Les
gens du commun ne trouvent pas de
différence entre les hommes. PASCAL.

KING XERXES should have offered his prize medals, not for the invention of new pleasures but for a good . . . directory to the old.

JEAN PAUL.

I OWN that I am disposed to say grace upon twenty other occasions in the course of the day besides my dinner. I want a form for setting out upon a pleasant walk, for a moonlight ramble, for a friendly meeting, for a solved problem. Why have we none for books, those spiritual repasts—a grace before Milton—a grace before Shakespeare—a devotional exercise proper to be said before reading the 'Faëry Queene'?

LAMB.

No book is worth anything till it is worth much; nor is it serviceable until it has been read, and re-read, and loved, and loved again; and marked, so that you can refer to the passages you want in it as a soldier can seize the weapon he needs in an armoury, or a housewife bring the spice she needs from her store.

RUSKIN.

UP, dullard; it is better service to read a novel than to mump.

R. L. STEVENSON.

WHY, what is there to prevent beings of another order from being as cheerful, as social, as good companions, as the very liveliest of God's creatures whom we have known in the flesh? Is it impossible for an archangel to smile? Is such a phenomenon as a laugh never heard except in our little sinful corner of the universe?

O. W. HOLMES.

REAL fun ought to give the side-ache to everybody, and the heart-ache to nobody.

FRANCES POWER COBBE.

If I should ever by chance grow rich I'll buy Codham, Cockridden, and Childerditch,

Roses, Pyrgo, and Lapwater,
And let them all to my elder daughter.
The rent I shall ask her will be only
Each year's first violets, white and lonely,
The first primroses and orchises—
She must find them before I do, that is.

EDWARD THOMAS.

I KNOW of no greater luxury than that of thinking well of my fellow-men. It is a luxury which a person in narrow circumstances, who is compelled to live within the limits of strict veracity, sometimes feels to be beyond his means. Yet I think it no harm to indulge in a little extravagance in this direction.

S. M. CROTHERS.

CHRISTMAS has come, let's eat and drink—
This is no time to sit and think;
Farewell to study, books and pen,
And welcome to all kinds of men.

W. H. DAVIES.

I THINK we may look upon our little private war with death somewhat in this light. If a man knows he will sooner or later be robbed upon a journey, he will have a bottle of the best in every inn, and look upon all his extravagances as so much gained upon the thieves—and, above all, where instead of simply spending, he makes a profitable investment for some of his money, where it will be out of risk of loss. So every bit of brisk living, and, above all, when it is healthful, is just so much gained upon the wholesale filcher, death.

R. L. STEVENSON.

'Tis not the food, but the content
That makes the table's merriment.
Where trouble serves the board, we eat
The platters there as soon as meate.

HERRICK.

GRAUT Euch nicht, Ihr lieben Leute,
Vor dem eingeheuren Morgen;
Wenn es kommt—es ist das Heute,
Und der liebe Gott zu sorgen.

G. MACDONALD.

A LITTLE before you go to sleep read something that is exquisite.

ERASMUS.

SOUTH AFRICAN NOTES.

NATIVE UNREST.

IN South Africa the native question is always with us, as indeed it may well be, when we remember that the proportion of natives to Europeans is something like five to one. But of late years an uneasy feeling has been steadily growing in the minds of thoughtful observers that South Africa is unconsciously drifting towards grave racial conflict. This, at any rate, is the feeling amongst the members of the South African Society for the study of native questions. It is not merely that there is a conflict of opinion on many important questions such as Segregation, the Natives Land Act, Pass Laws, Franchise disabilities, Liquor Laws, Location administration, and conditions of labour. It is rather that the whole atmosphere, and the spirit and attitude of mind in which the two races regard and approach each other may make conflict inevitable. On the one side there is a rapidly deepening distrust, on the other the contempt of the superior race for the inferior and the determination to regard and use the inferior race merely as hewers of wood and drawers of water. And this position has arisen despite the fact that the Government and Parliament of the country may be described as not unsympathetic to the native—if he will only "keep his place" and be an obedient serf or servant. But that is just the difficulty—the native will not "keep his place." A new spirit and new ideas are in the air, and the native demands more and better education, greater opportunities of development, more freedom, more land, a less restricted franchise, more self-government—and so on. He is denounced as "impertinent," "uppish," "conceited," and he replies with the cry of "Down with white Junkerdom," or becomes morose, resentful, and distrustful.

This question of "atmosphere" and "spirit" is important, and perhaps I can best illustrate it by a comparison. If all the immigrants in South Africa had been men of the type and spirit, say, of William Penn, Dr. Livingstone, or Dr. Moffat, obviously there would have been no native unrest as we have it to-day. These men went to their respective colonies and missionary fields not with the machine-gun and the whisky barrel, not even with the object of making money by native labour, but animated by a desire to educate, uplift, and Christianise the people amongst whom they laboured. Their spirit and influence still lives—the spiritual influence which prompted the native followers of Livingstone to carry their master's dead body on their shoulders through scores of miles of bush and forest to the coast so that it might be sent over seas to be buried in Westminster Abbey. Over against that spirit consider the spirit of the average immigrant—the spirit which, even at its best, is concerned mainly with the task of earning a living, and concerned about the native only in so far as he helps towards this end, and which, at its worst, comes to make money and is not very particular how it makes it, establishes forms of contract and conditions of farm and mine labour which are little better than modifications of serfdom, or even introduces usury and the liquor traffic and all their accompanying vices and diseases into native life. Obviously, the higher spirit and the circle of ideas and feelings which it represents must invade and permeate the lower if South Africa is to be saved from racial strife and conflict.

There are finer influences at work—witness that exceedingly able book by Dr. C. T. Loram on 'The Education of the South African Native'—a book which I hope to write about some other time—which disposes once for all of the foolish dictum that education spoils the native.

But during the past few weeks two other answers have been made to this problem of the permeation of the lower spirit and circle of ideas and feelings by the higher, and it is to these answers that I wish to draw the attention of the reader. A few months ago there was a certain amount of native unrest in Johannesburg. A strike took place, the natives concerned were haled before the magistrate, a man of more than ordinary fairness and soundness of judgment, but who, in this case, delivered a judgment which was so obviously unjust and accompanied by remarks which, under the circumstances, were so unwise, that the incident called forth protests from every party in South Africa. The incident shows how difficult it is even for a fair-minded and judicial official to keep his mind and judgments free from race prejudice and race bias. However, a Civil Commissioner, Mr. J. B. Moffat, a descendant I believe of Moffat the missionary, was appointed to investigate the whole trouble and to report. His report has just been issued and it forms an answer, or one of the answers, to this question I have raised as to how to penetrate and permeate the lower circle of spirit and feeling by the higher. After enumerating various genuine native grievances, suggesting a more sympathetic administration of the law, and various ways and methods of getting to know the native mind by frequent Conference, he writes as follows:

"As long as natives are denied the rights of citizenship as Parliamentary voters there can be no real contentment in the country. There is little prospect of their being granted these rights in the Transvaal, Natal, and the Orange Free State within the near future. In these Provinces therefore it is necessary to provide means by which the natives resident therein can voice their views and wishes."

That is one answer to the question I have raised—Parliamentary representation of the native, or, failing that, some form of representation through Provincial and Native Councils.

But there is another answer to the question, and it is an answer on which I wish to lay stress because it illustrates the peculiarly complex nature of our difficulties. It is an answer which has been made by Mr. Percy W. Bunting, the son, I believe, of the late Sir William Bunting, one-time editor of the *Contemporary Review*. Mr. Bunting contends that though political representation may help, it will not solve our difficulties. The belief is rapidly spreading that Parliamentary Government is not the highest form of democracy. Certainly it has not solved the question of the rights of minorities, nor the problem of the relation of the worker to his work, and, through his work, his relation not merely to the State but to mankind at large. And so Mr. Bunting contends that in addition to the political representation of the native there must be some form of industrial organisation, some guild or industrial union through which the native, along with all other workers, white or coloured, can exercise a voice in the control, the ordering, and the development of his life and work and of the conditions under which he labours.

This, it will be observed, goes to the root of the matter. It is real democracy. But now, will it be believed that, because Mr. Bunting has set himself to advocate this as a possible solution of our difficulties, he, too, has been haled before the magistrate on the charge of causing disaffection amongst the natives and "inciting to public violence." The mere fact of the prosecution is enough to take away the breath of the average industrialist—outside South Africa. It takes us back to the dark days of industrial slavery, of the

early nineteenth century with its suppression of trade unionism and the rights of combination. Well might Dr. Krause, the Dutch barrister who defended Mr. Bunting, say: "We whites were the greatest hypocrites out. Even the politicians were hypocrites. On the public platform public men declared that it was the duty of the whites to raise the native. But they could only do it by rising from the ashes of inconsistency. Mr. Bunting and the Socialists went against the politicians. They said: 'Teach the native the ordinary rules of education and life. Show him his power as a producer from labour. Show him how to use that power for the betterment of the whole of civilisation. Learn to build up, not to destroy.' If the white man was entitled to use the weapon of the strike, not as a weapon of violence but as a moral right, why was the native barred from that privilege?" Despite this eloquent pleading, however, Mr. Bunting and his associates were committed for trial at the Criminal Sessions.

But now the reader will naturally ask—If the Government is not unsympathetic to the native how could it bring itself to allow such an outrageous prosecution? And the answer is—and it is big with Fate—blindness, stone-blindness to the fact that the native has the same or similar aspirations, instincts, desires, personality and soul, as the ordinary white human being—spiritual qualities which absolutely forbid him to "keep his place," that is, to acquiesce in the condition of perpetual servitude.

But now, to show how confusion becomes worse confounded, let me point out that Mr. Bunting and his associates are not very enthusiastically supported even by those who have won the rights of combination for themselves—the white workers. They refuse to allow coloured people or natives to enter their craft-unions. They fear, and rightly fear, so long as society is based on its present rotten foundations of individual and class selfishness, that the competition of coloured and native labour will bring down the standard rate of wages and so degrade the standard of living.

As for the old theory that the native is a child and must be treated as a child, that too has gone or is rapidly going. The native is a grown and developed human being—with all his faults and darksome habits thick upon him—seeking further development. Of the child theory let the Rev. Arthur Shearley Cripps, our best South African poet, speak:

IN STATU PUPILLARI.

"He's but a child." You say so, do you not,
To prove his need of stripes, to prove your right

To lock his land away, and to requite
His work with wages of a child? You blot
His franchise out. You mildly murmur—
"What

Use has he for a vote? His needs are slight;

His name upon a hut-tax roll indite,
And tax his blanket, too, or cooking pot."
A child? He bears the burthen and the heat

Of grown men's war. (How fast child-porters die!

Who forced their labour? halv'd their pay? let ply

The hippo-hide?) A child! Your task how sweet—

To speed on blood-trails child-Askaris' feet,

And set babes' hands to murder, standing by!

R. BALMFORTH.

Cape Town

P.S.—Since the above was written it has been announced that the Government has dropped the case against Mr. Bunting and his colleagues.

R. B.

MEMORIAL NOTICE.

MR. ROBERT STEWART, GLASGOW.

ON Saturday, 7th inst., Mr. Robert Stewart, at the ripe age of 80, died, some weeks after a serious operation, at the house of his son-in-law and daughter, Mr. and Mrs. William Sinclair of Sheffield. Mr. Stewart was a member of the Glasgow (St. Vincent Street) and Sheffield (Upper Chapel) congregations, and, through his keen interest in denominational affairs, was well known to Unitarian friends in many parts of the country. The cremation service at Sheffield was conducted by his old friend and pastor, the Rev. C. J. Street, on Wednesday, 11th inst.

Mr. Street said they were assembled to pay a tribute of respect and affection to the memory of a man whose individuality was remarkable. For thirty-five years he had been privileged by a warm friendship with Mr. Stewart. Never was a more virile personality. He lived to the full in every moment, and made use of every ounce of his power. Responding at his great age to the call for national service in war emergency, he went back from his well-earned retirement from inland revenue service to do a young man's hard work in the Bank, besides indefatigable effort in the cause of Belgian refugees; thus setting an example to men of half his age, but perhaps at the same time overtaking his strength. He maintained an alert interest in all that concerned the welfare of mankind, and was keenly interested in the Unitarian denomination and the cause of free religion all over the world. His was a progressive spirit, without a trace of the hardening process which so often accompanies advancing years. He was an observant traveller and a delightful companion; for he was an all-round reader and thinker, with a well-stored memory, and was ever apt with fitting quotation from the best of English literature, whether in poetry or prose. Along with it went a keen sense of humour, with a faculty for evoking laughter that left no sting, and awakening happiness which remained a pleasant memory. Even in the nursing home, after his serious operation, though in much discomfort, his cheerful spirit asserted itself as usual, bubbling over with life, intent on keeping abreast with the movements of the times, and full of interesting conversation. He refused to be daunted by death, regarding this mystic visitant as no enemy, but a friend, and he quietly made preparation for eventualities. The vigorous spirit was now free from its encumbrance to participate in that fuller and richer life which his happy faith anticipated.

CORRESPONDENCE.

UNITARIAN HISTORICAL SOCIETY.

To the Editor of THE INQUIRER.

SIR,—Owing to the abnormal cost of production the *Transactions* of this Society for 1918 is a smaller issue than its predecessors. It is hoped to give fuller measure in the next issue. A biographical sketch of one of the ejected ministers, by Messrs. Ernest Axon and Francis Nicholson, and an article by the Rev. Clement E. Pike are already in hand for the next number. Those who have not yet paid their subscription for 1918 will greatly oblige by forwarding it to the Hon. Treasurer, Mr. R. M. Montgomery, 5 Crown Office Row, Temple, E.C.4, before the end of the year.—Yours, &c.,

WALTER H. BURGESS, Hon. Sec.
4 Ladysmith Road, Plymouth.

RELIGIOUS INFLUENCES IN LIVERPOOL.

[FROM A CORRESPONDENT.]

A noticeable thing in Liverpool has been the holding of common religious services during the war, called together by the Bishop. Most of the clergy and ministers have gathered on a common platform under his presidency, each taking his share in the religious offices, followed invariably by the reverent attention of a vast crowd of Liverpool citizens. The Exchange Flags, St. George's Hall, the Central Hall, have all been the scene of these assemblies. On every occasion "the sea of upturned faces" was a sight to see and to remember. The Bishop himself, whose self-devotion and intense activity have never flagged or faltered under his poignant bereavement, has been an inspiring and consolatory force throughout. It might surprise him to know how real his "Fatherhood in God" is now to many who cared little enough for the historical or ritual side of his office before he and they faced death and woe together; how he has vindicated Christianity to them by being what he is; how his spiritual leadership has brought home his spiritual certainties to hearts that were and are far from being ecclesiastically minded.

This war has been full of surprises—especially of spiritual surprises. One of them is the mental attitude the Bishop of Liverpool has wrought about himself in those who perhaps never thought about him before at all. The writer remembers an occasion of a service when the day was very dark and hearts were heavy and fearful. Various notables were present, military, naval, civic, and many people waited about at the conclusion—but not, it seemed, for these. They were waiting for the Bishop; and when he had passed they followed behind him, a pathetic and silent procession. His small white-robed figure, bearing so bravely that invisible burden, seemed a pledge and symbol of the reality of unseen things, things he made simply and practically true. A Shepherd indeed.

Another outstanding personality in the religious life of Liverpool is the Rev. Dr. Guttery, without whom a religious assembly has come to seem incomplete. He has just returned from his mission to the United States, and received a great welcome home. His influence far outsteps the bounds of Primitive Methodism. Last Sunday week an immense congregation over-flowing all available space in body and galleries reached its limit in the pulpit itself at the back of the preacher, and listened to a message delivered almost in a whisper; for, as he said, he has left most of his voice in the United States. Yet every word was audible. On Monday the Church was again packed for his lecture on the tour, and supporting him were the Lord Mayor, the American Vice-Consul, and Archdeacon Howson, who at the conclusion pronounced the benediction. A lecture as packed as the audience, notably demonstrating one cause of his popularity—a most delicious humour and shrewd wit. Thank heaven, it was possible to laugh once more without a sense of incongruity. But one hopes he will take care of his voice. It is one of the assets of Liverpool.

THE Rev. J. Estlin Carpenter, Litt.D., will conduct the closing service of the Little Portland Street congregation at University Hall, Gordon Square, on Sunday, December 29 at 11.15 A.M., and a special invitation is given to all who have been interested in the congregation in past years.

NEWS OF THE CHURCHES.

Bootle.—In the Bootle Free Church Calendar the announcement is made that Private Joseph Johnson, aged 19, 116th Battalion, King's Liverpool Regiment, was killed in action on September 26 in France, although the news did not arrive until the armistice negotiations were in progress. He was formerly a member of the Sunday school, and had since become a member of the church. The death is also much regretted of Mrs. Cheetham, wife of Private H. Cheetham, R.A.M.C., B.E.F.

Colne.—Owing to the unsatisfactory state of health of the Rev. J. Pipkin, Minister of Stanley Street Unitarian Church, the congregation have unanimously decided, on the recommendation of the Church Committee, to release him for three months from January 1 next, with full salary. Mr. Pipkin greatly appreciates this offer and has gratefully accepted it. The Church Committee hope to be able to arrange for ministerial supplies during the minister's absence.—On Saturday, November 30, a Sale of Work was held in the school with the object of clearing off a debt of £187. In the absence of Councillor Hird, the Rev. F. Hall of Blackburn performed the opening ceremony, and Mr. Richard Landless of Colne presided. During an interval between the concerts which had been arranged a Gold and Silver Tree was unveiled by Mrs. Smith, wife of the Rev. C. Smith of Nelson. A sum of £130 was cleared after expenses were paid.

London: Islington.—On Saturday, December 7, the sum of £37 towards Unity Church expenses was realised as the result of a successful Japanese Fancy Fair in the Preston Rooms, which was opened by Miss Mary Preston. An excellent programme of music had been arranged.

Reading.—A venerable member has passed away this week in the person of Mrs. Suffield, the widow of the Rev. Robert Suffield, the "Father Suffield" to whose unique influence as a Catholic priest and missionary striking testimonies have been recorded, and who as Unitarian minister at Croydon made a distinguished mark. Mrs. Suffield, who was a sister of Mr. Herbert Bramley of Sheffield, took a keen interest in our denominational life and till late years was frequently seen at our gatherings. She died last Monday.

Stockton-on-Tees.—Mr. W. J. Watson, J.P., has been closely identified with the Unitarian Church at Stockton-on-Tees ever since the present building was erected; and it is gratifying to learn that during his fifty years' service as Clerk to the Local Board and, since 1892, Town Clerk of Thornaby-on-Tees he has earned the confidence and respect of the community. Mr. Watson has now retired from the office of Town Clerk, and the Mayor expressed the gratitude of the Town Council for his long and faithful services, and the hope that he would enjoy his well-deserved leisure.

Wolverhampton.—All Souls' Church has sustained a very heavy loss through the death of Mr. W. H. Harris, Church Treasurer and Superintendent of the Sunday School, at the age of 64 years. Mr. Harris was devoted to the work of the school and his influence over the children was quite remarkable. The funeral service held in the church and conducted by the Rev. J. A. Shaw on December 11 was largely attended by members of the congregation, scholars, teachers, and prominent citizens of the town. Mr. Harris leaves a widow and one son who is serving with the colours in Mesopotamia.

**** THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.**

Hospitality for Overseas Soldiers.—Several of our readers, in response to the note which appeared in our columns a few weeks ago, have offered to provide hospitality for a few days about Christmas to soldiers from Canada, Australia, and New Zealand. Their letters have been forwarded to Lieut.-Col. C. S. Bullock to deal with. Nearly all the offers have come from friends living at a considerable distance from London; and it may not prove convenient for men on leave to travel so far. We are most grateful to those who have so generously responded to our note,

MARRIAGES.

COLLETT—HAMBLIN.—On December 10th, at Friars Street Church, Ipswich, by the Rev. J. W. Saunders, M.A., Robert James Collett to Elizabeth Teresa Hamblin.

CROSSKEY—NETTLEFOLD.—On the 18th inst., at the Church of the Messiah, Birmingham, by the Rev. Lawrence Clare, Lieut.-Col. John H. Crosskey, M.C., son of the late Percy W. Crosskey and Mrs. Crosskey, of 54 Portland Road, Edgbaston, to Evelyn Margaret, eldest daughter of Mr. and Mrs. John S. Nettlefold, of Winterbourne, Edgbaston, Birmingham.

DEATHS.

SMITH.—On the 12th inst., at Thornlea, 47 Palatine Road, Withington, Manchester, in her 80th year, Margaret Barton Smith (née Little), wife of the late Samuel Smith. Was cremated at the Manchester Crematorium on Monday, 16th.

SUFFIELD.—On December 16th, at her residence, 42 Craven Road, Reading, Madeline, widow of the Rev. Robert Rodolph Suffield, and daughter of the late Edward Bramley, of Sheffield.

COLLIER.—On December 16th, at White House, Hueclecote, Gloucester, Edward Collier, aged 58.

OUR CALENDAR.

LONDON.

SUNDAY, December 22.

Acton, Creffield Road, 11.15, Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 6.30, Rev. A. GOLLAND, M.A.
Bermondsey, Fort Road, 11, Mr. S. P. PENWARDEN.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. MUNN.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Luke's, City Road, 11, Mr. ALFRED E. CORDELL; 6.30, Mr. A. STEPHEN NOEL.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11 and 6.30, Mr. J. BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill Unitarian Christian Church, 11, Mr. H. G. CHANCELLOR; 6.30, Mr. S. P. PENWARDEN.
Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.
Islington, Unity Church, Upper Street, 11 and 6.30, Lieut.-Col. C. S. BULLOCK.
Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.
Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.
Leytonstone, Seaton House, 57 Fairlop Road, 6.30, Mr. J. W. PETERKEN.
Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.
Rhyl Street, Kentish Town, 11 and 3.30, Rev. W. H. ROSE.
South Norwood, League House, 141 Portland Road, 6.30, Miss M. FRANCIS.
Stoke Newington Green, 11.15 and 6, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11 and 6.30, Mr. JOSEPH P. ROSLING.
University Hall, Gordon Square, W.C., 11.15, Rev. W. COPELAND BOWIE.
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, 11 and 6.30, Mr. J. HARRY SMITH.

ABERYSTWYTH, New Street Meeting House, 11, Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, EDGAR W. MARTIN.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 3, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN Row, 10.45 and STYAL, 6.30, Rev. E. A. SMITH, B.Sc.
DOVER, Adrian Street, near Market Square, 3.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. J. STREET, M.A. LL.B.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. LAWRENCE REDFERN, M.A., B.D.
LIVERPOOL, Bootle Free Church, 11, Mr. R. F. LISTER; 6.30, Mr. J. M. HEANEY.
LIVERPOOL, Hope Street Church, 11, and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 6.30, Rev. LAWRENCE REDFERN, M.A., B.D.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
MANCHESTER, Moss Side, Brooks' Bar, 10.45 and 6.30.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.
OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. ALFRED HALL, M.A., B.D.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. H. M. LIVENS.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, M.A.
TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 3, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CHRISTMAS DAY.

LONDON.

Brixton, Unitarian Christian Church, Effra Road, 11, Rev. T. MUNN.
Hampstead, Rosslyn Hill Chapel, 11, Rev. HENRY GOW, B.A.
Islington, 11, Lieut.-Col. C. S. BULLOCK.
Kilburn, Quex Road, 11, Rev. J. ARTHUR PEARSON.
Stratford, 11, Mr. JOSEPH P. ROSLING.

LEEDS, Mill Hill, 10.45, Rev. LESLIE SMITH.
LIVERPOOL, Hope Street Church, 11, Rev. Dr. MELLOR.
SHEFFIELD, Upper Chapel, Revs. A. HALL, M.A., J. W. LEE, and J. V. LAUGHLAND.

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THE OLD MEETING HOUSE, BANBURY. Amherst D. Tyssen, D.C.L., M.A. (Illustrated.)
THE OPEN-TRUST MYTH. William Whitaker, B.A.
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NOTES AND QUERIES.

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LONDON, SATURDAY, DECEMBER 28, 1918.

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NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

SINCE receiving the telegram concerning our Hungarian Unitarian friends which we printed last week we have news that Prof. Boros, of Buda-Pesth, is now in Holland with a view to enlisting aid to avert the threatened calamity to his religious community. The position is one of the gravest anxiety, and both in this country and in the United States there will be many who, knowing the fine character and truly liberal mind of Prof. Boros, and desiring that the Transylvanian seed-plot of religious liberty shall not be trampled into ruin, will earnestly wish to co-operate as far as possible with his efforts.

* * *

IN many churches on Sunday last, being "Peace Sunday," there was special emphasis on the need of a League of Nations as the best means of securing mankind from a repetition of the miseries and shames of the last four years. A powerful reinforcement of the proposal will be given at once by a united campaign of the Trades Union Congress and the Labour Party. On Thursday, January 2, a meeting will be held in its support at the Albert Hall, and on January 5, which is to be observed in Labour circles as "League of Nations Sunday," similar demonstrations are to be held in Glasgow, Manchester, Birmingham, Newcastle, Cardiff, Leeds, and Bristol, while in many other places representative gatherings will be held in co-operation. We heartily rejoice that this vigorous policy has been adopted.

* * *

Two points included in a series of resolutions passed by the Wesleyan Methodist Committee of Privileges for transmission to the Government deserve

the attention of all who are seeking to rouse and educate public opinion in connection with the Peace Conference. In addition to an earnest plea for a League of Nations and a consequent reduction of armaments and the abolition of Conscription, the Committee urge that complete religious toleration should be insisted upon in all countries to which the protection or support of the Allied nations may be granted, and that "effective and drastic" measures should be taken in regard to the sale of alcoholic liquor to native races in territories coming under the control of the Allies.

* * *

PASTEUR EMILE ROBERTY, senior minister at the Oratoire, Paris, from whose sermon on the eve of the Armistice we quote on another page, is regarded by the Reformed Churches of France as one of the finest pulpit orators in their country. We can well believe it. His brilliant sermon at the Cathedral in Geneva, on the occasion of the meeting of the International Liberal Congress at Geneva, 1905, will live long in the memory of all who heard it. Another of his memorable utterances was that delivered at the Jerusalem Kirche, Berlin, five years later. Short in stature, but lithe and graceful in action, he makes a figure as picturesque as his eloquence is spiritual and exalted. We rejoice to know that our distinguished *confrère* was selected to preside over a widely representative assembly recently held in Paris, when delegates were present from the Protestant churches of the Allied nations. It was a regret to him that his Unitarian friends in England could not be represented.

* * *

It is with sympathetic interest, which will be widely shared, that we hear from our old friend the Rev. James Hocart of Brussels, formerly minister of the Liberal congregation in that city. Mr. Hocart, whose health had been but weak for some time, says that at first the feelings roused by the cruel treachery of Germany towards little Belgium stimulated him to new life and unwonted exertion, and he was actually able to

do a great deal of work for the afflicted people around him. But after two years and a half, his efforts had exhausted his whole strength, and having suffered an entire collapse he remains in a very feeble condition. Let us hope that the dawn of a brighter day for his country will more happily supply the invigorating touch again.

* * *

"THOUGH she was a Churchwoman by practice, her own religion was a kind of undefined Unitarianism." So Mr. G. W. E. Russell writes of the late Edith Sichel, the biographer of Alfred Ainger and a writer on many subjects, none of which she touched without adorning. Mr. Russell quotes her as saying: "The Immanence of God and the life of Christ are my treasures."—"I am a heretic, you know, and it seems to me that all who call Christ Master with adoration of that life are of the same land." James Martineau was one of her favourite theologians. We all meet with people counted among the worshippers in orthodox congregations whose opinions are like hers, though she had a pungent way of expressing them. "She had nothing but scorn for a 'joyless curate prating of Easter joy with limpest lips'" — a sample which we ourselves remember very well hearing on a Mediterranean steamer. Nor did she care for "the Athanasian creed sung in the highest of spirits in a prosperous church" by "sealskin-jacketed mammas and blowsy old gentlemen." But, she said, "All the clergymen in the world cannot make one disbelieve in God."

* * *

THE council of the London Congregational Union is appealing for £40,000 to be raised as a Peace Thanksgiving Fund and applied in furthering the denomination work in the metropolis. The appeal says that more than 20 churches in London pay stipends of less than £200 a year, that at least 25 are crippled by heavy debt, and that 9 are in temporary and rapidly deteriorating buildings. The proposal is to increase the annual income of the Church Aid Fund by £1,000 so as to augment the stipends, to clear off the debts to improve the premises,

and provide for the religious needs of new districts.—The Bishop of London has also made an appeal for £50,000 on behalf of the distressed (he says starving) clergy of his diocese. The average stipend is said to be £300, but many have considerably less—in some cases, about half the amount—to live on. With the price of necessities of life doubled there is undoubtedly, beneath the superficial appearance of “plenty of money about,” a great deal of pinching and privation. And it is not only the clergy that suffer but all whose income, being fixed, is unequal to present prices.

* * *

THAT somewhat misunderstood society, the British Academy, which has hardly had time since it was founded to establish a reputation equal to its title, has at least done valuable work in the direction of popularising archaeological results, especially in connection with the Bible. Its series of Schweich lectures, which deserve to be more widely known, have been given by men of the first rank in this department of science, and are published at a rate placing them in everybody's reach. Attention has been called to some of them from time to time in our columns. We are glad to note that Sir Frederick Kenyon, the director of the British Museum, has announced that the Academy is about to ask the Government to secure the proper organisation and co-ordination of archaeological work in the Bible lands now thrown open to British control.

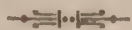
* * *

WE are glad to hear that the Rev. P. Godding (Lieut. R.I.) has safely returned home after being a prisoner in German hands since May 27. How deadly the fighting was on that day and the subsequent sufferings may be judged from the fact that only two officers of his company survive and only six of the whole battalion. The privations endured in his prison camp were very severe, and his services as chaplain had to be minimised for a time owing to the great reduction of his strength. Happily he is now in good health, thanks in great measure to parcels—of which he reckons he received about half of those dispatched to him.

* * *

AT the biennial meeting of the American General Conference of Unitarian and other Christian Churches last year, a bronze tablet was presented by the delegates to our church at Montreal to commemorate “the first meeting of the Conference on British soil,” and to mark the century of peace that had elapsed between the British Empire and the United States. A replica (in wood) of this tablet has been now placed in a prominent position in the entrance hall of the Unitarian headquarters in Beacon Street, Boston. We cannot doubt that for long years to come this interesting memorial will be welcome to the eyes of visitors from all parts of the States, in one generation after another. It will certainly receive fresh significance from the new ties of warm friendship which have been knit during the war.

FOR EVER MEMORABLE.



PLUTARCH tells us that when Alexander had heard an oration by Callisthenes on the prowess of the Greeks he said, quoting from Euripides, “On noble themes 'tis easy to excel.” If that is so, to what heights should not England's poets rise when they undertake to do for the close of the war what they copiously did for its opening! Two hundred and fifty years ago, John Dryden, “Glorious John,” found inspiration in the stirring tale of one year; what would he have done with the story of four, and such a four as we have seen? His ‘Annus Mirabilis’ would become a ‘Quadriennium Mirabilissimum,’ and its wonder—if that poor word must be used where none is equal to the thing—would be immensely more than four-fold that of 1666. Patriot as he was, we cannot be surprised that he found matter attractive in the long-drawn-out sea fights which the summer of that year witnessed between our fleet and the Dutch, or that—full-blooded Englishman as the bard was—he should revel in the exploits of heroic daring reported from the seas. But think how all the poet in him would spring to the record of our times, when, on a scale never known before in the annals of mankind, effort, valour, suffering, have taken million-shape, and when sea, land, and air alike have presented scenes of heroic struggle, fateful to multitudes, and decisive of the life of empires. We recall the pleasant note of Samuel Pepys—“I am very well pleased this night [February 2, 1667] with reading a poem I brought home with me last night from Westminster Hall, of Dryden's, upon the present war, a very good poem.” Well, perhaps it is; it certainly was so reckoned by the poet's contemporaries, though it is not his best. To hear the “long-resounding pace” of his mighty couplet, his “two coursers” as Gray calls them “of ethereal race, With necks in thunder clothed,” we must turn elsewhere. May be, after all, that “wonderful year” had not stirred the deepest depth of his heart and consequently had not called forth the full strength of his genius.

What of our living singers—or writers in prose for that matter, for “glorious John” was equally a master in both kinds? Of course there is a recoil in the mind of any man really human against theatrics in a matter so awful in its tragic reality. If any writer should set out to show his cleverness by verbal posturings on these ruins of civilisation, these graves of the unnumbered dead, he may possibly receive his reward in the plaudits of the shallower sort. We are not thinking of that kind of thing. But if there were any one of the moderns who could utter sincerely the thoughts and emotions universally evoked by these stupendous events, it would be a priceless gain to us and all posterity that the utterance should rise level with the theme. We look round and wonder where a fit voice might be found—perhaps our best are pondering even now whether to attempt a theme so immense, Hardy, Bridges, Newbolt, Noyes, Masfield, and

the rest. As they view the subject we should like to take their opinion as to the correctness of Euripides' dictum, “On noble themes 'tis easy to excel.” No doubt there are episodes that any one of them taken at random might be trusted to handle effectively—for example, the long tireless activity of the sailors, of the Royal Navy or the mercantile marine, the dauntless pluck of the lads that dribbled their footballs into the face of the German guns, the romance of the flying men, or—to turn in another direction, but one where memorable things are surely to be found also—the toil of the workers, men and women alike, the patience of organisers, shall we not add the demonic energy of a Lloyd George. Any of these would certainly be theme enough, yet how much more belongs to the whole story!

One aspect of the grim struggle is brought more clearly home to us as we drift day by day from its actual experiences. More than once, indeed, we heard, as the daily tumult went on, voices telling us that it was a battle not between individuals and armies alone, but between *ideas*. Did not the Kaiser himself, in the latter period, emphasise the fact? Two “systems” were in death grapple; according to our respective positions on the field we might call one or the other Ormuzd or Ahriman, the Power of Light, or the Power of Darkness. But here, in soberest truth, we have the superhuman element, real, not fancied, brought into the drama. Of old, from Homer onwards, the poets pictured such interpositions in forms now gone antiquated. If Kipling were to borrow Dryden's paraphernalia and tell us of shadowy things winging about the battle-ships, agents of destiny to mortals and the world, he might as well appear in Covent Garden dressed like the older singer when on his way to Will's coffee-house. And yet Kipling, who had some serious things to say to his countrymen after the fading of the pageant of the Diamond Jubilee, might surely find suggestion still, or even more than formerly, in the contemplation of this rising and falling of all physical things, including the terrible pomp of war. “Lest we forget,” will not some great clear utterance come to us, will it not echo in every pulpit in the land, reminding us that these things visible and tangible, the outward life with its triumphs and piteous sacrifices of men, are but as a thin veil, the thinnest to the discerning mind, of an eternal and spiritual world? We are all too prone to play the part of “valiant dust that builds on dust,” to yield ourselves to the illusion that “reeking tube and iron shard” are the ultimate realities, the last appeal of the wise, while they are really but a snare of the foolish. “Lest we forget,” even now as the last of the war years ends, may some merciful inspiration come to the hearts of all of us, and especially to those whose “frantic boasts” have but exposed their blindness. Plutarch goes on to say that Alexander bade the panegyrist of his victorious troops rather try a harder path to excellence. “Tell my Macedonians their faults, that by means of them they may learn to be better for the future.” Mankind has deep need to learn and to remember well.

BOOKS AND REVIEWS.

A SYRIAN ON SYRIA.

IN spite of the ready assent with which the principle of the self-government of little peoples has been received during the war there is only too much evidence that the old traditions of the great Powers are still very strong, and proposals are glibly made as to the future of one and another of the liberated nationalities which are very far from resting upon the "free consent of the governed." In connection with the Holy Land another factor is introduced, in the fascination which Zionist schemes have for many minds. Palestine was the Land of the Jews; what can be more attractive, say some good people, than the idea of "restoring" the Jewish nation to its old home? Especially influential with a few but by no means negligible Bible readers is the conception of the "fulfilment of prophecy" in some such way. That there can be any other side to the matter does not seem to occur to them, but the book before us* shows unmistakably that there is a very important other side.

The Rev. A. M. Rihbany, the author of this book, is a native of Syria, and one of some quarter of a million immigrants from that country into the United States. He is evidently a man of much power and skill as a writer, and he has attained considerable celebrity in the pulpit. But though doubtless exceptional in talent himself, he is able to point with great satisfaction to the average Syrian in the States as an intelligent and law-abiding citizen. He therefore claims that due attention should be given to the rights of those inhabitants of Syria, including Palestine, who are not of Jewish stock, and who by long descent have ancestral ties equal to those of the Jews, while by actual inhabitation they are surely to be considered before strangers, however historically interesting.

The complexity of the problem of Government in that ever-memorable land is augmented by very stubborn facts. The comparative sterility of the land itself is one thing; another is the difficulty of defining its boundaries; but most important is the great variety of tribes and religious culture which are to be found in it. Under the severe tyranny of the Turk there has been little or no opportunity for these diverse elements either to develop individually or to mingle in successful union. For any foreign Powers to select one of these and set it over the rest would be the least hopeful way to amity between them; and, the author contends, the introduction of a large number of Jewish immigrants into the country with the idea of establishing an independent Jewish polity would be as politically unsound as it would be economically disastrous. His mind is an open one as to the defects of his fellow Syrians, but he tells us much to encourage the hope that by the judicious and benevolent supervision of a Power, seeking not its own advantage but the good of the governed, they would speedily take rank with any other oriental race. Such a tutelary Power he cannot see in Europe, though he courteously acknowledges the several excellences, *e.g.*, of French and British control. His plea, urged with great earnestness, is that his adopted country, encouraged by its success in the administration of Cuba, should go farther and try to carry out its great ideals of human freedom and elevation by undertaking the task of "ruling" a free Syria till it can wholly rule itself.

The author's perspicuous mind, as well as his trenchancy of expression, will be best

discernible in a quotation or two. In speaking of 'The Pride of Race' he says:—

"The kinship of blood remains the social and political bond of the Near East. It is the centre of its clannish life and the limitation of its religious spirit. Clannish divisions persist and are vital even within the same religious fold, and the various sects are mutually opposed political parties. The long succession of tyrannical rulers in Eastern countries and the Oriental's indifference to organisation have prevented the formation of a national ideal and the recognition by the various elements of the population of a common national interest, transcending all clannish and sectarian loyalties. Therefore the modifications which nationalism has worked in the racial sense in the great countries of the West have not yet come to soften the clannish and sectarian rigidities of the East.

"But even in Western countries ungenerous racial prejudices remain strong. I do not allude only to the Teuton's insane passion for a subject-world wherein the Teutonic 'Kultur' might be inculcated as the noblest culture any race has known. The superior air of the Anglo-Saxon is too evident to be overlooked, even when he is fighting for the liberation of the world. This noble son of humanity, who has fought countless battles for liberty and law, and is the greatest nation-builder the world has known, remains to a great extent intoxicated by the idea of his own racial superiority. His tendency to look down upon other races, especially the Asiatic, is still very strong. He looks down even upon those races for whose welfare he is willing to shed his blood. A great paradox, but not utterly strange. It is a striking evidence of the ancient struggle in the same race between the provincial man and the universal man.

"But the Anglo-Saxon does not realise, perhaps, that those races, *even* the Asiatic, while recognising his superior achievements in certain lines of progress, feel disposed also to look down upon him. At least they are not convinced that they deserve his scorn. What is there in the logic of things to prevent any race from raising itself in its own estimation to a high elevation and looking down on all other races? Nothing whatever....

"The Oriental, also, feels that *he* is of superior quality, that *he* has a 'right' to look down upon even the Anglo-Saxon. Why not? What difference can there be between the 'right' which the Anglo-Saxon feels certain that he has to look down upon the Oriental, and that by which this man feels himself entitled to look down upon the Anglo-Saxon? Is not the whole thing a question of personal opinion, since neither party accepts the other party's position? The Syrian knows that he has given Europe its religion, the crowning glory of all human possessions. He claims to be more spiritual and more hospitable than the Anglo-Saxon is; that his friendship is truer and of a deeper spiritual quality, his women more modest than Western women, and his social life in general less encumbered by the many cares for material things which weigh down the social life of the Occidental.

"Unimportant whether all these claims are valid or not. They are made by the son of the East with the same self-assurance that he is right which characterises the Anglo-Saxon claimant to racial superiority. Both are needy of the grace of God."

In pressing his point that the United States would prove the best guardian and political educator of the Syrians Mr. Rihbany says:—

"So far the European nations which have associated with the peoples of the Near East have been either unable or unwilling to minimise, or destroy, those prejudices which have afflicted the Easterners for so many centuries. How could

they, when they brought similar feelings with them? By their own mutual contentions and their seeking of 'spheres of influence' by seductive appeals to the sects and clans of the East, the Europeans have served, at least indirectly, to confirm the Easterners in the errors of their ways.

"Now America has a nobler appeal to make to the East. I do not say that racial prejudice has entirely disappeared from among the Americans. No. Unfortunately it still exists, but in a greatly modified form. The American Anglo-Saxon has not entirely outgrown this habit of his race but the New World has weakened it in him very materially. His own declaration that 'all men are created equal' has served him as a new and quick conscience. He cannot ignore the dictates of this conscience without breaking the fundamental law and weakening the basic principle of his own social and political existence. He does sin against this Goddess of Democracy now and then, but always within the range of quick repentance."

Our readers will see that this is not a plea easily to be set aside. It was written before the armistice, but its opportuneness is certainly not lessened by the close approach of the Peace settlement.

TRANSYLVANIA.

IN view of the anxiety of the Protestants of Transylvania over their future position the following passage from a chapter by Dr. R. W. Seton-Watson, in 'The War and Democracy,' is worth recalling. "Certain it is that Roumania, while declining all temptations to join the Central Powers, has also rejected the Russian invitation to occupy the Bukovina, and has actually approached Hungary with a view to securing the restoration of Transylvanian autonomy. The Magyars on their part have tried to buy off Roumania by introducing the Roumanian language of instruction in many of the State schools of Transylvania—a wholly inadequate concession which would none the less have been inconceivable four short months ago. [Published December, 1914]. Unfortunately, the realisation of Roumanian unity involves the inclusion in the new State of considerable Magyar and Saxon minorities, amounting in all to not less than 600,000 inhabitants. There are no means of overcoming the hard facts of geography, but it is essential that Roumania, while incorporating Magyar and Saxon islets in the Roumanian racial sea, should guarantee the existing institutions of the two races, and the fullest possible linguistic freedom in church, school, and press. The Saxons in particular have preserved their identity for over seven centuries in this little corner of the Carpathians, and have contributed far more than their share to the cause of culture and progress in Hungary. It would be a crying irony of fate if they were allowed to perish in the twentieth century at the hands of those who have pledged themselves to vindicate the rights of smaller nationalities." To the word "church" is appended this note: "The Szekel (Magyar) districts of Transylvania are mainly Calvinist, the Saxons Lutheran to a man, while the Roumanians are divided between the Orthodox and the Roumanian Uniate Churches. Transylvania is also the centre of an interesting sect of Unitarians, who are for the most part Magyar by race."

A CORRESPONDENT draws attention to the stimulating and suggestive essay by the late Prof. Verrall on the subject of the 'Altar of Mercy' referred to in Mr Mellor's translation from Statius published in our last week's issue.

* 'America, Save the Near East,' by Abraham Mitrie Rihbany, Boston, U.S.A. The Beacon Press. Price \$1.

EMILE ROBERTY AND FRANCE.

ON November 10, the eve of the signing of the armistice, Pasteur Roberty delivered a most impressive sermon at the Oratoire, Paris, taking as his text *Psa. lxxxv. 8*: "God the Lord... will speak peace unto his people and to his saints; but let them not turn again to folly." An excellent translation, from which the following passages are taken, appears in *The Christian World Pulpit* for December 18:—

Honour to the Heroes!

"Victory is not an excuse. Victory does not necessarily indicate and bring in its train the betterment of a people, nor the elevation of its national conscience. The mind must have been completely Germanised that can feed itself on such an illusion. Besides, should we not betray in some sort our mission as a minister of Christ if we declared to you only the eternal mercy and joy which await believers, and never its severe warnings, never its words of condemnation? We should betray even the sentiment of our entire people if in these memorable days we tasted only the intoxication of deliverance. Yes, we shall do well to flag our houses to-morrow in honour of France and of its splendid Allies. Honour to you, sons of England and of Scotland, of Australia and New Zealand, of Hindustan and of Canada; to you, sailors of the countless fleet of the British Empire, who, during four and a half years on all the seas of the globe, in spite of the monsters that lurked under the surface, have assured the very existence of Western civilisation! Honour to you, citizens of the United States, who, by thousands and thousands, have crossed the immense ocean to defend an ideal! Honour to you, children of light-bathed Italy, who have inflicted mortal strokes on what remained of the Empire of Charles V. To you, natives of Africa, inhabitants of our Colonies, who came to shed your blood, and for the most part to die, in the chill fogs of our climates. To you, Serbians, doubly sacred by misfortune and by victory, Rumanians deserted and betrayed, unfortunate and unhappy Russians, who during more than three years have strewn with your corpses the plains of Eastern Prussia, of Galicia and of Poland. Honour to you, Belgians, and to your King, who, in slackening the thunderous march of the enemy sacrificed your country to keep your word, and so contributed the first to the salvation of our country.

"Lastly, glory to you, dear Poilu of France! Ah! we can never find words to celebrate the heroic tenacity and the ardour of your attacks. You, who almost alone at the beginning of the war, on the heights of Nancy, on the Yser, in Champagne, in Artois, at Verdun, and twice on the immortal Marne, vanquished the most formidable material Power of all time. Yes, we shall do well to put out our flags, but we shall do well also to drape all our flags with *crêpe*. *Crêpe*, the sign of suffering and of mourning. Mourning, for deliverance means much more than grief for the dear departed. It is an appeal for looking into oneself, over one's life, one's conduct, over the life and conduct of one's country; it is a preaching of repentance, of all salutary humiliation."

The preacher, in his examination into the life of his nation earnestly denounced the spirit of Atheism which had no sense of God, or of obedience to a transcendent, eternal, immutable moral law such as must condemn many habits of the French people. One of their "follies" had been to set aside the Bible as a religious help, and to set aside Christ the Lord. Another was "the stupid materialism which would lead us to the abyss as surely as the rivers of hell." British and American help had been bountifully given to France, "but,"

he asked, "what is the solid foundation of the British or American riches? What use do the cream of the citizens of these countries make of their wealth? Do they employ it with a view to an egoistic enjoyment or for truly public good? Have they not in its highest degree the sense of the idealist, social, and finally Christian utilisation of the power of money? The British and American élite—I speak naturally only of the élite—has kept intact at the bottom of its conscience the love of the Kingdom of God. There is the truth. On the other hand, the enrichment and the practical materialism which some among ourselves preached to us, under charming forms, it is true, and sometimes with voices—the pity of it!—so musical, is the simple cult of Nature; it is the blind confidence in the natural powers of our race, the unrestrained expansion of our desires, the idolatry of our genius. Yes, the idolatry of ourselves, with the eloquence which such an attitude gives to the tongue. The idolatry of the genius of the race! You see where it has led Germany, which, for fifty years intoxicated by its victories, turned away from the precepts of the Gospel to place its whole hope in material force alone, no longer keeping its piety, only the miserable formalism of the Pharisee. Do you wish now to resemble them, to give to the French race an idolatrous cult, and thus to found your whole future on practical materialism, even with much literature, art and music? That would make useless sooner or later our magnificent victories. It is then that it would be possible to say that our brothers and our children have sacrificed their lives and their health in vain.

"My brethren, we have given you here only some indications, some subjects for reflection—above all to you, the young survivors of the war, on whom we count to organise, discipline and moralise our democracy. Let not one of the qualities of our race be lost. Let not a ray of its beauty be extinguished in the shape of a puritanism fearful and narrowed by morbid scruples—although salvation may perhaps still lie rather in excess of this kind than in the contrary excess. Let not one of its pathetic impulses be stifled, but since God gives us to-day the victory and speaks to us of his peace, let French democracy 'not fall back into its follies.' Amen."

AT LINCOLN'S INN GATE.

(Over the great arch is inscribed "*Anno Domini, 1518.*")

NAY, mark it, Soldier; ere thou take thy way

For home, America, and peace once more,

Think that bold Cabot barely theretofore

Had coasted north and dared thy wintry Bay

Dauntless,—not dreaming, he, that on a day

Four centuries thence, of London's four-times-four,

Thou and thy mates should eye our ancient door

Blithely incurious, nonchalantly gay!

Welcome, and fare thee well; yet with thee take

Thoughts of a City old ere thine was new,

Memories of men who for dear Freedom's sake

Dared, and still dared, as great adventurers do.

And shall not we, united, voyage through

To Freedom's goal, who share the speech they spake?

W. G. T.

HEALING BY COLOUR.

THE colour of life, the colour of flowers, colour as the artist and poet know it, colour that is "rest of heart," colour symbolism, even colour sounds and colour-music—what a wealth of beauty and gladness the words conjure up! It is impossible to imagine what existence would be like without colour—the green glooms of the sea, the purple of the fells, the "daffodil dawns" of June, the sky's field of azure, the buttercup's shining yellow, and the flushed petals of the wild rose. The colour-sense is, we know, lacking in some people, just as the capacity to understand musical harmonies is lacking in others. There is a queer passage in one of Galton's books about Quakers and colour-blindness which caused the writer real affliction of heart years ago, when she was greatly attracted by the old Friends' habit of wearing grey, and loved beyond everything the soft and subtle shades that are mixed with silver rather than with gold. The fact remains, however, that consciously or sub-consciously we are all snared in the iris-tinted mesh of beauty which makes the poet catch his breath and causes the lover to tremble and sigh. The earth (to change the metaphor) is literally soaked in colour—warm, glowing, of a wonderful depth and clearness; colour is as much a part of the religious consciousness as the idea of diffused light, and those great artists of an earlier day were surely right when they painted the hosts of heaven with wings of blue, and scarlet, and saffron.

This being so, why should it surprise anybody to hear that colour has therapeutic value? It *does* surprise people to hear it, though the idea was, we believe, familiar to the ancient Egyptians, and is implied in much of the occult teaching of the East. It is, moreover, and this is what matters in the West, based on scientific research and observation, and has so far converted the high officials at the War Office—the last people in the world, we imagine, to be led astray by mystical theories which have no utilitarian purpose—that "colour treatment" has been practised for a considerable time in some of our military hospitals for cases of neurasthenia and shell-shock, and the theory of it has travelled as far afield as South Africa, where some interesting experiments along these lines will probably be made before long in the treatment of men and women who are mentally afflicted.

Those of us who have thought a little about the marvellous interplay of mental and physical forces, who have grasped the divine fact that everything in the universe is permeated with the same magical quality of life, and find no oddity in Chesterton's conception of a God who makes daisies over and over again, millions of them, apparently for the sheer joy of it, tipping each tiny white ray with pink as tirelessly as if it were the morning of the First Day—those who have had these experiences find it quite easy to believe that the vibrations of certain clear, beautiful colours, judiciously used, with scientific knowledge and due regard to light and space in the wards where the scheme is tried, are marvellously beneficial in their effect upon sick and ailing minds. "Sunlight yellow" for the neurasthenic whose thoughts are set in a minor key, and who is absorbed in melancholy reflections upon his own sad case—well, it has an inviting sound, and we know of certain charming little rooms set apart for particularly "difficult" patients which, even on the dullest day, remind one of spring, of bluebells in the woods, of sunshine on a grassy bank, and cowslips in "a cup-like hollow of the downs." In dealing with the therapeutic properties of colour we have to guard against the tendency to read æsthetic values into the pre-

scriptions of the colour healer, who is not primarily concerned with artistic effects. But it is part of the perfect fitness of things that all the colours which are used curatively in the wards where cases of nervous breakdown and shell-shock are now being subjected to the methods discovered by Mr. Kemp Prossor have exquisite associations which make them acceptable to us for quite other reasons than those which he would put forward. For instance, "anemone mauve" and "firmament blue"—the former a mental sedative, the latter such an aid to concentration of thought and purpose that all ceilings ought to be coloured with it rather than whitewashed—have a simply delicious sound, and conjure up intoxicating visions of a Southern spring, quite apart from the fact that when used together they are valuable for those who suffer from insomnia, nervous headaches, or malaria. Nevertheless, we are not, it seems, to allow ourselves to be led away by the beauty-loving temperament in this matter any more than when we are dealing with the X-ray treatment of disease, and, needless to say, those who are responsible for the restoration to health and happiness of thousands of our disabled men are not likely to be captivated by a merely charming theory the sole value of which lies in its power to flutter the artistic coteries.

To reduce the matter to simple words, if that is possible, Mr. Kemp Prossor, who has given himself untiringly to the study of this subject and has put his services gratuitously at the disposal of the authorities during the war, asserts that the colours with which we are surrounded have a beneficial or harmful effect upon us which is more strongly marked when we are not in a state of normality or health. Different people, of course, require different colours or combinations of colours, and, moreover, they require these colours in *different proportions*. The neutral-tinted, inert mind must be stimulated and rendered active; the strong, positive, too-energetic nature must be soothed and tranquillised. It is most fascinating to hear Mr. Prossor explain how a certain type of morbid child for whom the tonic qualities of strong sunlight-yellow are necessary, though he probably dislikes it very much, has to be gradually accustomed to larger and larger "doses" until he is able to take deep draughts of this life-giving colour. On the other hand, those whose nerves have been over-excited, or whose emotions are easily stirred and liable to become violent, must on no account be subjected to the influences of colours such as red, in some cases blue, which have a rousing and stimulating effect. Cases of physical fatigue, of brain-fag, of loss of function owing to the inhibition of fear, all the various forms of laziness and what we call "cowardice" have to be carefully diagnosed and treated accordingly, the dominating idea being that of co-ordination, the "toning up" and harmonising of the whole personality in such a way that right conduct shall follow lucid thinking to the enrichment and development of the man's whole being.

Those who have been through the colour-wards in the officers' quarters at the Maudsley Neurological Hospital at Denmark Hill, where some of Mr. Prossor's best work has been done, must have felt that they were, indeed, looking through magic casements into a world of the future where humanity will walk free of sickness and fear, and where, at last, we shall understand what the visionaries have tried to tell us of those mysterious and subtle forces which have always been available for our use from the beginning of time, had we not been ignorant of their marvellous potency. After all, progress is still in its infancy, and most of us will go on talking for a long time of "reconstruction" while

the supreme Artist is clothing the flowers of the field with a loveliness which is beyond our power to create. Nevertheless, it is possible that the poets and painters and music-makers will prove to be the practical men in a more enlightened age, rather than politicians, and public officials, and men who make wars, and when we weave their many-coloured dreams into the fabric of our national life we shall get the right impulse for all our activities at last.

L. G. A.

BISHOP HENSON & BISHOP CROFT.

THE announcement that the present Bishop of Hereford is about to issue a new edition of 'The Naked Truth' which his predecessor in the diocese, Bishop Herbert Croft, published in 1675, has a more than antiquarian interest, as will be recognised by students of Unitarian history. The date, thirteen years after the passing of the Act of Uniformity, falls within a period when discussion on religious toleration had a very practical bearing in the direction of a wider comprehension in a national Church than that Act allowed. But the discussion also had a theoretical bearing also, and, as is well known, Croft's book led the way to a long and vehement controversy in which the doctrine of the Trinity was specially involved. Describing himself as "An Humble Moderator" he exposed the failure of compulsion to secure uniformity, and he proposed to set up the Apostle's Creed as the one sufficient standard of Christian faith. The primitive Church, he showed, accepted the simplest form of confession of belief, and that ought to be enough for later Christians. Scripture, in itself a complete rule of faith, should have been the sole rule; but unfortunately the Church had followed the lead of the Fathers, who being in many cases philosophers had brought into the Gospel their "school terms and dearly-beloved sciences." If Constantine had carried out his intention to forbid in Christianity the use of any but Scripture terms we should have escaped such discussions as the Arian and Athanasian.

In addition to this point, Bishop Croft showed the vacillation of the Reformers in respect of the authority of the Fathers, and their consequent difficulties in meeting the arguments of Roman Catholics. All the Fathers, he contended, were liable to err, nor were the Councils, however early, guaranteed against mistake. And, while ceremonies had their uses, it was surely unwise to exaggerate their importance and force them upon unwilling and scrupulous people. That the Bishop had some vigour of style is evident from his reply to those who said the white surplice was an emblem of righteousness: "Not surely such dirty nasty surplices as some of them wear, especially the singers in the Cathedral."

It was an age when such vigour was popular. A brother Bishop, not altogether brotherly, wrote a reply entitled 'Lex Talionis, or the Author of Naked Truth Stript Naked,' in which Croft was likened to Judas, saluting Episcopacy and then betraying it. But this was only one of the answers to his surely well-meant plea for Christian breadth of sympathy. One of the most notorious was written by Samuel Parker, a renegade from Independency, who ultimately succeeded in attaining the see of Oxford. Andrew Marvel satirised Parker's attempt unmercifully. Of Croft's book he declared whoever read it must wish to have been its author.

It will be interesting to observe the sequel to the bold venture of Bishop Croft's latest successor.

A MESSAGE of goodwill, numerous signed by writers, scholars, and other public men, has been sent at Christmastide to the German people.

BELGIAN HOSPITAL FUND.

200TH LIST OF SUBSCRIPTIONS.

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Miss Short (24th)	5	0	0
Miss K. H. Greg (6th)	3	3	0
Omega (2nd)	5	0	0

£22,418 14 11

The Rev. V. D. Davis writes that the Bournemouth Unitarian Church is sending the Christmas Day collection to the Fund.

Parcels have been received from: Mrs. H. Thew; Unity Church, Islington (per Mrs. Waters); Mrs. Fred F. Perris; Mrs. Webb; Miss Grundy; Miss A. Smith; Bank Street, Bolton, War Workers' Circle (per Miss M. Ramsden); Ullet Road Sewing Circle, Liverpool (per Mrs. Redfern); Mrs. Dent; Peckham Branch of the Women's League (per Miss Gibberd); Mrs. Murphy; Mrs. J. Byles; West Grove Women's League, Cardiff (per Mrs. Fox); Mrs. J. Arthur Pearson; Mrs. Garrod; Essex Church Work Parties (per Mrs. Weatherall); Miss Else; Mrs. and Miss Drummond; Rosslyn Depot (per Mrs. Foster Morley); High Pavement Working Party, Nottingham (per Miss Guilford).

THE LATE MR. L. WOODHEAD.

On Sunday, November 3, a special service was held at Cape Town in memory of the late Mr. Lawrence Woodhead, M.L.A., and of those members who had died during the pestilence. Mr. Woodhead, whose death was reported in our issue of October 19, lost his life through the sinking of the S.S. Hirano Maru. He had been Treasurer of the church for some years and was well known throughout both the city and the country as an honoured and public-spirited citizen. His position as a member of the House of Assembly, as

ex-President of the Chamber of Commerce, as a worker in the cause of education, and as Treasurer of the Charity Organisation Society, showed the esteem in which he was held by his fellow-citizens. At the Memorial Service, the Rev. Ramsden Balmforth spoke of the great loss which the church and the community had suffered by the death of Mr. Woodhead. He was a man who seldom spoke about his religion, but he showed it in his character and lived it in his daily life. It shone out in his high sense of honour and in his gentlemanly spirit. Whenever he differed from others he never allowed his differences, whether political or religious, to interfere with his personal friendships, or with the courtesy which was part of his sterling nature. He was no shirker of duty or of the sacrifices which duty requires. Both in his private and his public life he was animated by the same spirit, the same high service of duty and something more than duty—of generous and kindly human feeling. His death, and the circumstances of it, showed the fearful deeds to which men would descend when they placed the dictates of their rulers or the interest of their country before the laws of humanity and of God. It was a part of that sacrifice and agony of mankind by which humanity was striving to create a spirit which would prevent the possibility of war and of the hideous deeds and indiscriminating judgments which issued from it. Towards that ideal Mr. Woodhead had contributed his quota of service. At the close of the sermon, in which Mr. Balmforth also referred to the death of the many members through the pestilence, the congregation rose as a token of respect and reverence for the dead while the organist played the Dead March in Saul.

NOTES ON SOME RECENT BOOKS.

[A short Notice in this column does not preclude a review in a later issue.]

By an Unknown Disciple London, Hodder & Stoughton. 265 pp., 6s. n.

A review of this book appeared in our columns last week.

Cambridge Readings in Literature: vols. 1 and 5; ed. by George Sampson. Cambridge, University Press. 249 pp., 288 pp., 4s. n. each.

These books have already been noticed in our issue of December 21.

Rihbany (Abraham Mitrie) AMERICA SAVE THE NEAR EAST. Boston, Mass., Beacon Press. 164 pp., \$1.

The author, known in the States as a liberal preacher and writer, among his books being one on the Gospel story which has exceptional interest as coming from a Syrian, here gives valuable information respecting his native land and urges that it should be placed under American control. His case is presented with much force and skill, and certainly demands the close attention of politicians.

Russell (Right Hon. G. W. E.). PRIME MINISTERS AND SOME OTHERS. Fisher Unwin. 345 pp., 12s. 6d.

This "book of reminiscences" is compiled from the many contributions of Mr. Russell to journals and magazines. It is, like all his writing, easy reading, and may well serve to interest the older reader especially, who may in years gone by have known the various persons named. We find in some of the later articles a fresh presentation of the author's special views on theology and the Church establishment.

Stillwell (A. E.). HOW TO REDUCE YOUR INCOME TAX BY LIBERTY CURRENCY. London, Hodder & Stoughton. 70 pp.

This booklet has been written to explain a scheme which should be regarded as preliminary to 'The Great Plan: How to Pay for the War,' by the same author. The Liberty Currency, he claims, "would lift nearly one-half of the war debts of Great Britain, and make a large reduction in all income taxes the first year of its adoption."

Barnard (H. C.), M.A., B.Litt. THE PORT-ROYALISTS ON EDUCATION. Cambridge, University Press. 276 pp., 7s. 6d. n.

The contribution which the Port-Royalists made to education and the significance of the Port-Royalist Movement—especially when we remember the emphasis which it laid on the development of character and the inspiration

it drew from Descartes' teaching in regard to the importance of independent thought—render this book extremely valuable to teachers and others concerned with the training of the young. The general sketch of education in France in the seventeenth century is particularly interesting, and much information is given as to the methods of training followed at the Port Royal schools, in addition to extracts from the writings of Saint Cyran, Lancelot, Antoine Arnauld, Pascal, Mme. Guyot, Racine and others.

Christianity and Industrial Problems: being the Report of the Archbishops' Fifth Committee of Inquiry; Part I., with Bibliography. London, Society for Promoting Christian Knowledge. 147 pp., 1s.

That one should be able for the small sum of 1s. to obtain a Report so admirably written, so full of thought and so challenging to the Christian conscience as this is really remarkable, and it is clear proof, all that has been said to the contrary notwithstanding, that the Church is still alive. No one can complain that the Committee of Inquiry who have compiled it have not realised to the full the implications of Christ's teaching in regard to the danger of being pre-occupied with material ambitions or of having too much money, but the emphasis is rightly laid upon the permeation of society with the Christian spirit from which alone the best methods for its order or permanence must proceed.

George (Edward). FROM MILL-BOY TO MINISTER, the Life of the Right Hon. J. R. Clynes, M.P. London, T. Fisher Unwin. 119 pp., 3s. 6d. n.

One of those remarkable biographical records of human perseverance in the pursuit of knowledge and independence with which the history of democracy teems, but to which, presumably, very few additions will be made when every man has his chance and poverty is no more. Mr. Clynes has risen to a great and influential position, and he does not mind publicity being given to the fact that he got his start, intellectually, when, as a "piecer" at an Oldham mill, he managed at great personal sacrifice to buy a second-hand dictionary as he went home after his day's work.

WE are asked to state that, notwithstanding unauthorised reports which have appeared, the Joint War Committee of the British Red Cross Society and the Order of St. John will gratefully receive New Year collections made on behalf of their work for the needs of the sick and wounded, and more especially to the work of after-care and restorative treatment of wounded men.

HOMAGE to Lord Morley who on Christmas Eve attained his eightieth birthday. He has throughout his long career combined dutiful industry with great ability, and preserving his own independence as a thinker has consistently defended the rights of others. He merits the gratitude of all liberal minds.

"THERE is not enough living in the Churches to make a League between them practical politics at the present time." So writes the Rev. J. H. Weatherall in reply to an inquiry by *The Christian Commonwealth*, and he adds some candid criticisms, closing with the remark that "the laity must begin the reform, and can effect it by demanding a doctrine of a Loving God, a Human Christ, a Natural Church, and the Neighbourly Heart."

NEWS OF THE CHURCHES.

Ballyclare.—A large congregation assembled on December 15 to welcome to his pulpit Lieut. P. Godding, *pastor loci*, who volunteered for military service last year, and in April crossed to France. He was taken prisoner, after a fierce engagement, and from the end of May till the armistice he has been at a prison camp near Rastatt, Baden, where he undertook duty as a chaplain to the evident gratification of his brother officers in the camp. He will shortly lecture on his experiences, and will contribute an article to *The Non-Subscribing Presbyterian*.

Belper.—On Wednesday, December 18, a cordial welcome was given to the new minister of the Unitarian Chapel, the Rev. J. A. Carrara Davies, at a meeting held in the schoolroom. In addition to the large gathering of the church members, there were also present Mr. J. Dungworth of the Sheffield and District Lay Preachers' Association, who had rendered such valuable help during the nine months in which the congregation has been without a minister and who presided on this occasion. The Rev.

Simon Jones, the newly-appointed minister of the High Pavement Church, Nottingham, and the Rev. W. E. George of Derby were also present. The resolution of welcome to the new minister was very appropriately moved by Mr. W. Jones, the Secretary of the congregation, seconded by Mr. W. Ryde, and supported by Mr. J. Dugdale. Speeches of welcome were also delivered by the Revs. Simon Jones and W. E. George, who had brought with them the greetings and good wishes of their respective churches; the North Midland Presbyterian and Unitarian Association; the Ministers of the district; Mr. John Loring; and Mr. R. Ling. The Rev. J. C. Carrara Davies in responding made an earnest appeal for encouragement and co-operation in all the various activities of the church life.

Bolton.—On Saturday and Sunday, December 14 and 15, the twenty-fifth anniversary of the opening of Unity Church was celebrated. The proceedings on Saturday opened with a reception of the congregation by the Rev. and Mrs. Edward Morgan, Mrs. Frank Taylor, Mrs. T. H. Lee, and Messrs. Lee and Lancaster. Nearly three hundred persons partook of tea and no charge was made for admission, the guests having been invited by the "Silver Jubilee Committee," but an envelope was supplied to each one present in which he or she might place a coin to represent every year he or she had lived. After tea Mr. J. B. Gass, J.P., took the chair and made a suitable speech, and an address was given by the Rev. J. Islan Jones, who spoke both on behalf of Hindley Presbyterian Chapel, of which he is the minister, and Halliwell Road Free Church, of which he was lately the minister. The Revs. J. Cyril Flower of Bank Street Chapel and A. O. Broadley of Halliwell Road were present during part of the time. Mr. J. Lancaster, one of the pioneers of the movement, presented a report and retrospect paying eloquent tribute to the memory of the many who had done such good work in the past. The Rev. H. M. Livens, minister from 1893 to 1900, in a long and most interesting address, voiced both the many happy memories of the past and the great possibilities and aspirations of the future. Other speakers were Mr. William Taylor, who has done yeoman service for both church and Sunday school; and the present minister, whose reception by the audience was a signal proof of the esteem in which he is held. In a characteristically cheery speech he urged all to co-operate in making the most of the great opportunities afforded by the coming of Peace. Musical items were contributed by Mrs. Blakley, Miss Hibbert, Mr. H. Fallows, and Miss Rosamund Taylor. On the following day the Rev. H. M. Livens preached in the morning and the Rev. J. J. Wright in the afternoon. The congregation rejoiced to see Mr. Wright looking quite well again, while his words of encouragement and hope were an inspiration to all present. The pulpit in the evening was occupied by the present minister, the Rev. E. Morgan. There were large congregations all day and it was announced that close upon £300 had been raised towards the fund for building a new church.

Chester.—Matthew Henry's Chapel has sustained the sad loss of four members of the congregation owing to the prevalent epidemic. Mr. H. Gladstone Boulton died after an illness of two days on Wednesday, October 30, aged 48 years. The funeral took place on Saturday, November 2, a devotional service being held in the Chapel previously, the Minister, the Rev. D. Jenkin Evans, officiating. Miss Elizabeth Boulton, Mr. H. G. Boulton's eldest daughter, had been ailing for a few days before her father's seizure, and passed away on November 8, in her 23rd year. The burial took place on November 12, in the New Cemetery after a service in the Chapel. The Minister was assisted at the graveside by the Rev. C. M. Wright, M.A., Precentor, Chester Cathedral. After an illness which extended over some days Mr. James Jelly died on November 4, aged 50 years, and after a week's illness Mr. Robert Andrews died at the Royal Infirmary from acute pneumonia, aged 34 years. A service was held in both cases at the chapel prior to interment. To the relatives and friends the sincerest sympathy is extended. On Sunday morning November 24, a joint Memorial Service was held.—On Temperance Sunday, Nov. 10, a Temperance Service was held in the school-room and an address given by Mr. J. A. Lawson of the City Road Wesleyan Church in the afternoon.—A new photograph, which is reproduced on the cover of the Calendar, of the historic pulpit, the Matthew Henry Window and tablet, has been taken by Mr. Mark Cook of the City Walls Studio, from whom copies can be obtained at a nominal charge.

Leytonstone.—The Sunday School in connection with the Leytonstone Free Church held its second annual "Toy Service" on Sunday morning week at Haydn House, Fairlop Road. The toys, which made a greater display even than last year, are again to be distributed among the ragged children of Hoxton who are to be given a tea and entertainment with a Christmas tree on January 2nd. The service was conducted

by Mr. Lewis Burt, the Secretary of the Hoxton Market Mission. The service in the evening was to have been conducted by Miss Maud Burt, the Superintendent of the school and leader of the Guild, but owing to a family bereavement she was unable to do so, and Mr. J. W. Peterken conducted the service instead. The attendance at the two services totalled ninety. A concert service was later held at the Whipp's Cross Military Hospital. The Leytonstone Free Church will shortly remove to larger premises at Seaton House, 57 Fairlop Road.

London: University Hall.—The following announcement in regard to the Little Portland Street congregation, which will meet for the closing service at University Hall on Sunday, December 29, at 11.15 A.M., appears in the Calendar: It is with the greatest regret that it has been decided that the services at University Hall should be discontinued at the end of the year. The difficulty of carrying them on has gradually increased, and the number of active members of the congregation has been sadly reduced during the past two years by death, illness and the claims of military service and other work connected with the war. With the close of these services the history of the Little Portland Street congregation will come to an end. Its influence since Little Portland Street Chapel was opened in 1833 has been widely felt. Among those who have occupied the pulpit, either as regular ministers or as preachers for considerable periods, have been the Rev. Edward Tagart, Dr. Martineau, the Rev. Philip Wicksteed, the Rev. Stopford Brooke, the Rev. John Page Hopps, and, since the migration to University Hall, Dr. John Hunter. Space does not allow of any attempt to enumerate the numbers of distinguished men and women who have been members of the congregation or regular attendants at the services. The fact that among them have been Charles Dickens, Crabb Robinson, Charles Darwin, Lord John Russell, Sir Charles Lyell, the geologist, and Miss Frances Power Cobbe, to name a few, is a sufficient indication that the congregation has a great tradition behind it. It had been hoped that, while the services were continued at University Hall, a central chapel, in which the Liberal Christianity of Unitarianism might be preached, could have been established. The paralysing effect of the war, however, and the prohibition of all building, finally defeated the congregation's efforts in this direction. They trust, however, that the idea of such a place of worship will not be allowed to be extinguished, and that, in the near future, another attempt will be made to meet what, they are convinced, is an urgent need.

Manchester: Moss Side.—Miss B. Thomas, daughter of the late Rev. E. L. N. Thomas, was the preacher, morning and evening, at the Unitarian Church on Sunday, December 1.—The Calendar records the death of three members of the church who have given their lives for liberty and justice: Sergeant P. Taylor Robinson, A.B., E. J. Bradford, R.N.D., and Private Arthur Ramage.

Wakefield.—The Westgate Unitarian Church Calendar announces that Mr. Lockwood is shortly to receive the Military Cross won by his son, 2nd Lieut. George Lockwood, K.O.Y.L.I., who died a year ago from wounds. In a letter from his company commander at that time it was stated that Lieut. Lockwood, who was wounded when going to the rescue of two of his men who had been "sniped," had been recommended for the M.C.

Wallasey.—The Rev. A. Ernest Parry has been Acting Librarian during the greater part of the war, and his services in that capacity have been greatly appreciated by the local authorities and the community. At the Annual Congregational Soirée in connection with the Memorial Church in November, Mr. Parry presented a copy of the "Breeches" Bible, which was in his possession, and which he desired should be regarded as his thank-offering to the church on the termination of the war and also as a memorial of his elder son who was killed in France on his 21st birthday, July 14, 1916. This Bible, which was published in 1599, is in wonderfully good condition, and contains a large number of quaint and interesting plans, maps, and drawings. It was gratefully accepted by Mr. Mann, the Chairman, on behalf of the congregation.

Wimbledon.—On December 17 the senior scholars of King's College School, Wimbledon Common, made a presentation to their Art Master, Mr. A. J. Howard Hulme, on the occasion of his leaving. As a lay preacher Mr. Hulme is known amongst London Unitarians, and he is, we believe, now preparing for the Unitarian ministry. The present consisted of an artistic illuminated address with hundreds of signatures, and four works of Dr. Martineau: 'Types of Ethical Theory' (2 vols.) and 'A Study of Religion' (2 vols.). Three other presentations to him also took place.

BIRTH.

HARRISON.—On the 19th December, to Kathleen, wife of Harold Harrison, 29 Streatham High Road, S.W.—a son.

MARRIAGES.

MAW—PAYNE.—On Christmas Day, at the New Meeting House, Kidderminster, by the Rev. J. E. Stronge, Rev. John W. Maw, M.A., of Dewsbury, to E. Jevons (Lucy) Payne, only daughter of Mr. and Mrs. W. Payne, Kidderminster.

WATTERSON—CLARK.—December 21st, at the Memorial Church, Liscard, Wallasey, by the Rev. A. Ernest Parry, John Herbert Watterson, of Liscard, to Josephine McKean Clark, elder daughter of Mr. and Mrs. Frank Clark, of 35 Mill Lane, Liscard, Wallasey, and granddaughter of the late Rev. Henry McKean, of Oldbury, near Birmingham.

DEATH.

WARREN.—Captain (Acting-Major) J. C. Warren, M.C., of Nottingham, missing March 21st, now reported killed in action near Bullecourt on that day.

OUR CALENDAR.

LONDON.

SUNDAY, December 29.

Acton, Creffield Road, 11.15, Rev. GARDNER PRESTON.
Bell Street, Edgware Road, 6.30, Rev. A. GOLLAND, M.A.
Bermondsey, Fort Road, 11, Mr. S. P. PENWARDEN.
Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. MUNN.
Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Dingley Place Mission, St. Luke's, City Road, 11, Mr. ALFRED E. CORDELL; 6.30, Mr. A. STEPHEN NOEL.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
Essex Hall, Essex Street, Strand, Theistic Church, 11, Rev. J. TYSSUL DAVIES, B.A.
Finchley, Granville Road, Ballards Lane, 11 and 6, Rev. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11 and 6.30, Mr. J. BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Miss M. FRANCIS.
Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill Unitarian Christian Church, 11, Mr. H. G. CHANCELLOR; 6.30, Mr. S. P. PENWARDEN.
Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.
Islington, Unity Church, Upper Street, 11 and 6.30, Lieut.-Col. C. S. BULLOCK.
Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.
Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.
Leytonstone, Seaton House, 57 Fairlop Road, 6.30, Rev. J. H. SMITH.
Mansford Street Church and Mission, Bethnal Green, 6.30, Mr. J. L. GERRARD.
Peckham, Avondale Road, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.
Rhyl Street, Kentish Town, 11 and 3.30, Rev. W. H. ROSE.
South Norwood, League House, 141 Portland Road, 6.30, Mr. BASIL VINAY.
Stoke Newington Green, 11.15 and 6, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. F. COLLECOTT, 6.30, Mr. JOSEPH P. ROSLING.
University Hall, Gordon Square, W.C., 11.15, Rev. Dr. CALPENTER (closing service).
Wandsworth Unitarian Christian Church, East Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Parson's Hill, 11, Mr. J. P. ROSLING; 6.30, Mr. J. HARRY SMITH.

ABERYSTWYTH, New Street Meeting House, 11, Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
BIRMINGHAM, Moseley Unitarian Christian Church, Dennis Road Schools, 6.30, EDGAR W. MARTIN.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 3, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. FRED COTTIER.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN ROW, 10.45 and
STYAL, 6.30, Rev. E. A. SMITH, B.Sc.
DOVER, Adrian Street, near Market Square, 3.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DONALD B. FRASER.
GEE/CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. J. STREET, M.A. LL.B.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. LAWRENCE REDFERN, M.A., B.D.
LIVERPOOL, Bootle Free Church, 11, Mr. A. W. BLUNDELL; 6.30, Mr. J. ECCLES.
LIVERPOOL, Hope Street Church, 11, and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 6.30, Rev. LAWRENCE REDFERN, M.A., B.D.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
MANCHESTER, Moss Side, Brooks' Bar, 10.45 and 6.30.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.
NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30.
OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. ALFRED HALL, M.A., B.D.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. H. M. LIVENES.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, M.A.
TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.
TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
WARWICK, High Street Chapel, 3, Rev. S. T. PAGESMITH.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. CHARLES ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

WINNEPEG, CANADA

All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

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This will be the closing service of the Little Portland Street Congregation, and all friends and others interested in the congregation and its history are cordially invited to be present.

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THE NEW COMPATRIOTISM. Ernest Rhys.

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WANTED: ANOTHER ARCHBISHOPS' COMMITTEE ON THE TEACHING OFFICE OF THE CHURCH. Canon J. M. Wilson.

CHRISTIAN FAITH. Rev. J. M. Thompson, M.A.

AGAIN WHAT IS CHRISTIANITY? Prof. J. B. Pratt.

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Transactions of the
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PART III, COMPLETING VOL. I. DECEMBER, 1918.

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For the Augmentation of Ministers' Stipends.

At the ANNUAL GENERAL MEETING, to be held on WEDNESDAY, FEBRUARY 12, 1919, the Contributors will have to elect Three Managers in place of Rev. F. K. Freeston, Miss Clephan, and Mr. L. N. Williams, who retire by rotation, and are eligible for re-election.

Any Contributor may be nominated by two other Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to me before JANUARY 15, 1919.

RONALD P. JONES,

Essex Hall, Essex Street, Strand, W.C.2.

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